

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean

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

April 12, 2026
THE SECOND SUNDAY OF EASTER

Morning Prayer, 7:30 a.m.
Holy Eucharist, 8:15 a.m.
in Nativity Chapel

Sung Holy Eucharist, 11:00 a.m.



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.

MORNING PRAYER

7:30 A.M. IN NATIVITY CHAPEL

Announcements

Opening Sentences and The Confession of Sin

The Invitatory and Psalter

Pascha nostrum

Psalms 146, 147

Prayerbook, Page 79

Page 80

Page 83

Page 803

The First Lesson

Exodus 14:5-22

WHEN the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials were changed toward the people, and they said, "What have we done, letting Israel leave our service?" So he had his chariot made ready and took his army with him; he took six hundred elite chariots and all the other chariots of Egypt with officers over all of them. The Lord hardened the heart of Pharaoh king of Egypt, and he pursued the Israelites, who were going out boldly. The Egyptians pursued them, all Pharaoh's horses and chariots, his chariot drivers and his army; they overtook them camped by the sea, by Pi-hahiroth, in front of Baal-zephon. As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, 'Let us alone so that we can serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." But Moses said to the people, "Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today, for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still." Then the Lord said to Moses, "Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them, and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. Then the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers." The angel of God who was going before the Israelite army moved and went behind them, and the pillar of cloud moved from in front of them and took its place behind them. ²⁰It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night and turned the sea into dry land, and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left.

Here a Canticle is read, as directed by the Officiant.

The Second Lesson

Saint John 14:1-7

JESUS said, "Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him."

Here a Canticle is read, as directed by the Officiant.

The Apostles' Creed and The Prayers

Page 96

The Collect of the Day

ALMIGHTY and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Other Collects and Intercessions

The General Thanksgiving *or* The Prayer of St. Chrysostom

Page 101

Officiant Let us bless the Lord. *People* Thanks be to God.

HOLY EUCHARIST, 8:15 AND 11:00 A.M.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Hymns are found in the blue hymnal in the pew racks.

Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

THE ENTRANCE RITE

Organ

Choral

Charles-Marie Widor

from Symphonie romane, op. 73

(1844-1937)

At the bell, please stand as you are able.

At 11:00 a.m. all sing

Processional Hymn 205 Good Christians all, rejoice and sing

Gelobet sei Gott

Words of Welcome Diverse people • Daily relevance • Inspiring space

The Opening Acclamation

Celebrant Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

The Collect for Purity

ALmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

All sing

Hymn of Praise

Tumshandilie Mungu

Christ has a - ris - en, al - le - lu - ia; re - joyce and praise him,
al - le - lu - ia. For our re - deem - er burst from the tomb,
e - ven from death dis - pel - ling its gloom. Let us sing
praise to him with end - less joy. Death's fear - ful sting he has
come to de - stroy, our sin for - giv - ing; al - le - lu -
ia. Je - sus is liv - ing! Al - le - lu - ia!

Words Swahili, tr. Howard Olson

Music Haya tune; *Tumshandilie Mungu*, Makumira Tanzania; arr. Carl Haywood (b. 1949)

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.

The Collect for Purity is an English rendering of a Latin prayer that began the liturgy in the medieval church.

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to praise.

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.

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 Collect of the Day

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray.

ALMIGHTY and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Acts 2:14a, 22-32

PETER, standing with the eleven, raised his voice and addressed the crowd, "You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.' Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.' This Jesus God raised up, and of that all of us are witnesses."

The Word of the Lord.

People Thanks be to God.

Remaining seated, all say the psalm responsively, by half-verse.

Psalm 16

Conserva me, Domine

PROTECT me, O God, for I take refuge in you; *
I have said to the Lord, "You are my Lord,
my good above all other."

2 All my delight is upon the godly that are in the land, *
upon those who are noble among the people.

3 But those who run after other gods *
shall have their troubles multiplied.

4 Their libations of blood I will not offer, *
nor take the names of their gods upon my lips.

5 O Lord, you are my portion and my cup; *
it is you who uphold my lot.

6 My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.

7 I will bless the Lord who gives me counsel; *
my heart teaches me, night after night.

8 I have set the Lord always before me; *
 because he is at my right hand I shall not fall.
 9 My heart, therefore, is glad, and my spirit rejoices; *
 my body also shall rest in hope.
 10 For you will not abandon me to the grave, *
 nor let your holy one see the Pit.
 11 You will show me the path of life; *
 in your presence there is fullness of joy,
 and in your right hand are pleasures for evermore.

