

# 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*

December 7, 2025  
The Third Second of Advent  
Sung Holy Eucharist  
Eleven O' Clock  
*with the Cathedral Singers Upper Voices*



**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.*

*The 11:00 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.*

*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 Advent, we generally sing the Trisagion.*

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

## THE ENTRANCE RITE

Organ

Nun komm, der Heiden Heiland, 659  
*Savior of the nations, come*

J.S. Bach  
(1685-1750)

*At the bell, please stand as you are able. From the West End, the Choir sings*

Introit

plainchant

**O** Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, to whom the Gentiles shall seek: Come and deliver us, and tarry not.

O Radix Jesse, from the *Great 'O' Antiphons*

*All then sing*

Processional Hymn 59

Hark! a thrilling voice is sounding

Merton

The Opening Acclamation

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.

*People* And blessed be God's kingdom, now and for ever. Amen.

The Collect for Purity

**A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

*All sing*

Trisagion

*New plainsong service, David Hurd (b. 1950)*

Ho - ly God, Ho-ly and Might - y, Ho-ly Im- mor - tal One,  
Have mer-cy up- on us. Ho - ly God, Ho-ly and Might - y,  
Ho - ly Im- mor - tal One, Have mer-cy up - on us.  
Ho - ly God, Ho-ly and Might - y, Ho-ly Im- mor - tal One,  
Have mer - cy up - on us.

The Collect of the Day

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

**M**ERCIFUL God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

## THE WORD OF GOD

*The congregation is seated.*

**The Lesson**

Isaiah 11:1-10

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea. On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

The Word of the Lord.

*People* Thanks be to God.

*The Choir sings*

Psalm 72:1-7, 18-19

*Deus, iudicium*

plainchant tone VII.1

GIVE the King your justice, O God, \* and your righteousness to the King's Son;  
2 That he may rule your people righteously \* and the poor with justice;  
3 That the mountains may bring prosperity to the people, \* and the little hills bring righteousness.  
4 He shall defend the needy among the people; \* he shall rescue the poor and crush the oppressor.  
5 He shall live as long as the sun and moon endure, \* from one generation to another.  
6 He shall come down like rain upon the mown field, \* like showers that water the earth.  
7 In his time shall the righteous flourish; \* there shall be abundance of peace till the moon shall be no more.  
18 Blessed be the Lord God, the God of Israel, \* who alone does wondrous deeds!  
19 And blessed be his glorious Name for ever! \* and may all the earth be filled with his glory.  
Amen. Amen.

**The Epistle**

Romans 15:4-13

WHATEVER was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will confess you among the Gentiles, and sing praises to your name"; and again he says, "Rejoice, O Gentiles, with his people"; and again, "Praise the Lord, all you Gentiles, and let all the peoples praise him"; and again Isaiah says, "The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope." May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

The Word of the Lord.

*People* Thanks be to God.

*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.*

*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.*

*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 sing*

## Sequence Hymn 54

Savior of the nations, come

*Nun komm*

*Gospeler  
People*

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

## The Gospel

Saint Matthew 3:1-12

**I**N those days John the Baptist appeared in the wilderness of Judea, proclaiming, “Repent, for the kingdom of heaven has come near.” This is the one of whom the prophet Isaiah spoke when he said, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’” Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. “I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

*Gospeler  
People*

The Gospel of our Savior.  
Praise to you, Lord Christ.

## The Sermon

The Very Reverend Joseph C. Alsay  
*Dean-Elect*

*Please stand as you are able. All say together*

## The Nicene Creed

**W**E BELIEVE in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and Son he is worshiped and glorified.  
He has spoken through the Prophets.  
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*

**A**S we prepare the way of the Lord, let us offer prayers to God who baptizes us with Spirit and fire.

#### *Intercessor*

For the peace of the world, and for our unity in Christ.

*People* Come, O Lord, and save us.

For Bonnie, our bishop; Joseph, our Dean-Elect; Anthony, our priest; Mike, deacon in the Detroit Church Partnership; for all who minister in Christ, and for all the holy people of God.

*Come, O Lord, and save us.*

For the church throughout the world and the faithful in every place.

*Come, O Lord, and save us.*

For the leaders of the nations and all in authority. *Come, O Lord, and save us.*

For justice, peace, and freedom among peoples of the earth.

*Come, O Lord, and save us.*

For travelers, for the sick and the suffering, for the hungry and the oppressed, and for those in prison. *Come, O Lord, and save us.*

For the dying and the dead. *Come, O Lord, and save us.*

For our deliverance from all affliction, strife, and need. *Come, O Lord, and save us.*

*The Celebrant may add other intercessions and then continues*

Joining our voices with the blessed Virgin Mary, John the Baptist, and with all the saints and angels of God, let us offer ourselves and one another to the living God through Christ.

*To you, O Lord.*

#### *Celebrant*

**O** Root of Jesse, who rises as a sign among all peoples, in whose presence rulers stand silent and nations bow in worship, come and deliver us without delay. Glory to you for ever. *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.

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.

## The Confession of Sin and Absolution

*Celebrant*

Let us confess our sins against God and our neighbor.

*Please kneel as you are able. Silence may be kept.*

*All say together*

**M**OST merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Celebrant stands and says*

**A**LMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

**The Peace**

*Celebrant*

The peace of the Lord be always with you.

*People*

And also with you.

