

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean-elect

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

November 30, 2025
The First Sunday of Advent
Sung Holy Eucharist with Litany
Eleven O' Clock
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.

Help us to prepare your way, opening our hearts to the transforming grace of your Word.



Pre-prepare us, O Lord.

Lead us in the way of John the Baptist, that our hearts may be open to receive the gift of the One who is to come.

Prepare us, O Lord.

Let us hear again the message of Gabriel and ponder anew the miracle of life.

Prepare us, O Lord.

Like Mary, let us sing with joy as we give thanks for the coming of the Savior.

Prepare us, O Lord.

Fill us, O Lord, with the desire to observe this holy season, so that we might come to the birth of your Son in joy and expectation.

Prepare us, O Lord.

Organ Interlude

Your will is justice and respect for the dignity of all people.



Re-mind us, O Lord.

Your will is empowering love, giving us courage to bear the burdens of life.

Remind us, O Lord.

Your will is peace, comfort to the troubled conscience and hope for new beginnings.

Remind us, O Lord.

Organ Interlude

In all our life, O Lord, enliven our hopes, inspire our dreams, that we may delight in your will and walk in your ways.



Lord, hear our prayer.

Keep us expectant, O Lord, to see new possibilities for life and ministry through the eyes of your Son.

Lord, hear our prayer.

Empower us to reach out in love to the forsaken, the destitute, and the oppressed.

Lord, hear our prayer.

We pray for direction in our community of faith, for the ministry of laity and clergy, and all in authority in the nations of the world.

Lord, hear our prayer.

We pray for all humanity, for peace, for good-will among nations and for your spirit of love in our hearts.

Lord, hear our prayer.

We pray for all who are ill and those in trouble and adversity.

Lord, hear our prayer.

We pray for those who have died and all who are the vessels of God's grace in every generation.

Lord, hear our prayer.

Organ Interlude

Litanist

People



Lord, have_ mer - cy. *Christ, have_ mer - cy.*

Litanist



Lord, have_ mer - cy.

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

The Litanist continues with the Collect of the Day.

ALMIGHTY God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All



A - men.

THE WORD OF GOD

The congregation is seated.

The Lesson

Isaiah 2:1-5

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 that Isaiah son of Amoz saw concerning Judah and Jerusalem. In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the Lord!

The Word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 122

Laetatus sum

plainchant tone I.2

I was glad when they said to me, * "Let us go to the house of the Lord."

2 Now our feet are standing * within your gates, O Jerusalem.

3 Jerusalem is built as a city * that is at unity with itself;

4 To which the tribes go up, the tribes of the Lord, *

the assembly of Israel, to praise the Name of the Lord.

5 For there are the thrones of judgment, * the thrones of the house of David.

6 Pray for the peace of Jerusalem: * "May they prosper who love you.

7 Peace be within your walls * and quietness within your towers.

8 For my brethren and companions' sake, * I pray for your prosperity.

9 Because of the house of the Lord our God, * I will seek to do you good."

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

Romans 13:11-14

YOU know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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 as you are able. All sing the hymn on the last page.

Sequence Hymn

Hills of the north, rejoice!

Tenmile

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

Gospeler

The Holy Gospel of our Lord Jesus Christ, according to Matthew.

People

Glory to you, Lord Christ.

The Gospel

Saint Matthew 24:36-44

JESUS said to the disciples, "But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour."

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.

Gospeler

The Gospel of the Lord.

People

Praise to you, Lord Christ.

The Sermon

The Very Reverend Joseph Caldwell Alsay

Dean-elect

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.

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 Peace
Celebrant
People

The peace of the Lord be always with you.
And also with you.

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.

THE HOLY COMMUNION

The Congregation is seated.

Welcome and Announcements

The Choir sings

At the Offertory, Carol

George Guest (1924-2002)

IN night's dim shadows lying, our limbs fast locked in sleep,
To Thee with faithful sighing, our souls their vigil keep.

Desire of ev'ry nation, hear, Lord, our piteous cry,
Thou Word, the world's salvation, uplift us where we lie.

Lord, be Thine Advent hastn'd lest sin Thy people mar,
The gates which Adam fastn'd the gates of heav'n unbar.

Son, to Thine endless merit, Redeemer, Savior, Friend.
With Sire and Holy Spirit be praises without end.

C. Coffin (1676-1749)

Please stand as you are able and sing

Presentation Hymn

Veni, veni, Emmanuel

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

Rejoice! Rejoice!

Emmanuel shall come to thee, O Israel!

O come, O come, thou Lord of might,
Who to thy tribes on Sinai's height
In ancient times didst give the law,
In cloud and majesty, and awe.

Rejoice! Rejoice!

Emmanuel shall come to thee, O Israel!

The Celebrant then begins

The Great Thanksgiving (Eucharistic Prayer A)

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

- Staff 1:** Celebrant: The Lord be with you. People: And al - so with you.
- Staff 2:** Celebrant: Lift up your hearts. People: We lift them to the Lord.
- Staff 3:** Celebrant: Let us give thanks to the Lord our God.
- Staff 4:** People: It is right to give our thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice

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. This is followed by a Presentation Hymn, sung by all, during which time the offerings are presented at the altar.

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."

to behold his appearing. 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

Hurd

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.



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
hea - ven 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.

We recall God's acts of salvation history.

The People stand or kneel. The Celebrant continues

HOLY and gracious Lord: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

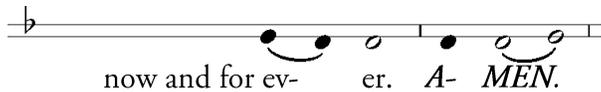
We celebrate the memorial of our redemption, O Lord, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,



In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.

