

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean of the Cathedral

The Right Reverend Dr. Bonnie A. Perry
Bishop of the Diocese of Michigan

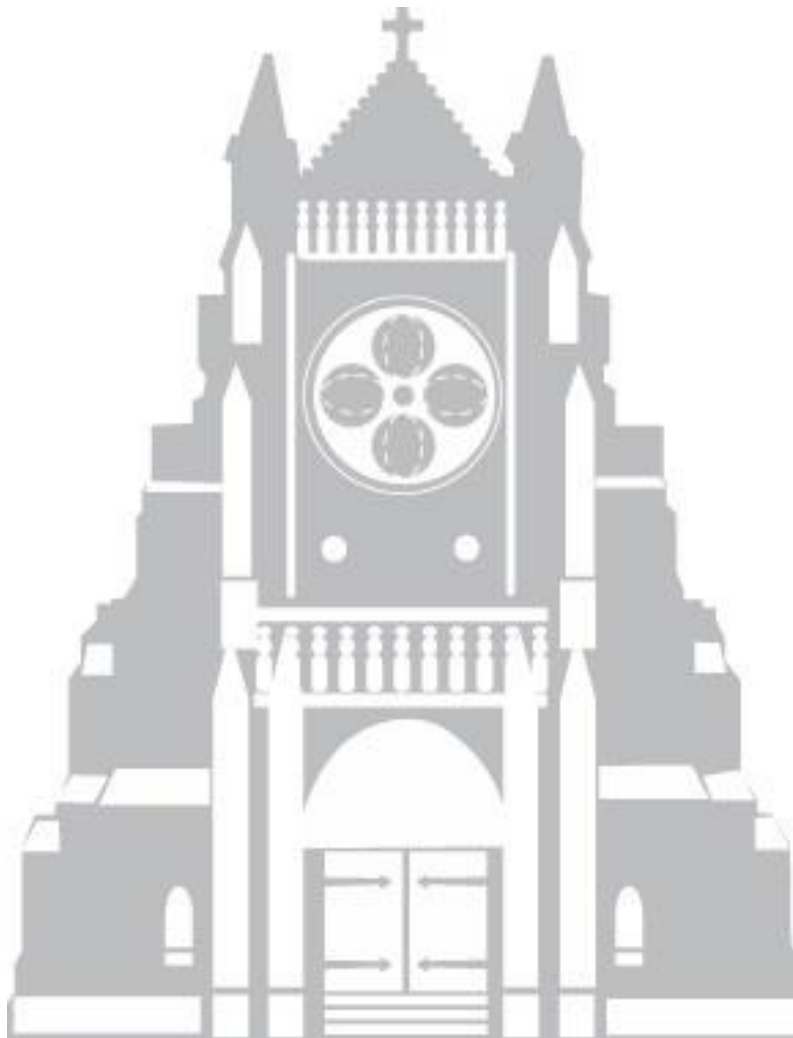
March 15, 2026

The Fourth Sunday in Lent: Laetare

Sung Holy Eucharist, Rite I

Eleven O' Clock

with the Cathedral Choir



WELCOME! Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

Worship is at the heart of Christian life and community. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy, the work of the people, encompasses the movements, prayers, music, and forms that make up a service. Liturgies for the Episcopal Church are generally found in the Book of Common Prayer.

In our commitment to experiencing the depth and breadth of the Book of Common Prayer, we move this Lent to using Rite I at our 11:00 a.m. Sunday liturgies.

The service begins with the 10th century Lent Prose, Attende Domine in place of an entrance hymn.

The Confession of Sin is an acknowledgment, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight," and is followed by the Absolution, a statement of forgiveness, pronounced by the Celebrant.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Hymns are found in the blue Hymnal 1982 in the pew racks. Hymn numbers preceded by LEVAS, are found in the Lift Ev'ry Voice hymnal in the pews.

THE ENTRANCE RITE

Organ

Schmücke dich, o liebe Seele, BWV 654 J.S. Bach (1685-1750)

Deck thyself, my soul, with gladness

At the bell, please stand as you are able. All then sing the following refrain as indicated.

The Lent Prose

Refrain

Hear us, O Lord, have mer - cy up - on us:
for we have sin - ned a - gainst___ thee.