## THE HOLY COMMUNION

### Welcome and Announcements

*The Choir sings*

At the Offertory, Anthem

Thomas Campion (1567-1620)

**N**EVER weather-beaten sail more willing bent to shore,  
Never tired pilgrim's limbs affected slumber more;  
Than my wearied sprite now longs to fly out of my troubled breast.  
O come quickly, sweetest Lord, and take my soul to rest.

Ever blooming are the joys of Heav'n's high Paradise,  
Cold age deafs not there our ears, nor vapour dims our eyes;  
Glory there the sun outshines; whose beams the blessed only see.  
O come quickly, sweetest Lord, and raise my sprite to thee.

Campion



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 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.*

*The People stand or kneel. The Celebrant continues*

**H**OLY 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.

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,

now and for ev - er. A - MEN.

And now, as our Savior Christ has taught us, we are bold to say,

**O**UR Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
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 and a period of silence is kept.*

*All sing*

Fraction Anthem, Agnus Dei

*Hurd*

Lamb of God, you take a - way the sins of the world:  
have mer-cy on us. Lamb of God, you take a-way the sins of the world:  
have mer - cy on us. Lamb of God, you take a - way the  
sins of the world: grant us peace.

*Celebrant* The Gifts of God for the People of God.

**Music at the Communion,**

**Organ**

Nun komm, der Heiden Heiland, 660

Bach

**Motet**

from *Messiah*, George Frederick Handel (1685-1759)

**H**E shall feed his flock like a shepherd: and he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young.

Isaiah 9:11

Come unto him, all ye that labor, that are heavy laden, and he will give you rest. Take his yoke upon you, and learn of him; for he is meek and lowly of heart: and ye shall find rest unto your souls.

Saint Matthew 11:28-29

*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 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."

*After Communion the Celebrant says*  
Let us pray.

*Celebrant and People*

**E**TERNAL 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.

**The Blessing**

*Please stand as you are able and sing the hymn on the next page.*

**Processional Hymn 76** On Jordan's bank the baptist's cry

*Winchester New*

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

**Organ**

Nun komm, der Heiden Heiland, 661

Bach

### **Altar Flowers**

Flowers on the altars are given to the glory of God and in thanksgiving for the Cathedral Crafters, by the Very Reverend Joseph C. Alsay.

### **Notes on the music**

Martin Luther made his German translation of the medieval Latin hymn, *Veni redemptor gentium* just before Advent of 1523, and paired it with a tune he derived from the plainsong original. It is in this form, albeit with an English translation, that we sing this great Advent hymn (Hymn 54) today. Luther's tune, *Nun komm, der Heiden Heiland*, surrounds and weaves through this morning's liturgy, making appearances in three organ settings by Bach, played as the opening voluntary, at the communion, and at the conclusion of the service.

### **Cathedral Evensong with Prayers at the Advent Wreath, 4:00 p.m.**

*sung by cantors and congregation*

Service: *Tonus Peregrinus / Schultz-Widmar*

Responses: *Carl MaultsBy*

Hymn: 53

Organ: *Gottes Sohn is kommen*, J.S. Bach  
BWV 600 and 703

### **Advent Bazaar – Today, 1:00 -3:00 p.m. in Barth Hall**

*warm treats and warm company*

Cookie decorating station • DIY holiday crafts with the Cathedral Crafters •

Christmas ornaments making • Sign a welcome book for Father Alsay •

Carols around the piano • Toys for Tots drive •

Care Fair Food Pantry and Clothing drive

## Christmas at the Cathedral

Saturday, December 20

Nine Lessons and Carols, 5:00 p.m.

The traditional carol service in the style of Kings College Cambridge  
*with the Cathedral Choir*

Wednesday, December 24

*Christmas Eve*

Sung Holy Eucharist, 4:00 p.m.

*with the Schola Cantorum*

Festal Candlelight Eucharist, 10:30 p.m.

*with the Cathedral Choir*

Thursday, December 25

*Christmas Day*

Sung Holy Eucharist, 11:00 a.m.

*with members of the Cathedral singers*

*The Cathedral Choirs are in recess from December 26 through January 4.*

Sunday, December 28

*The First Sunday after Christmas*

Morning Prayer, 7:30 a.m.

Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist with carols, 11:00 a.m.

Thursday, January 1

*The Feast of the Holy Name*

Holy Eucharist in Nativity Chapel, 12:00 Noon

Sunday, January 4

*The Second Sunday after Christmas*

Morning Prayer, 7:30 a.m.

Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist, 11:00 a.m.

*Please note that Evensong is not offered on December 28 and January 4 but will resume of January 11.*

Tuesday, January 6

*The Feast of the Epiphany*

Sung Holy Eucharist, 7:00 p.m.

*with the Schola Cantorum*

## Welcome The Very Reverend Joseph 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 began his ministry with us last Sunday.

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.

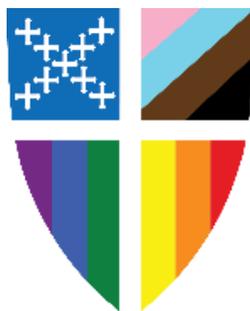
An active community servant, Father Alsay has served on the Board of Directors for the Martin Luther King, Jr. Commemorative Society (Tulsa). He was a board member of the Oklahoma Center for Community and Justice (Tulsa), the Holland Hall Summer Program (Tulsa), the Oklahoma Conference of Churches, and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

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