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.

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.

The Celebrant breaks the consecrated bread and a period of silence is kept.

All sing

Fraction Anthem, Agnus Dei

Hurd

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

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Prelude on *Rorate coeli*
Drop down, O heavens, from above

Jeanne Demessieux
(1921-1968)

Motet

Gerald Near (b. 1942)

CHRIST, he requires still wheresoe'er he comes to feed or lodge,
to have the best of rooms:
Give him the choice;
Grant him the nobler part of all the house:
The best of all's the heart.

Robert Herrick (1591-1674)

After Communion the Celebrant says

Let us pray.

Celebrant and People

ETERNAL God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Please stand or kneel, as is your custom.

The Blessing

All sing

Hymn 61

Sleepers, wake!

Wachet auf!

The Dismissal is given and the people respond

Thanks be to God.

Organ

Proclamation: *Wachet auf!* Aaron David Miller (b. 1972)

Coffee Hour

This morning's Coffee Hour in Barth Hall is hosted by Erin McClellan and Mimi Lanseur.

Today at 4:00 p.m.

An Advent Procession

a sequence of words and music for a season of preparation

with the Cathedral Choir

Responsory: *Palestrina*

The Advent Prose, *Rorate coeli* – plainchant

Anthems: E'en so, Lord Jesus, quickly come – Manz

The Lord will surely come – Hancock

O Radiant Dawn – MacMillan

The best of rooms – Near

Magnificat in F – Aston

Gabriel's message – Basque carol

Hymns: Come, thou redeemer (*Puer nobis*) 59, 76, 56, 57

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."

Altar Flowers

Flowers on the altars this morning are given to the glory of God and in honor of the Cathedral Staff, Vestry, and Dean Search Committee, as well Bishop Perry and the Diocesan staff, and in honor of the birthday of his wife, Cecelia, by the Very Reverend Joseph Caldwell Alsay.

The Very Reverend Joseph Caldwell Alsay Dean-elect

The Very Reverend Joseph Caldwell Alsay was called to be the Eleventh Dean of the Cathedral in September of this year, and he begins his ministry here today.

Father Alsay was received as a priest into the Episcopal Church on January 15, 2011- Martin Luther King, Jr. Day. He was previously ordained in the Evangelical Lutheran Church in America to the Ministry of Word and Sacrament on August 6, 2005. He received his Bachelor of Arts degree in Pastoral Studies from Oklahoma Baptist University and earned the Master of Divinity degree from the Lutheran School of Theology in Chicago.

From 2010 - 2025, Father Alsay was Rector of St. Augustine of Canterbury Episcopal Church in Oklahoma City. During his rectorship, St. Augustine's experienced vast growth and in 2014 went from being a "mission" of that diocese to a self-sustaining "parish." From 2005-2010, Father Alsay was Assistant Pastor of Trinity Episcopal Church in Tulsa where his responsibilities focused on evangelism, pastoral care, hospitality and liturgy. His appointment to Trinity was the first time in the congregation's history that an African-American was called to serve on the pastoral staff of this predominately Anglo congregation. He has also served as Director of the Aspirancy Program for the Episcopal Diocese of Oklahoma.

Delivering his first sermon at age thirteen, Father Joseph's devotion to the cross comes naturally as the son of the late Reverend Glenzia Martin Alsay and Mrs. Beatrice Alsay. A self-proclaimed bearer of the passion of "the call" of Christ, he possesses a devotion to evangelism, interfaith dialogue, and the role that the Church plays in promoting honest dialogue about race and culture.

An active community servant, Father Alsay has served on the Board of Directors for the Martin Luther King, Jr. Commemorative Society (Tulsa). He was a board member of the Oklahoma Center for Community and Justice (Tulsa), the Holland Hall Summer Program (Tulsa), the Oklahoma Conference of Churches, and the Oklahoma Alliance of Liturgy and the Arts,

Father Joseph has been the recipient of several awards including the Joseph Cardinal Bernadin Fellowship for Ecumenical Leadership, the Bishop Richard Allen Humanitarian Award, and the Grover Wright Promising Minority Seminarian Award.

Married to the former Cecelia K. Gray of Philadelphia since 2005, the couple has four children: Corinthia Gray (step-daughter), Zoe, Zipporah, and Caleb.

Hills of the north, rejoice



1 Hills of the north, re-joice, _____ ech - o - ing songs a - rise,
 2 Isles of the south - ern seas, _____ sing to the list - ening earth,
 3 Lands of the east a - rise, _____ he is your bright - est morn,
 4 Shores of the ut - most west, _____ lands of the set - ting sun,
 5 Shout as you jour - ney on, _____ songs be in ev - 'ry mouth,



1 hail with u - nit - ed voice _____ him who made earth and skies.
 2 car - ry on ev - 'ry breeze _____ hope of a world's new birth.
 3 greet him with joy - ous eyes, _____ praise shall his earth a - dorn.
 4 wel - come the heaven - ly guest, _____ in whom the dawn has come.
 5 lo, from the north they come, _____ from east and west and south.



1 He comes in right - eous - ness and love, he brings sal - va - tion from a - bove.
 2 In Christ shall all be made a - new, his word is sure, his prom - ise true.
 3 The God whom you have longed to know in Christ draws near, and calls you now.
 4 He brings a nev - er end - ing light who tri - umphed o'er our dark - est night.
 5 In Je - sus all shall find their rest, in him shall all the earth be blest.

Words C.E. Oakley (1832-1865)

Music *Tennile*, Ray Stilwell (b. 1940)

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