

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

June 8, 2025

The Day of Pentecost: Whitsunday

Sung Holy Eucharist, 11:00 a.m.

with the Cathedral Singers



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.

Please silence all electronic devices.
This service is also livestreamed on our YouTube channel.
Hymns are found in the blue hymnal in the pew racks.
Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

THE ENTRANCE RITE

Organ

Choral varié sur Veni Creator

Maurice Duruflé
(1902-1986)

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

The Responsoy

Vincent Edwards (b. 1968)

- V Come, Holy Spirit:
- R And burn within our hearts.
- V Let us go forth in peace:
- R In the name of Christ. Amen.

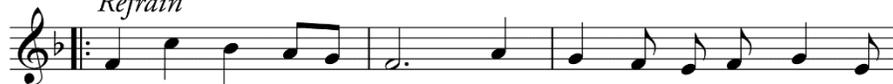
All sing

Processional Hymn

Hail thee, festival day

Salva festa dies

Refrain



Hail thee, fes - ti - val day! blest day that art hal - lowed for



ev - er, day when the Ho - ly Ghost shone in the



world with God's grace. grace.



1 Lo, in the like - ness of fire, on those who a -
 3 Hark! for in myr - i - ad tongues Christ's own, his



wait his ap - pear - ing, he whom the
 cho - sen a pos - tles, preach to the



Repeat refrain
 Lord fore - told sud - den - ly, swift - ly de scends:
 ends of the earth Christ and his won - der - ful works:

2 Forth from the Fa-ther he comes with seven- fold_ mys - tical
4 Praise to the Spi-rit of Life, all praise to the fount_ of our

of - fering, pour - ing on all hu - man
be - ing, light that dost light - en___

Repeat refrain
souls in - fi - nite rich - es of God:
all, life that in all dost a - bid:

Words Fortunatus (540-600?); tr. *English Hymnal*, 1906, alt.
Music *Salve festa dies*, Ralph Vaughan Williams (1872-1958)

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.*

The Choir sings

Pascha nostrum

chant: Dorothy Papadakos (b. 1960)

ALLELUIA!
Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead will never die again; *
death no longer has dominion over him.
The death that he died to sin, once for all; *
but the life he lives, he lives to God.
So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia.
Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.
For since by a man came death, *
by a man has come also the resurrection of the dead.
For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia.

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. From Easter Day through the Day of Pentecost Pascha nostrum is often appointed.

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

The Lesson is usually from the Old Testament (Hebrew Scriptures), with which Jesus would have been familiar, and to which he often referred or quoted.

The Collect of the Day

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

ALMIGHTY God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Acts 2:1-21

WHEN the day of Pentecost had come, the disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

The following portion is read in Arabic by Joe Poisson.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.”

The following portion is read in Ukrainian by Anastasiya Kuljanov.

All were amazed and perplexed, saying to one another, “What does this mean?” But others sneered and said, “They are filled with new wine.” But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

The concluding portion is read in Scots by Mary Grahame Hunter.

‘In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.’”

The Word of the Lord.

People **Thanks be to God.**

Please sing the refrain as indicated.

Psalm 104:25-35, 37

Benedic, anima mea setting: Rawn Harbor (b. 1947)

Refrain

Lord, send out your Spir-it. Lord, send out your Spir-it.

Lord, send out your Spir-it, and re-new the face of the earth.

LORD, how manifold are your works! * in wisdom you have made them all; the earth is full of your creatures.

26 Yonder is the great and wide sea with its living things too many to number, * creatures both small and great. **Refrain**

28 All of them look to you * to give them their food in due season.

29 You give it to them; they gather it; * you open your hand, and they are filled with good things. **Refrain**

30 You hide your face, and they are terrified; * you take away their breath, and they die and return to their dust.

31 You send forth your Spirit, and they are created; * and so you renew the face of the earth. **Refrain**

32 May the glory of the LORD endure for ever; * may the LORD rejoice in all his works.

35 May these words of mine please him; * I will rejoice in the LORD. **Refrain**

The Epistle

Romans 8:14-17

ALL who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ— if, in fact, we suffer with him so that we may also be glorified with him.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 503

Come, Holy Ghost

Come Holy Ghost

The Gospel

Saint John 14:8-17

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

PHILIP said to Jesus, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works

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.

themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it. If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."

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.

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 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

Celebrant

CRYING Abba, Father, let the children of God offer prayers for the needs, concerns, and hopes of all the world.

Intercessor

For peace from on high and for our salvation.

People Glory and praise to you, O living God.

For the peace of the whole world, for the welfare of the holy churches of God, and for the unity of all. *Glory and praise to you, O living God.*

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

Glory and praise to you, O living God.

For Bonnie our bishop, Tim and Anthony our priests, the deacons, and all the holy people of God. *Glory and praise to you, O living God.*

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

Glory and praise to you, O living God.

For all those in need, the suffering and the oppressed, travelers and prisoners, the dying and the dead. *Glory and praise to you, O living God.*

For ourselves, our families, and those we love. *Glory and praise to you, O living God.*

The Celebrant adds further intercessions and then continues.

Remembering the Blessed Virgin Mary, and all the saints, let us offer ourselves and one another to the living God through Christ. *To you, O Lord.*

Celebrant

Blessed are you, God our Father, who sends us the Spirit of truth. Hear the prayers we offer this day and breathe upon your holy people; 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 Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: we pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

The 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.

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

from *Missa Guadalupe*, Joel Martinson (b. 1960)

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might,
 heav-en and earth are full of your glo-ry. Ho-san-na in the high-est.
 San-to, san-to, san-toes el Se-ñor. Ho-san-na, ho-
 san-na, ho-san-na en el cie-lo. Bless-ed is he who
 comes in the name of the Lord. Ho-san-na, ho-
 san-na, ho-san-na en el cie-lo.

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

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.

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."

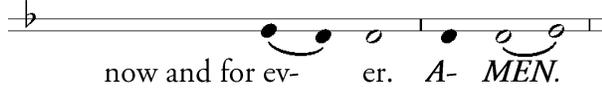
Therefore, according to his command, O Lord,

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 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,
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

Andante

Charles Wood (1866-1926)

Motet

Wood

OCULI omnium in te sperant Domine:
Et tu das escam illorum in tempore opportune.
Gloria tibi Domine. Amen.

*The eyes of all wait upon thee, O Lord;
And thou givest them their meat in due season.
Glory be to thee, O Lord. Amen.*

Psalm 145:16

Remaining seated, please join in singing the refrain as indicated.

Hymn, Ev'ry time I feel the spirit

Traditional Spiritual

Refrain

EV'RY time I feel the spirit,
moving in my heart, I will pray.
Ev'ry time I feel the spirit,
moving in my heart, I will pray.

Up on the mountain my Lord spoke, out of his mouth came fire and smoke. All around me looked so fine, asked my Lord if all was mine. **Refrain**

Jordan river chilly and cold, chills the body but not the soul. There ain't but one train runs this track, runs to heaven and runs right back. **Refrain**

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,

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.

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

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 347

Go forth for God

Litton

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

Organ

Toccata

Eugène Gigout (1844-1925)

Reception for Dr. Simko

Please join us in Barth Hall following this morning's service for a special reception honoring our Associate Organist and Communication Coordinator, Dr. Sarah Simko.



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. Visit us on the web at www.detroitcathedral.org.

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Diverse people Daily relevance Inspiring space

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