TO thee, Redeemer, on thy throne of glory: lift we our weeping eyes in holy pleadings: listen, O Jesu, to our supplications. *Refrain*

O thou chief Cornerstone, Right Hand of the Father: Way of Salvation, Gate of Life Celestial: cleanse thou our sinful souls from all defilement. *Refrain*

God, we implore thee, in thy glory seated: bow down and hearken to thy weeping children: pity and pardon all our grievous trespasses. *Refrain*

Sins oft committed now we lay before thee: with true contrition, now no more we veil them: grant us, Redeemer, loving absolution. *Refrain*

Innocent, captive, taken unresisting: falsely accused, and for us sinners sentenced, save us, we pray thee, Jesu our Redeemer. *Refrain*

Words of Welcome Diverse People • Daily Relevance • Inspiring Space

The Opening Acclamation

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

The Confession of Sin and Absolution

Celebrant

Let us humbly confess our sins unto Almighty God.

Please kneel. Silence may be kept

All

MOST merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,

and by what we have left undone.
 We have not loved thee with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of thy Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in thy will,
 and walk in thy ways,
 to the glory of thy Name. Amen.

The Celebrant stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

All sing

Kyrie eleison

Missa de Sancta Maria Magdalena, Healey Willan (1880-1968)

Lord, have mer - cy up - on us. Lord, have mer - cy up -
 on us. Lord, have mer-cy up - on us. Christ, have mer-cy up
 on us. Christ, have mer-cy up - on us. Christ, have mer-cy up
 on us. Lord, have mer - cy up - on us.
 Lord, have mer-cy up - on us. Lord, have mer-cy up - on us.

The Kyrie eleison, Greek for Lord, have mercy, is used in place of the Gloria in excelsis in penitential seasons such as Lent.

The Collect of the Day

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

GRACIOUS Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

THE WORD OF GOD

The Lesson

1 Samuel 16:1-13

THE Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for

Collects are prayers that "collect" all of the themes of the day as well as our own petitions into one place.

The Lesson is usually from the Old Testament (Hebrew Scriptures), with which Jesus would have been familiar, and to which he often referred or quoted.

I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 23

Dominus regit me

plainchant tone VIII.1

THE Lord is my shepherd; * I shall not be in want.
2 He makes me lie down in green pastures * and leads me beside still waters.
3 He revives my soul * and guides me along right pathways for his Name's sake.
4 Though I walk through the valley of the shadow of death, I shall fear no evil; *
for you are with me; your rod and your staff, they comfort me.
5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil, and my cup is running over.
6 Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the Lord for ever.

The Epistle

Ephesians 5:8-14

ONCE you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you."

The word of the Lord.

People Thanks be to God.

Please stand as you are able. The Choir sings

The Tract: Psalm 122

Lætatus sum

plainchant tone II

I was glad when they said to me, * "Let us go to the house of the LORD."
2 Now our feet are standing * within your gates, O Jerusalem.
3 Jerusalem is built as a city * that is at unity with itself;

Sung by Jesus and Jewish worshipers, the Psalms highlight many facets of our relationship with God and each other. The entire psalter can be found in the Book of Common Prayer beginning at page 585.

The Epistle, a reading from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

- 4 To which the tribes go up, the tribes of the LORD, * the assembly of Israel, t
to praise the Name of the LORD.
- 5 For there are the thrones of judgment, * the thrones of the house of David.
- 6 Pray for the peace of Jerusalem: * "May they prosper who love you.
- 7 Peace be within your walls * and quietness within your towers.
- 8 For my brethren and companions' sake, * I pray for your prosperity.
- 9 Because of the house of the LORD our God, * I will seek to do you good.

The Gospel

Saint John 9:1-41

*Gospel
People*

The Holy Gospel of our Lord Jesus Christ, according to John
Glory be to thee, O Lord.

AS Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

The Tract is a series of psalm verses, which in our local custom, is sung in place of a sequence hymn in Lent.

Gospel means "good news." This reading comes from one of the four Gospels – Matthew, Mark, Luke, and John – recounting the life, work, death, resurrection, and ascension of our Lord Jesus Christ.

The Sermon often presents a central theme from the readings as it relates to our daily living.

The word "creed" comes from the Latin "credo" for "I believe." The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity.

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

Carmen Piggins, *Canon for Ministry to Young People,
The Episcopal Diocese of Michigan*

Please stand as you are able. All say together

The Nicene Creed

WE BELIEVE in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Celebrant

JESUS anointed the eyes of the man born blind. As we prepare for the paschal feast, let us earnestly beseech God to give new sight to all peoples everywhere.

Intercessor

For the holy catholic church throughout the world, sharing the death and resurrection of Christ.

People Lord, have mercy.

