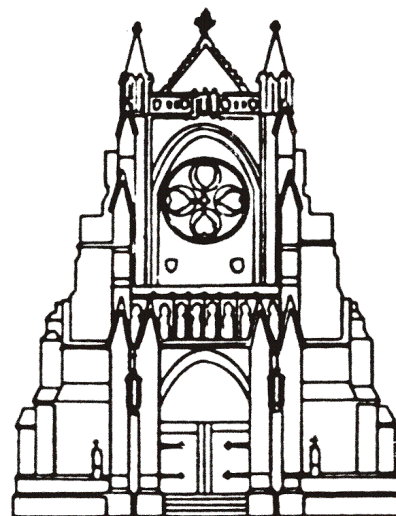


The Cathedral Church of St. Paul

Detroit, Michigan

The Very Reverend Timothy True
Interim Dean

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



May 4, 2025
The Third Sunday of Easter
Cathedral Evensong, Four O'Clock

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.

*Please silence all electronic devices.
This service is also being streamed on our YouTube channel.*

Concerning the service

Evensong is an offering in song to God, the giver of all beauty and goodness. Based on services held daily in the medieval Church, Evensong as arranged in the Book of Common Prayer of the Anglican Church has been sung regularly since the sixteenth century, with only a few breaks (during the Commonwealth in the seventeenth century). This atmospheric and deeply personal form of worship appeals to persons of many faiths and has been adopted as an American tradition in many parishes and cathedrals of the Episcopal Church

Following the Invitatory, we sing (at times) a setting of the ancient *Phos hilaron*, a hymn originally sung in Greek at the lighting of the lamps at the time of Evening Prayer. This is followed by the singing of the appointed psalm. A lesson, usually from the Old Testament (except of Saints days and in Easter season) is read and we then sing the first of the traditional Evening Canticles, *Magnificat*, the song of the Blessed Virgin Mary when the promises of the Old Testament came true (Luke 1). A lesson from the New Testament proclaims the good news of Jesus Christ, and this is followed by the *Nunc Dimittis*, the song of the aged Simeon when he had seen our Lord in the Temple at Jerusalem (Luke 2). *Nunc Dimittis* is a particularly appropriate text at the end of one's day.

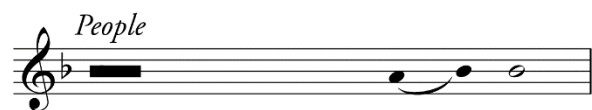
All then say the Apostles' Creed, an expression of faith of those who, generation by generation in the Christian Church, respond to the Gospel of Jesus Christ, crucified and alive. Prayers are then sung and said, ending with the Collects which collect our thoughts.

The timeless and simple liturgy of Evensong readily embraces musical expressions from many centuries. Here in the Cathedral, Evensong is offered weekly at 4:00 p.m., September through May. On the first and third Sundays of the month, Cathedral Evensong (the service offered this afternoon) is sung by the congregation. On the second and fourth Sundays of the month, Choral Evensong is sung by one of the Cathedral choirs.

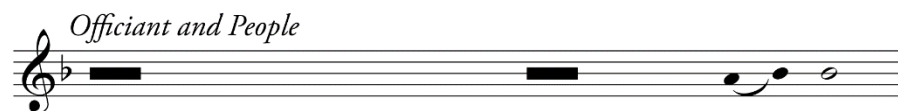
At the bell, please stand as you are able. The procession enters the Cathedral and the Officiant then begins with
The Invitatory



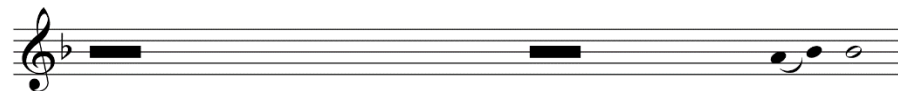
O God, make speed to save us.



O Lord, make haste to help us.



Glory to the Father, and to the Son, and to the Holy Spi - rit:



as it was in the beginning, is now, and will be for ever. A - men.



Al - le - lu - ia.

Remaining standing, all sing the refrain below in alternation with the Cantor, as indicated.

Phos hilaron

Morrison

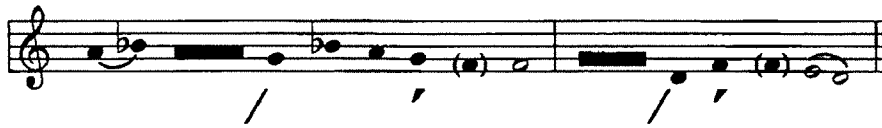
1 Light of the world, in grace and beau - ty, mir-ror of
 2 Now, as we see the lights of eve - ning, we raise our
 God's e - ter - nal face, trans-par-ent flame of love's free
 voice in hymns of praise; worth - y are you of end - less
 du - ty, you bring sal - va - tion to our race.
 bless - ing, sun of our night, lamp of our days.