The Epistle

1 Peter 1:3-9

BLESSED be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith-- being more precious than gold that, though perishable, is tested by fire-- may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

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.

The Word of the Lord.

People Thanks be to God.

Please stand.

The Gospel Acclamation

Scott Chard (b. 1964)

At 11:00 a.m. the Cantor sings the following and then all repeat.

A - le - lu - ia. A - le - lu - ia. A - le - lu, Al - le lu - ia.
 A - le - lu - ia. A - le - lu - ia. A - le - lu, Al - le lu - ia.

The Gospel

Saint John 20:19-31

Gospeler

The Holy Gospel of our Savior Jesus Christ, according to John.

People

Glory to you, Lord Christ.

WHEN it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house,

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.

and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of our Savior.

People Praise to you, Lord Christ.

At 11:00 a.m. all sing the following twice.



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

The Sermon

The Very Reverend Joseph Caldwell Alsay

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.

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.

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

GATHERED as believers in Christ, made one body through baptism, let us offer prayers to God for the living hope of all the world.

Intercessor

For peace from on high and for our salvation.

People Glory and praise to you, O living God.

For the peace of the whole world, for the welfare of the holy churches of God, and for the unity of all.

Glory and praise to you, O living God.

For this holy gathering and for those who enter with faith, reverence, and fear of God.

Glory and praise to you, O living God.

For our new brothers and sisters illumined by the light of Christ.

Glory and praise to you, O living God.

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

Glory and praise to you, O living God.

For the world and its leaders, our nation and its people.

Glory and praise to you, O living God.

For all those in need, the suffering and the oppressed, travelers and prisoners, the dying and the dead.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

The Celebrant adds further intercessions and then continues.

Remembering the Blessed Virgin Mary, 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 Lord our God, who freed us from our sins by the blood of Jesus Christ. Hear the prayers we offer this day, and breathe upon us with your Holy Spirit; through Jesus Christ our Lord. *Amen.*

Please be seated.

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.

The Commissioning of the Vestry

The Vestry and Wardens join the Dean and he begins

BROTHERS and SISTERS in Christ, we are all baptized by the one Spirit into one Body, and given gifts for a variety of ministries for the common good. Our purpose is to commission these persons in the Name of God and of this congregation to a special ministry to which they are called.

The Dean asks the Presenter

Are these persons you present prepared by a commitment to Christ as Lord, by regular attendance at worship, and by knowledge of their duties, to exercise their ministry to the honor of God, and the well-being of the Church?

Presenter I believe they are.

The Dean addresses the Vestry.

You have been called to a ministry in this congregation. Will you, as long as you are engaged in this work, perform it with diligence?

Vestry I will.

Dean Will you faithfully and reverently execute the duties of your ministry to the honor of God, and the benefit of this congregation?

Vestry I will.

Presenter

I present to you these persons to be admitted to the ministry of the Vestry in this congregation.

Dean

The Lord gives wisdom; from God's mouth comes knowledge and understanding; God stores up sound wisdom for the upright; God is a shield to those who walk with integrity.

V I am your servant; grant me understanding;

R That I may know your decrees.

Let us pray. *Brief silence is kept.*

O Eternal God, the foundation of all wisdom and the source of all courage: Enlighten with your grace the Wardens and Vestry of this congregation, and so rule their minds, and guide their counsels, that in all things they may seek your glory and promote the mission of your Church; through Jesus Christ our Lord. *Amen.*

To the Wardens

In the Name of God and of this congregation, I commission you George / Joseph as Senior Warden / Junior Warden in the Cathedral.

People Amen.

To the Vestry

In the Name of God and of this congregation, I commission you as Members of the Vestry in this Cathedral.

People Amen.

