

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean

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

May 24, 2026

The Day of Pentecost: Whitsunday
Sung Holy Eucharist, 11:00 a.m.
with the Schola Cantorum



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 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

Fanfare and Rhumba on *Veni, Creator*

Paul Leddington Wright (b. 1957)

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 the hymn on the following page.

The Procession stops at the Great Crossing.

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 Procession continues and all sing

Hymn O day of radiant gladness *Es flog ein kleins Waldvögen*



1 O day of ra-diant glad-ness, O day of joy and light,
2 This day at the cre - a - tion, the light first had its birth;
3 This day, God's peo-ple meet - ing, his Ho - ly Scrip- ture hear;
4 That light our hope sus- tain - ing, we walk the pil - grim way,



O balm of care and sad - ness, most beau - ti - ful, most bright;
this day for our sal - va - tion Christ rose from depths of earth;
his liv - ing pres-ence greet - ing, through Bread and Wine made near.
at length our rest at - tain - ing, our end - less Sab - bath day.



this day the high and low - ly, through a - ges joined in tune,
this day our Lord vic - to - rious the Spi - rit sent from heaven,
We jour - ney on, be - liev - ing, re - newed with heaven - ly might,
We sing to thee our praise - es, O Fa - ther, Spi - rit, Son;



sing, "Ho - ly, ho - ly, ho - ly" to the great God Tri - une.
and thus this day most glo - rious a tri - ple light was given.
from grace more grace re - ceiv - ing on this blest day of light.
the Church her voice up - rais - es to thee, blest Three in One.

Words Sts. 1-2, Christopher Wordsworth (18071-1885)., alt.; st. 3, Charles P. Price (1920-1999); st. 4, *Hymnal* 1982

Music *Es flog ein kleins Waldvögen*, German folk song

The Opening Acclamation

Celebrant Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

The Celebrant then says 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 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.

All sing

Gloria in excelsis

Mass in F, Robert J. Powell (1932-2025)

1. Glo - ry to God in the high - est, and peace to his peo - ple on
 earth. 2. Lord God, heav - en - ly King, al - might - y God and Fa - ther, we
 wor - ship you, we give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you take a - way the
 sin of the world: have mer - cy on us; 5. you are seat - ed at the right hand of the
 Fa - ther: re - ceive our prayer. 6. For you a - lone are the
 Ho - ly One, you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

The Collect of the Day

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

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

God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; 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.*

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. 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." 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: '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 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 Word of the Lord.

People Thanks be to God.

All 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.

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.

OLORD, 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

1 Corinthians 12:3b-13

NO one can say “Jesus is Lord” except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body-- Jews or Greeks, slaves or free-- and we were all made to drink of one Spirit.

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 Word of the Lord.

People Thanks be to God.

Please stand. The Choir sings, then all repeat.

The Gospel Acclamation

Scott Chard (b. 1964)

A - le - lu - ia. A - le - lu - ia. A - le - lu, Al - le lu - ia.

A - le - lu - ia. A - le - lu - ia. A - le - lu, Al - le - lu - ia.

Cantor Come, Holy Spirit, and fill the hearts of your faithful people, and kindle in them the fire of your love.

All repeat the Alleluia.

The Gospel

Saint John 7:37-39

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

ON the last day of the festival, the great day, while Jesus was standing there, he cried out, “Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’” Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

The Gospel of the Lord.

People Praise to you, Lord Christ.

All repeat the Alleluia.

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.

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 Prayers of the People

Celebrant

GOD gives us gifts of the Spirit for the common good. In the power of the Spirit let us
offer prayers to God for the needs, concerns, and hopes of the world.

Intercessor

For peace from on high and for our salvation.

People Glory and praise to you, O living God.

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.

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, through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

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

Mass in F, Powell

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. Bless-ed is he who comes in the name of the Lord. Ho -
 san - na in the high- est.

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

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 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.

We recall God's acts of salvation history.

The Celebrant says the "Words of Institution" that Jesus said at the Last Supper.

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

Fraction Anthem

Ray W. Urwin (b. 1950)

Refrain

My flesh is food in - deed, and my
blood is drink in - deed, says the Lord.

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

Cantor

Those who eat my flesh and drink my blood dwell in me, and I am in them. *Refrain*

The Celebrant says the following Invitation

The Gifts of God for the People of God.

Music at the Communion,

Organ

Chant de Paix

Jean Langlais (19071-1991)

The congregation remains seated and all sing

Communion Hymn 516

Come down, O Love divine

Down Ampney

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.

Please be seated.

Announcements and Moments for Mission

Please stand. The Celebrant gives

The Blessing

Please stand as you are able and sing

Processional Hymn 704

O thou who camest from above

Hereford

The Dismissal is given and the people respond

Thanks be to God. Alleluia! Alleluia!

Organ

Komm, Gott, Schöpfer, Heiliger Geist, BWV 667
Come, God, Creator, Holy Ghost

J.S. Bach
(1685-1750)

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."*

Coffee Hour

Coffee Hour in Barth Hall follows this service and is hosted today by Cheryl Currie Wenskay.

Welcome our guest clergy

The Rev'd Geoffrey T. Piper was ordained in Quebec, in the Anglican Church of Canada. He served first in remote outpost fishing villages along the northern shore of the Gulf of St. Lawrence. In subsequent postings he has served the Episcopal Church in small town, suburban, urban, and resort settings in Western Massachusetts; West Bloomfield, Detroit (Christ Church, Detroit), and Harbor Springs, Michigan; Marion, Massachusetts; and Boca Grande, Florida. Retired from full-time parish ministry in 2019, he enjoys doing Sunday supply ministry in the western suburbs of Detroit. He and his wife of 42 years, Leslie (an organist and choir director), now live in Canton, MI. His joys include wrangling 5 grandchildren, fly fishing, woodworking, and trying to keep fit.



June Pride events at the Cathedral



Thursday, June 4, 7:00 p.m.

An Evening with the Reverend Brandan Robertson

Join author, activist, public theologian, and widely known "TikTok Pastor" Brandan Robertson as he presents a book talk on his widely popular book "*Queer and Christian: Reclaiming the Bible, Our Faith, and Our Place at the Table.*" His book will be available for purchase. A light reception follows in Barth Hall.

Friday, June 5, 7:00 p.m.

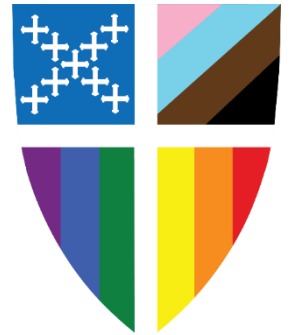
A Service of Holy Eucharist Celebrating the Diversity of All God's Children

Celebrant: The Right Reverend Dr. Bonnie A Perry
Preacher: The Reverend Brandan Robertson
A light reception follows in Barth Hall.

Saturday, June 6, 12:00 -8:00 p.m.

Join the CCSP at Motor City Pride!

Volunteers are needed to host our booth in Hart Plaza. Individuals, groups, and families can sign up for 4-hour blocks (*a 2-hour block is also available- just let us know!*). There are sign-up sheets on the table in the gallery. As a volunteer, you will be welcoming visitors to the booth, answering any questions about the Cathedral or The Episcopal Church, and showing our love and support to our LGBTQIA+ siblings. Questions can be directed to Emery Dumas at emeryja21@hotmail.com or call/text 231.590.6720.



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Diverse people Daily relevance Inspiring space

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