

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 25, 2025
The Sixth Sunday of Easter
Sung Holy Eucharist, 11:00 a.m.
with the Schola Cantorum



Let all the peoples praise you, O God!

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

Prelude in A minor, BWV 543

J.S. Bach (1685-1750)

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

Processional Hymn 199

Come, ye faithful, raise the strain

St. Kevin

The Opening Acclamation

Celebrant Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

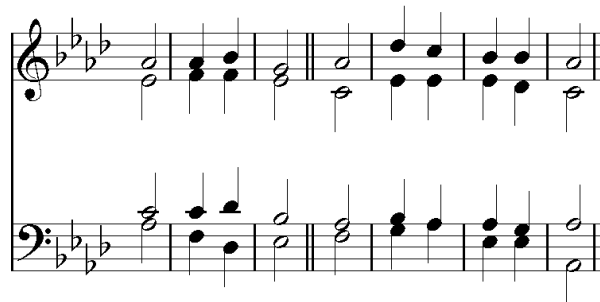
The Collect for Purity

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,¹ once for¹ all; *
- but the life he¹ lives, he¹ lives to¹ God.
- 7 So also consider yourselves¹ dead to¹ sin, *
- and alive to God in¹ Jesus¹ Christ our¹ Lord.
- 8 Alleluia,¹ alle¹ luia. *
- Alle¹ luia,¹ alle¹ luia.
- 9 Christ has been¹ raised from the¹ dead, *
- the first fruits of¹ those who have¹ fallen a¹ sleep.
- 10 For since by a¹ man came¹ death, *
- by a man has come also the resur¹ rection¹ of the¹ dead.
- 11 For as in¹ Adam all¹ die, *
- so also in Christ shall¹ all be¹ made a¹ live.
- 12 Alleluia,¹ alle¹ luia. *
- Alle¹ luia,¹ alle¹ luia.

The Collect of the Day

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

O God, you have prepared for those who love you such good things as surpass our understanding; Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and 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 16:9-15

DURING the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them. We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city

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.

of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

The Word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 67

Deus misereatur

chant: Edward Bairstow
(1874-1946)

MAY God be merciful to us and bless us, * show us the light of his countenance and come to us.

2 Let your ways be known upon earth, * your saving health among all nations.

3 Let the peoples praise you, O God; * let all the peoples praise you.

4 Let the nations be glad and sing for joy, * for you judge the peoples with equity and guide all the nations upon earth.

5 Let the peoples praise you, O God; * let all the peoples praise you.

6 The earth has brought forth her increase; * may God, our own God, give us his blessing.

7 May God give us his blessing, * and may all the ends of the earth stand in awe of him.

The Epistle

Revelation 21:10, 22-22:5

IN the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day— and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 490

I want to walk as a child of the light

Houston

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.

The Gospel

Saint John 14:23-29

Gospeler
People

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

JESUS said to Judas (not Iscariot), "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe."

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Reverend Deacon Mike Stutso
The Detroit Church Partnership

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.

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

The Prayers of the People

Celebrant

JESUS came into the world to give us peace. Let us offer prayers to God for all whose hearts are troubled and afraid.

Intercessor

For this holy gathering and for those who enter our circle of faith.

People Glory and praise to you, O living God.

For all who minister in Christ, and for all the holy people of God.

Glory and praise to you, O living God.

For the leaders of the nations and for all who seek peace.

Glory and praise to you, O living God.

For the suffering peoples of the world.

Glory and praise to you, O living God.

For all those in danger and need, the sick and the suffering, prisoners, captives, and the families, the hungry, homeless, and oppressed, and for those who feel remote from God.

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, Lord of heaven and earth, who gives us the water of life. Hear our prayers for all peoples and bring us at last to your holy city Jerusalem; 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

Thomas Tallis (c. 1505-1585)

O Lord, give Thy Holy Spirit into our hearts, and lighten our understanding, that we may dwell in the fear of thy Name, all the days of our life: that we may know thee the only true God, and Jesus Christ whom thou hast sent.

from *Lidley's Prayers* (1566)

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,

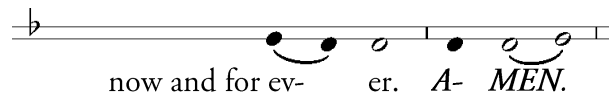
We await his coming in glory;

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 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,

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.

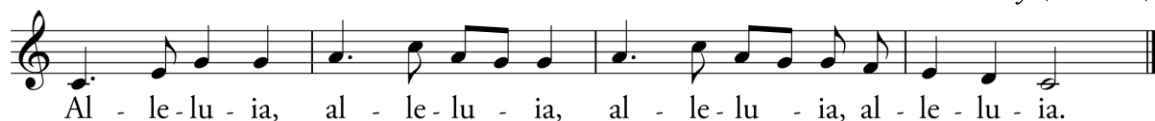
but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen

The Celebrant breaks the consecrated bread. We then keep a period of silence.

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

Fraction Anthem

Carl MaultsBy (b. 1949)



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

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

Jesus, meine Zuversicht, BWV 728

Bach

Motet

Elizabeth Poston (1905-1987)

THE tree of life my soul hath seen,
 Laden with fruit, and always green:
 The trees of nature fruitless be
 Compared with Christ the apple tree

His beauty doth all things excel:
 By faith I know, but ne'er can tell
 The glory which I now can see
 In Jesus Christ the apple tree.

For happiness I long have sought,
 And pleasure dearly I have bought:
 I missed of all; but now I see
 'Tis found in Christ the apple tree.

I'm weary with my former toil,
 Here I will sit and rest a while:
 Under the shadow I will be,
 Of Jesus Christ the apple tree.

This fruit does make my soul to thrive,
 It keeps my dying faith alive;
 Which makes my soul in haste to be
 With Jesus Christ the apple tree.

Anonymous

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

Please stand as you are able and sing
Processional Hymn 345 Savior, again to thy dear Name

The Dismissal is given and the people respond
Thanks be to God. Alleluia! Alleluia!

Organ Fugue in A minor, BWV 543

*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.*

Ellers

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

Bach

Notes on the Music

Thomas Tallis is the outstanding musician of sixteenth-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.

O Lord, give thy Holy Spirit is a mix of simple, syllabic writing and imitative gestures. One of Tallis' more well-known anthems, this piece was widely circulated among cathedral choirs during his lifetime and well after.

The first known publication of *Jesus Christ the apple tree* appeared in London's *Spiritual Magazine* in 1761 and became common in American hymnals after its inclusion in Baptist minister Joshua Smith's compilation, *Divine Hymns* in 1784. The poem may have been inspired by tree-of-life imagery found in the Song of Solomon, the Gospel of St. Luke, and in Revelation; the writer might also have sought to provide a Christian motivation for the English tradition of orchard wassailing or wishing health to apple trees on Christmas Eve. English composer Elizabeth Poston's setting of this text remains the best known to contemporary audiences.

Coffee Hour

Following this morning's liturgy, Coffee Hour is offered in Barth Hall, hosted today by Mimi Lanseur.

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.

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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The Cathedral Church of St. Paul

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