

The Cathedral Church of St. Paul

The Very Reverend Timothy True
Interim Dean of the Cathedral

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

May 4, 2025
The Third Sunday of Easter
Sung Holy Eucharist, 11:00 a.m.
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.

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. In Eastertide, Pascha nostrum is often appointed.

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

Air and Gavotte

Samuel Wesley (1766-1837)

At the bell, please stand as you are able. The Choir sings

The Responsory

J.D. Tarrant (b. 1974)

V This is the day the Lord has made;
 R Let us rejoice and be glad in it.
 V Let us go forth in peace.
 R In the Name of Christ. Amen.

All sing

Hymn 179, vss. 1, 4-6

Welcome, happy morning

Fortunatus

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.*

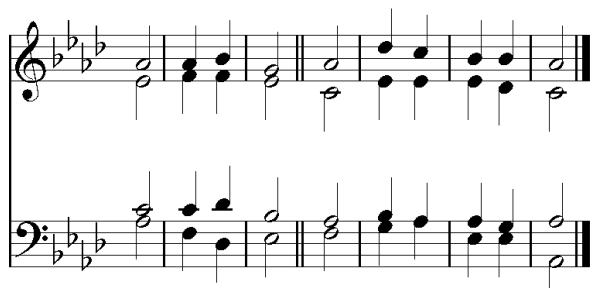
All sing

Pascha nostrum

chant: W.H. Walter (1825-1893)



- 1 Alleluia, 'alle'luia. *
- Alle'luia, 'alle'luia.
- 2 Christ our Passover has been 'sacrificed for'us; *
- therefore 'let us' keep the 'feast,
- 3 Not with the old leaven, the leaven of 'malice and 'evil, *
- but with the unleavened 'bread of sin'cerity and 'truth.
- 4 Alleluia, 'alle'luia. *
- Alle'luia, 'alle'luia.
- 5 Christ being raised from the dead will 'never die a'gain; *
- death no 'longer has do'minion 'over him.



- 6 The death that he died, he died to sin, ¹once for ¹all; *
- but the life he ¹lives, he ¹lives to ¹God.
- 7 So also consider yourselves ¹dead to ¹sin, *
- and alive to God in ¹Jesus ¹Christ our ¹Lord.
- 8 Alleluia, ¹alle ¹luia. *
- Alle ¹luia, ¹alle ¹luia.
- 9 Christ has been ¹raised from the ¹dead, *
- the first fruits of ¹those who have ¹fallen a ¹sleep.
- 10 For since by a ¹man came ¹death, *
- by a man has come also the resur ¹rection ¹of the ¹dead.
- 11 For as in ¹Adam all ¹die, *
- so also in Christ shall ¹all be ¹made a ¹live.
- 12 Alleluia, ¹alle ¹luia. *
- Alle ¹luia, ¹alle ¹luia.

The Collect of the Day

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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

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

THE WORD OF GOD

The congregation is seated.

The Lesson

Acts 9:1-6

SAUL, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do."

The Word of the Lord.

People Thanks be to God.

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 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 Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.

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 Choir sings

Psalm 30:1-6, 12-13

Exaltabo te, Domine

chant: E.J. Hopkins
(1818-1901)

I will exalt you, O Lord, because you have lifted me up * and have not let my enemies triumph over me.
 2 O Lord my God, I cried out to you, * and you restored me to health.
 3 You brought me up, O Lord, from the dead; * you restored my life as I was going down to the grave.
 4 Sing to the Lord, you servants of his; * give thanks for the remembrance of his holiness.
 5 For his wrath endures but the twinkling of an eye, * his favor for a lifetime.
 6 Weeping may spend the night, * but joy comes in the morning.
 12 You have turned my wailing into dancing; * you have put off my sack-cloth and clothed me with joy.
 13 Therefore my heart sings to you without ceasing; * O Lord my God, I will give you thanks for ever.

The Epistle

Revelation 5:11-14

I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!" Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, "To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" And the four living creatures said, "Amen!" And the elders fell down and worshiped.

The Word of the Lord.

People **Thanks be to God.**

Please stand as you are able. All sing

Sequence Hymn 374

Come, let us join our cheerful song

Nun danket all

The Gospel

Saint John 21:1-19

Gospeler

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

People

Glory to you, Lord Christ.

JESUS showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread.

Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Timothy True

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 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 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.

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

CALLED by the risen Christ to love and follow the Lord, let us pray to God for the needs of all believers and of all peoples everywhere.

Intercessor

For the holy churches in every place, and for the unity of all.

People **Glory and praise to you, O living God.**

For this holy assembly and for all who gather in Christ.

Glory and praise to you, O living God.

For Bonnie our bishop and all bishops; for Tim and Anthony our priests; 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 danger and need, the sick, the suffering, and the oppressed, and for all 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, Lord of glory, and blessed is the Lamb who was slain. Hear the prayers we offer this day, and raise us with him to your throne in heaven; through Jesus Christ our Lord. **Amen.**

The Confession of Sin and Absolution

Celebrant

Let us confess our sins against God and our neighbor.

Please kneel as you are able. Silence may be kept.

