

# *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 18, 2025**

**The Fifth 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, Pacha 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**

Fantasy from Suite no. 1

Florence Price (1887-1953)

*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 435**

At the Name of Jesus

*King's Weston*

**The Opening Acclamation**

*Celebrant* Alleluia! Christ is risen!

*People* The Lord is risen indeed! Alleluia!

**The Collect for Purity**

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

### The Collect of the Day

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

**A**LMIGHTY God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and 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 11:1-18

**N**OW the apostles and the believers who were in Judea heard that the Gentiles had also accepted the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him, saying, "Why did you go to uncircumcised men and eat with them?" Then Peter began to explain it to them, step by step, saying, "I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. I also heard a voice saying to me, 'Get up, Peter; kill and eat.' But I replied, 'By no means, Lord; for nothing profane or unclean has ever entered my mouth.' But a second time the voice answered from heaven, 'What God has made clean, you must not call profane.' This

*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.*

happened three times; then everything was pulled up again to heaven. At that very moment three men, sent to me from Caesarea, arrived at the house where we were. The Spirit told me to go with them and not to make a distinction between them and us. These six brothers also accompanied me, and we entered the man's house. He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; he will give you a message by which you and your entire household will be saved.' And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" When they heard this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

The Word of the Lord.

*People* Thanks be to God.

*The Choir sings*

**Psalm 148:7-14**

*Laudate Dominum*

chant: Walter Alcock  
(1861-1947)

*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.*

**P**RAISE the Lord from the earth, \* you sea-monsters and all deeps;  
8 Fire and hail, snow and fog, \* tempestuous wind, doing his will;  
9 Mountains and all hills, \* fruit trees and all cedars;  
10 Wild beasts and all cattle, \* creeping things and winged birds;  
11 Kings of the earth and all peoples, \* princes and all rulers of the world;  
12 Young men and maidens, \* old and young together.  
13 Let them praise the Name of the Lord, \* for his Name only is exalted,  
his splendor is over earth and heaven.  
14 He has raised up strength for his people and praise for all his loyal servants, \* the children of Israel, a people who are near him. Hallelujah!

**The Epistle**

Revelation 21:1-6

*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.*

**I**saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life."

The Word of the Lord.

*People* Thanks be to God.

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

*Please stand as you are able. All sing*

**Sequence Hymn 529**

In Christ there is no East or West

*McKee*

*Gospeler*  
*People*

The Holy Gospel of our Savior Jesus Christ, according to John.  
**Glory to you, Lord Christ.**

**A**T the last supper, when Judas had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

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

**W**E 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.

*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 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 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*

**B**APTIZED with the Holy Spirit, let us offer prayers for all those God loves.

*Intercessor*

For the whole world and all the churches of God.

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

For this holy gathering and our sacrifice of praise.

***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 all nations, peoples, tribes, clans, and families.

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

For all those in danger and need: the sick and the suffering, prisoners, captives, and their families, the hungry, homeless, and oppressed.

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

For 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, God of glory, who gave us your Son. Hear the prayers we offer this day, come among your people, and wipe away every tear from their eyes; 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*

**M**OST 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*

**A**LMIGHTY 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**

Herbert Sumsion (1899-1995)

**T**HEY that go down to the sea in ships: and occupy their business in great waters;  
These men see the works of the Lord: and his wonders in the deep.  
For at his word the stormy wind ariseth: which lifteth up the waves thereof.  
They are carried up to the heaven, and down again to the deep: their soul melteth away  
because of the trouble.  
They reel to and fro, and stagger like a drunken man: and are at their wits' end.  
So when they cry unto the Lord in their trouble: He delivereth them out of their distress.  
For he maketh the storm to cease: so that the waves thereof are still.  
Then are they glad because they are at rest: and so he bringeth them unto the haven where  
they would be.

Psalm 107:23-30

*Please stand as you are able and sing*

**Presentation Hymn**

*Old Hundredth*

**P**RAISE 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.

*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 Great Thanksgiving

*The Celebrant proceeds*

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:

Sanctus

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 people stand or kneel. The Celebrant continues*

**W**E 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,**

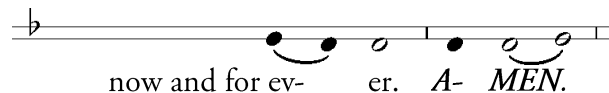
**We await his coming in glory;**

*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 children; 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,

**O**UR 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.*

*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

Prelude on Vaughan Williams' *The Call* Robert Lind (b. 1940)

Motet

Edward Bairstow (1874-1946)

I sat down under his shadow with great delight, and his fruit was sweet to my taste.  
He brought me to the banqueting house, and his banner over me was love.

Song of Solomon 2:3-4

*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 379

God is Love

Abbot's Leigh

*The Dismissal is given and the people respond*

Thanks be to God. Alleluia! Alleluia!

Organ

Choral-Improvisation sur *Victimae paschali*

Charles Tournemire  
(1870-1939)

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

## Coffee Hour

Following the service, Coffee Hour is in Barth Hall and is hosted today by Clem and Prema Prabakaran.

## Notes on the Music

Herbert Sumsion (1899-1995) was Organist of Gloucester Cathedral for over forty years. Amongst his service settings and anthems is *They that go down to the sea in ships* composed in 1979. William McVicker writes, "The piece unfolds with a remarkable economy of material: a rippling, listless organ part with an attractive solo melody; rising and falling choral writing and later imitative writing, mostly developed over long-held organ pedal-notes and through changes in tempo."

Sir Edward Bairstow's *I sat down under His shadow* is one of several elegant miniatures to be found among the choral music of this great composer of the Anglican choral tradition. In addition to his important contributions to the choral repertoire, Bairstow composed chamber music as well as music for the organ. Bairstow was Master of Music at York Minster from 1913 until his death in 1946.

- Canon Tarrant

## Today at 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. *Suggested donation at the door: \$10 adults; \$5 students and seniors.*

## Wednesday Class: Behold His Redeeming Work

On Wednesdays, from April 23 to June 4 at 7:00 p.m., we'll reflect on the healing stories of Jesus and explore how they reveal his ongoing work of redemption—then and now. Each week, we'll dive into a powerful story of healing, restoration, and hope, and ask: What does it mean to behold Christ's redeeming work? and How are we invited to participate in that work today? Come and open the eyes of your faith with us. All are welcome. Bring your questions, your story, and your curiosity. Write to Father Anthony Estes with questions at [aestes@detroitcathedral.org](mailto:aestes@detroitcathedral.org).

## Upcoming Music Events

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 23 • Jeremy David Tarrant, organ

*100<sup>th</sup> 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 a 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](mailto:jtarrant@detroitcathedral.org). Visit us on the web at [www.detroitcathedral.org](http://www.detroitcathedral.org).*

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