Words paraphrase of *Phos hilaron*

Music Morrison, George Emblom (b. 1962)

All then sing
Psalm 114 *In exitu Israel*

Tonus Peregrinus



Cantor

*1 *Hallelujah!*

When Israel / came out of Égypt, *
the house of Jacob from a people / of strange spëech,

All

2 Judah became / God's sanctuáry *
and Israel his / domínion.

3 The sea / beheld it ánd fled; *
Jordan turned / and wént bäck.

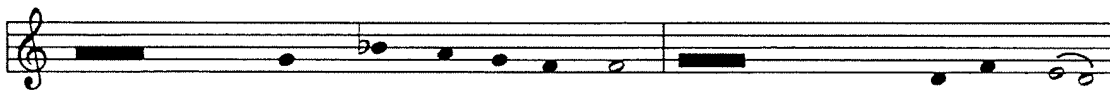
4 The / mountains skipped like rams, *
and the little hills / like yóung shëep.

5 What ailed you, / O sea, that yóu fled? *
O Jordan, that / you túrned bäck?

6 You moun/tains, that you skípped like rams? *
you little hills / like yóung shëep?

7 Tremble, O earth, at / the presence óf the Lord, *
at the presence of the God / of Jácob,

8 Who turned the hard rock into / a pool of wáter *
and flint-stone into / a flówing spring.



Glory to the Fa - ther, and to the Son, and to the Ho - ly Spi - rit:



As it was in the be - gin - ning, is now, and will be for ev - er. A - men.

Please be seated.

The First Lesson *Exodus 18:1-12*

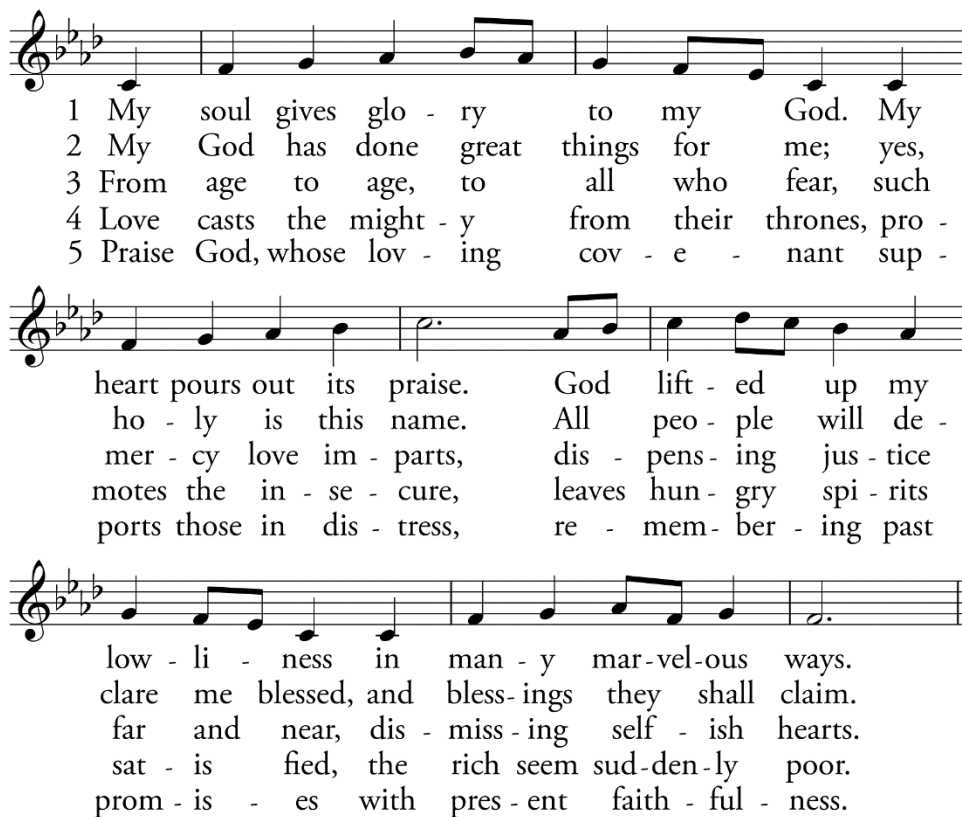
Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for his people Israel, how the Lord had brought Israel out of Egypt. After Moses had sent away his wife Zipporah, his father-in-law Jethro took her back, along with her two sons. The name of one was Gershom (for he said, "I have been an alien in