The Dean concludes with this Collect

Lord, without whom labor is lost: We beseech you to prosper all works in your Church undertaken according to your holy will. Grant to your servants a pure intention, a patient faith, sufficient success on earth, and the blessedness of serving you in heaven; though Jesus Christ our Lord. *Amen.*

Please stand.

The Peace

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

THE HOLY COMMUNION

The congregation is seated and all sing

At 8:15 a.m.

Offertory Hymn 209 We walk by faith and not by sight *St. Boltoph*

At 11:00 a.m.

Offertory Hymn 206 O sons and daughters, let us sing! *O filii et filiae*

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant The Lord be with you. *People* And al - so with you.

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

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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.

At 8:15 a.m. all say the Sanctus. At 11:00 a.m. all sing

Sanctus

A Community Mass, Richard Proulx (1937-2010)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heaven and earth are full of your glo-ry. Ho-
san - na in the high-est. Ho san-na in the high-est.
Blessed is he who comes in the name of the Lord. Ho-
san - na in the high-est. Ho - san-na in the high-est.

We recall God's acts of salvation history.

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

At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

The people stand or kneel. The Celebrant continues

WE give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Lord,

Celebrant and People

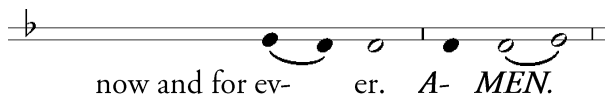
We remember his death, We proclaim his resurrection, We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary the God-bearer, Joseph, Paul, and all your saints, we

may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,



And now, as our Savior Christ has 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. We then keep a period of silence.

Celebrant Alleluia! Christ our Passover is sacrificed for us.
People Therefore let us keep the feast. Alleluia!

The Celebrant says the following Invitation
The Gifts of God for the People of God.

Music at the Communion,
Organ Méditation Gabriel Dupont (1878-1914)

After Communion the Celebrant says
Let us pray.

Celebrant and People
ALMIGHTY and everliving God,
We thank you for feeding us with spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

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.

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 Blessing is a pronouncement of God's love and favor, addressed to one or more persons.

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

Please be seated for

Announcements and Moment for Mission

Please stand.

The Blessing

At 11:00 a.m. all sing

Hymn 209

We walk by faith and not by sight

St. Boltoph

The Dismissal is given and the people respond

Thanks be to God. Alleluia! Alleluia!

Organ

Festival Voluntary

Flor Peeters (1903-1986)

Coffee Hour

Coffee Hour in Barth Hall following this morning's 11:00 a.m. service is hosted by LaToya Parmley.

Notes on the Music at 11:00 a.m.

The Cathedral Choirs are in their Easter recess today. Choral services will resume next Sunday, April 19.

The text of today's Offertory Hymn consists of verses extracted from a larger Easter hymn, really a narrative carol, dating from the late 15th century. In our previous hymnal (The Hymnal 1940), the nine verses of this hymn appeared in a single version. Our current hymnal (Hymnal 1982) divides the text into two distinct hymns: Hymn 203 includes the verses most appropriate for Easter Day, while Hymn 206 (sung today) consists of the verses for the Second Sunday of Easter. Both are sung to the ancient tune *O filii et filiae*, which is of French origin.

In Eastertide we often sing a setting of the *Pascha nostrum* or some other Easter hymn in place of the *Gloria in excelsis*. Today we sing a short Swahili text to a traditional tune from Tanzania and arranged by the American conductor and composer Carl Haywood.

While the Gospel is usually preceded by a Sequence Hymn, we will, in Eastertide acclaim the Gospel with an 'Alleluia,' the setting of which was composed for the Installation and Seating of Dean Alsay back in February.

-- Canon Tarrant



Copyright acknowledgements

The following items are reprinted under OneLicense.net #A-712602: *Sursum corda* ©1985 Church Publishing, Inc. All rights reserved. *Sanctus* ©1977 GIA Publications, Inc. All rights reserved. *Christ has arisen* music ©1992 Carl Haywood Music. All rights reserved; words ©1977 Augsburg Fortress Publishers, All rights reserved.



Diverse people Daily relevance Inspiring space

4800 Woodward Avenue · Detroit, Michigan 48201 ·
(313) 831-5000 · www.detroitcathedral.org