All say together

MOST merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant stands and says

ALMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

THE HOLY COMMUNION

Welcome and Announcements

The Choir sings

Offertory Anthem

Franz Joseph Haydn (1732-1809)

INSANAE et vanae curae invadunt mentes nostras, saepe furore replent corda, privata spe. Quid prodest O mortalis conari pro mundanis, si coelos negligas. Sunt fausta tibi cuncta, si Deus est pro te.

Vain and raging cares invade our minds, madness often fills the heart, robbed of hope. O mortal man, what does it profit to endeavor at worldly things, if you should neglect the heavens? If God is for you, all things are favorable for you.

Please stand as you are able and sing

Presentation Hymn

Old Hundredth

PRAISE God, from whom all blessing flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.

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.

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.

During the Offertory, the Choir sings an anthem. At times, a hymn is sung by all.

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 Celebrant then begins the Great Thanksgiving.
The Great Thanksgiving

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. 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:

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.

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.

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,

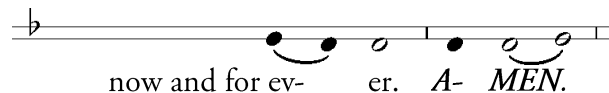
We await his coming in glory;

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,

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.

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.

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 following refrain is sung once by the Cantor and then by all, as indicated.

Fraction Anthem

Carl MaultsBy (b. 1949)



Cantor Christ our Passover is sacrificed for us. Therefore let us keep the feast. **Refrain**

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

Music at the Communion,

Organ

Prayer

Allen Orton Gibbs (1910-1996)

from Music for a Sunday Morning (1988)

Motet

Thomas Tallis (c. 1505-1585)

IF ye love me, keep my commandments, and I will pray the Father: and he shall give you
 another comforter, that he shall bide with you forever, even the spirit of truth.

Saint John 14:15-17

After Communion the Celebrant says
 Let us pray.

Celebrant and People

ALMIGHTY and everliving God,
 We thank you for feeding us with the 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.

The Celebrant gives
The Blessing

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

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.

Please stand as you are able and sing

Hymn

Thine is the glory

Maccabaeus



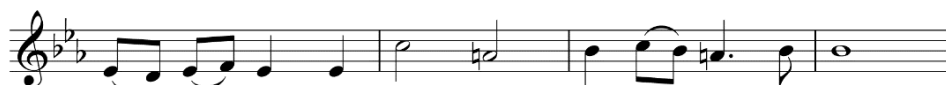
1 Thine is the glo - ry, ris - en, con - quering Son,
2 Lo! Je - sus meets thee, ris - en from the tomb,
3 No more we doubt thee, glo - rious Prince of life!



end - less is the vic - tory thou o'er death hast won.
lov - ing - ly he greets thee, scat - ters fear and gloom.
Life is naughtwith - out thee, aid us in our strife.



An - gels in bright rai - ment rolled the stone a - way,
Let the church with glad - ness hymns of tri - umph sing,
Make us more than con - querors, through thy death - less love,



kept the fold - ed grave - clothes where thy bod - y lay.
for our Lord now liv - eth; death hath lost its sting.
bring us safe through Jor - dan to thy home a - bove.



Thine be the glo - ry, ris - en con - quering Son,



end - less is the vic - tory thou o'er death hast won.

Words E.L. Budry (1854-1932); tr. R.B. Hoyle (1875-1939)

Music from *Judas Maccabaeus*, George Frederick Handel (1685-1759)

The Dismissal is given and the people respond

Thanks be to God. Alleluia! Alleluia!

Organ

Paraphrase sur un chœur de Handel

Alexandre Guilmant
(1837-1911)

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

Notes on the Music

Haydn's *Insanae et vanae curae* began as a movement in his first oratorio, *The Return of Tobias*, first performed in 1785 with an Italian libretto. While the first performance was well-received, it could not compete with Haydn's two other masterpieces, *The Creation* and *The Seasons*. It is perhaps for this reason that in 1808 Haydn extracted one of the choral numbers and gave it a Latin text.

Thomas Tallis is the outstanding musician of 16th century Tudor England, and his compositions occupy a primary place in English church music. Organist of Canterbury Cathedral and later a Gentleman of the Chapel Royal, Tallis was one of the first composers of sacred music to set English texts. His brief motet, *If ye love me* is one of the most beloved pieces of this early master.

Upcoming Music Events

Saturday, May 3, 7:30 p.m.
Maurice Duruflé's *Requiem*
sung by Beyond Choir
Brandon Johnson, conductor
Sarah Simko, organ

Sunday, May 18, 5:00 p.m.
Spring Choral Concert and Ice Cream Social
*Join us for this Spring tradition of an evening of
choral music sung by the Cathedral Choir, followed by
an Ice Cream Social on the lawn.*

Friday, May 30, 7:30 p.m.
Sarah Simko, organist
*The Cathedral's Associate Organist presents an evening
of music on the grand pipe organ.*

Music at Mid-day, Fridays at 12:30 p.m.

May 9 • Sarah Simko and Ken Lord, organ

May 23 • Jeremy David Tarrant, organ
100th program in this series

June 13 • Rudy DeVos, organ

June 27 • Jeremy David Tarrant, organ



The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively.

To schedule an try-out or to speak further with someone about the program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.

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Diverse people Daily relevance Inspiring space
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