a foreign land”), and the name of the other, Eliezer (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”). Jethro, Moses’ father-in-law, came into the wilderness where Moses was encamped at the mountain of God, bringing Moses’ sons and wife to him. He sent word to Moses, “I, your father-in-law Jethro, am coming to you, with your wife and her two sons.” Moses went out to meet his father-in-law; he bowed down and kissed him; each asked after the other’s welfare, and they went into the tent. Then Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardship that had beset them on the way, and how the Lord had delivered them. Jethro rejoiced for all the good that the Lord had done to Israel, in delivering them from the Egyptians. Jethro said, “Blessed be the Lord, who has delivered you from the Egyptians and from Pharaoh. Now I know that the Lord is greater than all gods, because he delivered the people from the Egyptians, when they dealt arrogantly with them.” And Jethro, Moses’ father-in-law, brought a burnt-offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses’ father-in-law in the presence of God.

Please stand as you are able and sing

Magnificat

metrical setting, *Morning Song*



1 My soul gives glo - ry to my God. My
 2 My God has done great things for me; yes,
 3 From age to age, to all who fear, such
 4 Love casts the might - y from their thrones, pro -
 5 Praise God, whose lov - ing cov - e - nant sup -

heart pours out its praise. God lift - ed up my
 ho - ly is this name. All peo - ple will de -
 mer - cy love im - parts, dis - pens - ing jus - tice
 motes the in - se - cure, leaves hun - gry spi - rits
 ports those in dis - tress, re - mem - ber - ing past

low - li - ness in man - y mar - vel - ous ways.
 clare me blessed, and bless - ings they shall claim.
 far and near, dis - miss - ing self - ish hearts.
 sat - is - fied, the rich seem sud - den - ly poor.
 prom - is - es with pres - ent faith - ful - ness.

6 Give glory to the Father, Son, and Spirit equally;
 As from the first it was, is now, and evermore shall be.

Words paraphrase of *Magnificat*, Miriam Therese Winter (b. 1938)

Music *Morning Song*, attributed to Elkanah Kelsay Dare (1782-1826)

Please be seated.

The Second Lesson *John 21:15-25*

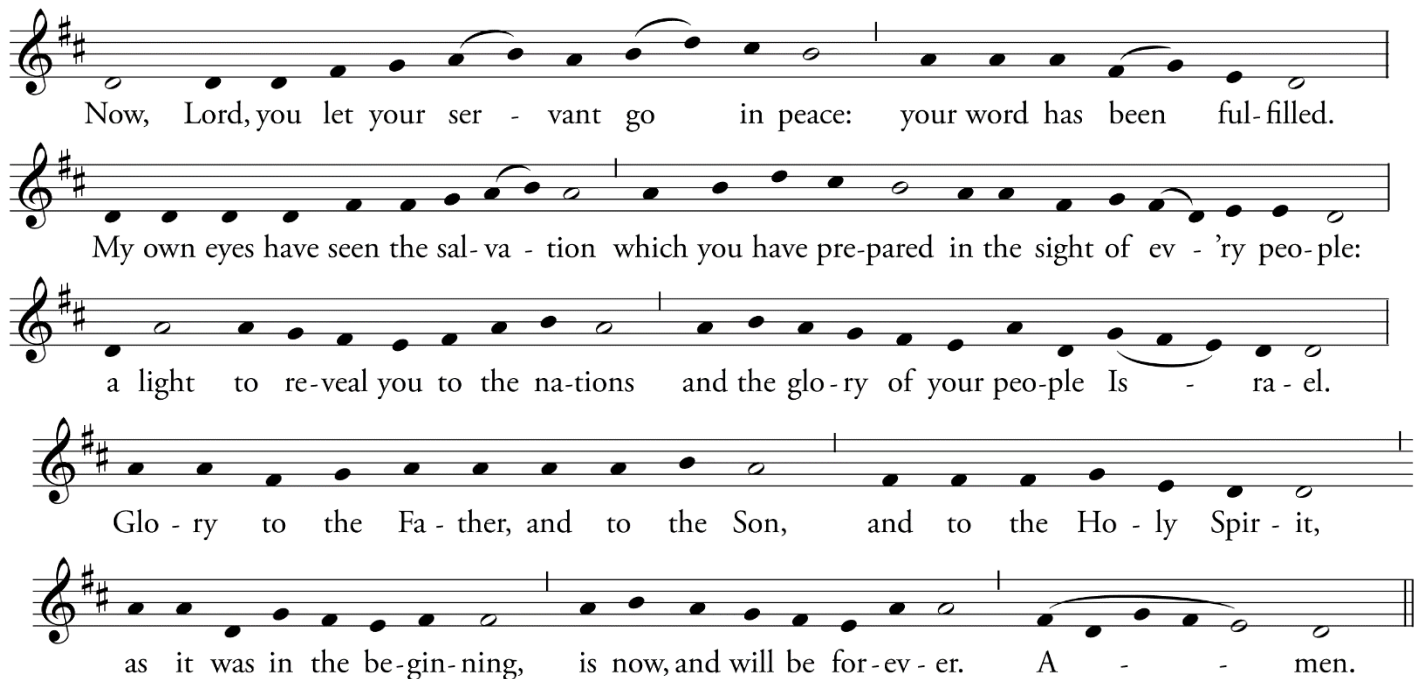
When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you 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.” Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, ‘Lord, who is it that is going to betray you?’ When Peter saw him, he said to Jesus, “Lord, what about him?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?” This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Please stand as you are able and sing