For Bonnie, our bishop; for Joseph our Dean and Anthony, our priest; for Mike, deacon in the Detroit Church Partnership; and for all who minister in Christ, and for all the holy people of God. *Lord, have mercy.*

For those preparing for baptism, confirmation, and reception, and for all who wish to be born of the Spirit. *Lord, have mercy.*

For all nations, peoples, tribes, clans, and families. *Lord, have mercy.*

For justice, mercy, and peace in all the world. *Lord, have mercy.*

For the dying and the dead. *Lord, have mercy.*

For our families, friends, and companions, and for all those we love. *Lord, have mercy.*

The Celebrant may add further intercessions and continues

Remembering the blessed Virgin Mary, *N*, and all the saints, let us offer ourselves and one another to the living God through Christ. *To you, O Lord.*

Celebrant

Blessed are you, O God, who gives us the light of the world in Jesus the Anointed One. Receive the prayers we offer this day for those in need in every place and anoint the head of all who come to your table; through Jesus Christ our Lord. *Amen.*

The Peace

Celebrant The peace of the Lord be always with you.
People And with thy spirit.

THE HOLY COMMUNION

The People are seated and the Choir sings

Anthem

Charles Villiers Stanford (1852-1924)

BEATI quorum via integra est: Qui ambulant in lege Domini.

Happy are they whose way is blameless: Who walk in the way of the Lord.

Psalm 119:1

Please stand as you are able and sing

Presentation Hymn 429

I'll praise my Maker

Old 113th

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant The Lord be with you. *People* And with thy spi - rit.

Celebrant Lift up your hearts. *People* We lift them up un - to the Lord.

Celebrant Let us give thanks un - to our Lord God.

The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: we pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church – the Body of Christ.

An ancient Christian practice, sharing The Peace is a sign of reconciliation, love, and renewed relationships in the community. Any appropriate words of greeting may be used in the exchange of peace that follows between individuals.

We are now prepared for the miracle of the Holy Communion. The Offertory gives us a chance to offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and spiritually in the offering of ourselves.

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a large prayer in four parts. Each of these corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3 and Revelation 4:8. We recall God's acts of salvation history.

The Celebrant says the "Words of Institution" that Jesus said at the Last Supper.

People

It is meet and right so to do.

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore, with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

All sing
Sanctus

Missa de Sancta Maria Magdalena, Healey Willan (1880-1968)

Ho - ly, ho - ly, ho - - - ly,
Lord God of Hosts: Hea-ven and earth are full of thy
glo - ry. Glo - ry be to thee, O Lord Most High.
Bless - ed is he that com - eth in the
name of the Lord. Ho - san - na in the high - est.

The people stand or kneel. The Celebrant continues

ALL glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

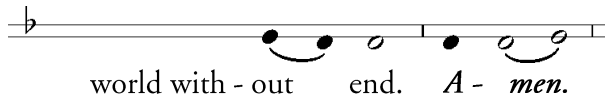
For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory. And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty,



And now, as our Savior Christ hath taught us, we are bold to say,

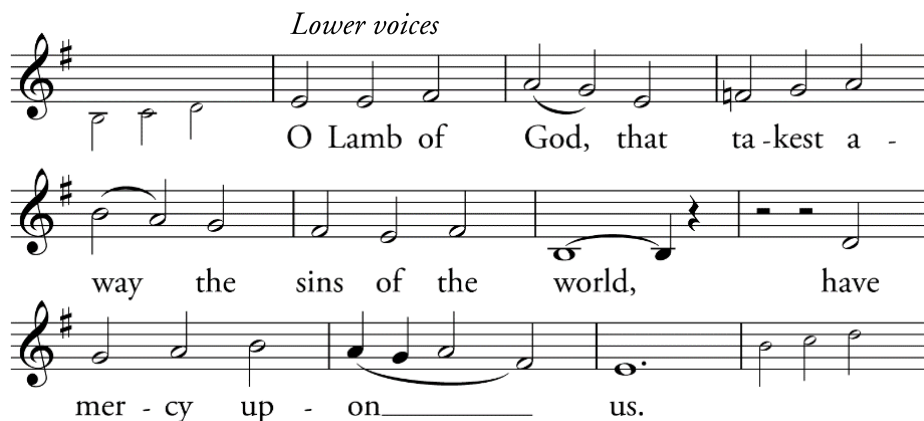
OUR Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those
 who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen

The Celebrant breaks the consecrated bread and a period of silence is kept.

Then all sing

Fraction Anthem, Agnus Dei

Willan



We remember Christ's death, resurrection, and promise to return at the end of the age.

In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.

We then say together The Lord's Prayer, the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

The Fraction Anthem follows and is a response to the breaking of the consecrated bread.

Upper voices

O Lamb of God, that ta-kest a - way the
sins of the world, have mer - cy up -
on us. O Lamb of *All*
God, that ta - kest a - way the
sins of the world,
grant us thy peace.

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Prelude on *St. Columba*

Stanford

Motet

Gaelic melody

SPIRIT seeking light and beauty,
Heart that longest for thy rest,
Soul that asketh understanding,
Only thus can ye be blest.
Through the vastness of creation,
Though your restless thought may roam,
God is all that you can long for,
God is all his creatures home.