Nunc dimittis

plainchant



Now, Lord, you let your ser - vant go in peace: your word has been ful-filled.

My own eyes have seen the sal - va - tion which you have pre-pared in the sight of ev - 'ry peo-ple:

a light to re-veal you to the na-tions and the glo-ry of your peo-ple Is - ra - el.

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,

as it was in the be-gin-ning, is now, and will be for-ev - er. A - - - men.

Remaining standing, all say together

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.
On the third day he rose again.

He ascended into heaven,
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,

the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

Officiant and People

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 Suffrages

Carl MaultsBy (b. 1949)

The musical notation for 'The Suffrages' is presented in six systems. Each system consists of a staff for the Cantor and a staff for the All. The Cantor parts are written in a single melodic line, while the All parts are written in a single melodic line. The lyrics are written below the staves. The notation includes a key signature of one flat (B-flat) and a common time signature (C). The Cantor parts are marked with a double bar line and a repeat sign, indicating a response or a specific melodic phrase. The All parts are marked with a double bar line and a repeat sign, indicating a response or a specific melodic phrase. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

Cantor Show us your mercy, O Lord, *All* And grant us your sal- vation.

Cantor Clothe your ministers with right- eous- ness, *All* Let your people sing with joy.

Cantor Give peace, O Lord, in all the world, *All* For only in you can we live in safety.

Cantor Lord, keep this nation under your care, *All* And guide us in the way of jus- tice and truth.

Cantor Let your way be known up- on earth, *All* Your saving health a- mong all nations.

Cantor Let not the needy, O Lord be for- gotten, *All* Nor the hope of the poor be ta- ken a- way.



The Officiant continues

The Collects

The Collect of the Day

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.*

A Collect for Peace

Most holy God, the source of all good desires, all right judgments, and all just works: Give to us, your servants, that peace which the world cannot give, so that our minds may be fixed on the doing of your will, and that we, being delivered from the fear of all enemies, may live in peace and quietness; through the mercies of Christ Jesus our Savior. *Amen.*

A Collect for Mission

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

All sing

Hymn 47

On this day, the first of days

Gott sei Dank

Please be seated

The Homily

The Very Reverend Timothy True
Interim Dean of the Cathedral

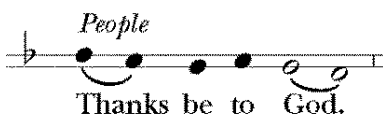
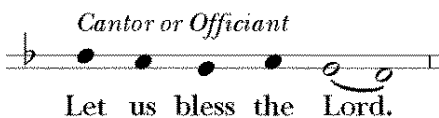
Please kneel as you are able.

Prayers of Intercession and Thanksgivings

Please stand as you are able. All say together

A Prayer of St. Chrysostom

Almighty God,
you have given us grace at this time with one accord
to make our common supplication to you;
and you have promised through your well-beloved Son
that when two or three are gathered together in his Name
you will be in the midst of them:
Fulfill now, O Lord,
our desires and petitions as may be best for us;
granting us in this world knowledge of your truth,
and in the age to come life everlasting. *Amen.*



The Officiant then concludes with
The Grace

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all
evermore. **Amen.** 2 Corinthians 13:14

Please remain standing as the procession leaves the Cathedral.

Organ

Fughetta

Felix Mendelssohn (1809-1847)

In this afternoon's liturgy

Officiant

The Very Reverend Timothy True

Cantors

Aaron Denk
Meriem Lanseur

Organist

Dr. Sarah Simko

Lector and Acolyte

Paula Styer

Technology

Erin McClellan

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4800 Woodward Avenue · Detroit, Michigan 48201 ·
(313) 831-5000 · security desk (nights/weekends): (313) 833-7549 ·
website: www.detroitcathedral.org · email: info@detroitcathedral.org ·