Taste and see Him, feel and hear Him,
Hope and grasp his unseen hand;
Though the darkness seem to hide Him,
Faith and love can understand.
God Who lovest all Thy creatures
All our hearts are known to Thee;
Lead us through the land of shadows
To Thy blest Eternity.

Janet Stuart (1857-1914)

Please kneel.

The Postcommunion Prayer

Celebrant Let us pray.

All

ALMIGHTY and everliving God,
We most heartily thank thee
for that thou dost feed us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and dost assure us thereby of thy favor and goodness towards us;
and that we are very members incorporate in the mystical body of thy Son,
the blessed company of all faithful people;
and are also heirs, through hope, of thy everlasting kingdom.
And we humbly beseech thee, O heavenly Father,
so to assist us with thy grace,
that we may continue in that holy fellowship,
and do all such good works as thou hast prepared for us to walk in;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory,
world without end. Amen.

Please be seated.

Announcements and Moments for Mission

Please stand for

The Lenten Prayer over the People

LOOK mercifully on this your family, Almighty God, that by your great goodness they
may be governed and preserved evermore; through Christ our Lord. **Amen.**

All sing

Hymn 490

I want to walk as a child of the light

Houston

The Dismissal is given and the people respond

Thanks be to God.

Organ

Sortie in D Minor Alexandre Guilmant (1837-1911)

A Postcommunion Prayer of thanksgiving after communion seeks God's help for Christian service. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

A special Lenten Prayer over the People is used in place of the usual Blessing.

*The Deacon, or the Celebrant ends by dismissing the people. The term comes from the Latin *Ite, missa est*, "Go, it is the sending."*



Nightwatch

We are pleased to welcome middle and high school student from across the Diocese who are at the Cathedral this weekend for *Nightwatch*. Several of them have liturgical roles in this morning's liturgy.

Coffee Hour

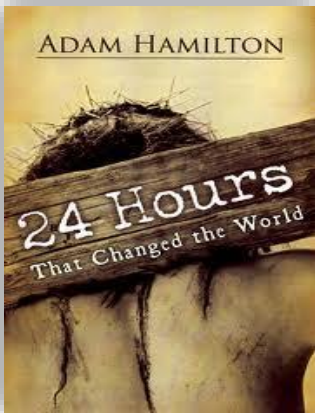
This morning's coffee hour in Barth Hall is hosted by Paula Styer.

Notes on the Liturgy and Music

The Fourth Sunday in Lent is also known as *Laetare Sunday*, after the opening words of the traditional Introit for that day, "Rejoice ye, Jerusalem" (Isaiah 66:10). It has historically been viewed as a time of refreshment during the more austere season of Lent, and in some traditions, this includes relaxing certain Lenten practices. *Laetare* is also called Mothering Sunday in some corners of the church, as it is a time when Christians have historically visited their mother church—the church in which they received the sacrament of baptism.

Charles Villiers Stanford stands as one of the giants in English music. Cambridge educated, Stanford was Organist of Trinity College, and later Professor of Composition at the Royal College of Music. While he wrote symphonies, chamber music, concerti and songs, Stanford is perhaps best remembered for his choral music. *Beati quorum via*, heard at this morning's offertory, is the first in a set of three latin motets which Stanford wrote for the choir of Trinity College, Cambridge. It is a fine example of the understated elegance so often present in the music of this composer.

At the Communion, one of Stanford's organ miniatures for the liturgy is played; a prelude upon the Irish tune *St. Columba*, most closely associated with the paraphrase of Psalm 23, "The King of Love my shepherd is."



You're invited to experience Jesus' life in our Lenten study *Two opportunities for faith formation*

Wednesday evenings, 5:30 – 7:30 p.m. February 25 - March 25

On Wednesdays we will offer an intergenerational *Lenten Dinner Church* experience, in which we will gather for food, fellowship, worship, hands-on activities for various ages, and study session in Barth Hall. Our five-week study series is based on Adam Hamilton's book, "24 Hours That Changed the World." A simple soup supper will be served 5:30 - 6:00 with our study beginning at 6:00. In his inspiring book, author Adam Hamilton guides us through the last day of Jesus' life. The series will be augmented with a DVD that allows us to travel to the Holy Land and visit the sites where the events took place.

On **Fridays at 12:10 p.m.** we will pray the **Stations of the Cross** in the Cathedral and follow with a lite fish reception and study session beginning at 1:00 p.m. in the Parlor.

Please note We encourage you to use the sign-up sheet available on the bulletin board in the Gallery, so that we might get an accurate of attendees.

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