

THE CATHEDRAL CHURCH OF ST. PAUL

in the City of Detroit

December 25, 2025

Christmas Day

Sung Holy Eucharist, 11:00 a.m.

with members of the Cathedral Singers



The Very Reverend Joseph Caldwell Alsay
Dean-Elect

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

WELCOME TO THE CATHEDRAL!

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.

VISITORS are encouraged to fill out a blue pew card and place it in the offering box in the Crossing. Please ask a clergy person or usher if you have questions. All are welcome—if you are looking for a church home, you have one here.

ABOUT RECEIVING COMMUNION – Please know that this is God’s table and any person seeking to be fed from it will not be turned away. To receive the consecrated bread, extend your hands and it will be placed in your palm. Should you choose to receive the consecrated wine, you may guide the chalice gently to your mouth taking a small sip. Those desiring gluten-free Communion should ask the clergy when coming forward for Communion.

Communion is offered today in the Great Crossing. Anyone may come forward at the time of Communion and receive the blessing instead, by crossing your arms across your chest.

ABOUT CHILDREN AND WORSHIP – Jesus said, “Let the little children come to me, for to them belongs the Kingdom of God.” We believe that the place of a child is in worship in the Cathedral. We hope you will help them follow the service, sing the hymns, and use the bulletin and Prayerbook. At the back of Grace Chapel, the chapel to the left as one faces the High Altar, there is a soft space available. If you feel the need to step out, we have space in the Parlor which has the livestream of the service, so you can follow along that way.

FOLLOWING THE EVENING’S SERVICE, all are invited to a champagne and chocolate reception hosted by Dean Alsay and his family.

CATHEDRAL SERVICES

Sundays

Morning Prayer, 7:30 a.m.

*Holy Eucharist, 8:15 a.m.

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

*Evensong, 4:00 p.m.

The 11:00 a.m. and 4:00 p.m. services are also livestreamed on our YouTube channel.

The Office of Compline is offered each evening at 8:00 p.m. on our Facebook page.

Choral Evensong is generally offered on the second and fourth Sundays of the month, and Cathedral Evensong (sung by cantors and congregation) on the first and third Sundays of the month, September through May. *Please note that Evensong will not be offered on December 28 and January 4.*

Thursday, January 1

The Feast of the Holy Name

Holy Eucharist in Nativity Chapel, 12:00 Noon

Tuesday, January 6

The Feast of the Epiphany

Sung Holy Eucharist, 7:00 p.m.

with the Cathedral Singers

SUNG HOLY EUCHARIST

11:00 a.m.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

THE ENTRANCE RITE

Organ

Noël vosgien

Jean Bouvard (1905-1996)

At the bell, please stand as you are able. All then sing

Hymn 83, vss. 1-3, 6

O come, all ye faithful

Adeste fidelis

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

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

All sing

Gloria in excelsis

Old Scottish chant

1. Glory be to God on high, and peace to God's peo - ple on earth.

2. We praise thee, we bless thee, we wor ship thee, we glorify thee, we give thanks to thee for thy great glo - ry. 3. O Lord God, heaven - ly King, God the Father Al - migh - y. 4. O Lord, the only-begotten Son, Je - sus Christ, O Lord God, Lamb of God, Son of the Fa - ther,

5. that takest away the sins of the world, have mercy up - on us,

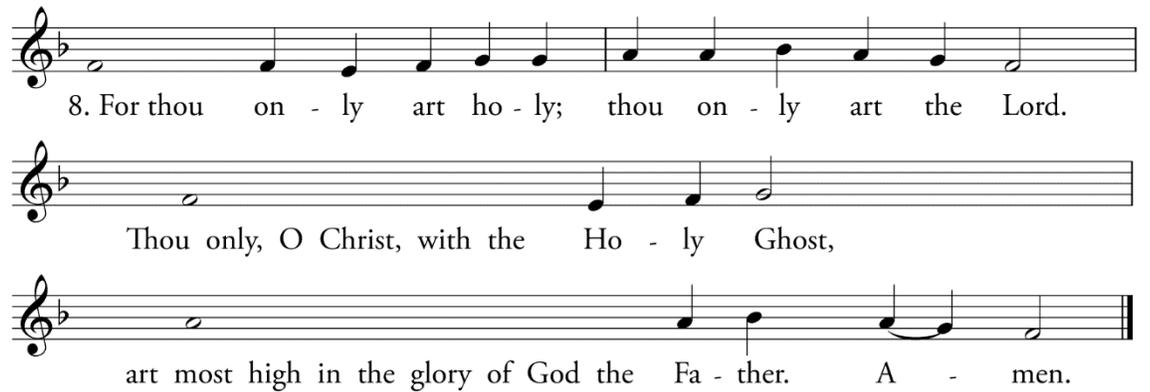
6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa - ther, have mercy up - on us.

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.



8. For thou on - ly art ho - ly; thou on - ly art the Lord.
 Thou only, O Christ, with the Ho - ly Ghost,
 art most high in the glory 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.

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; 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 52:7-10

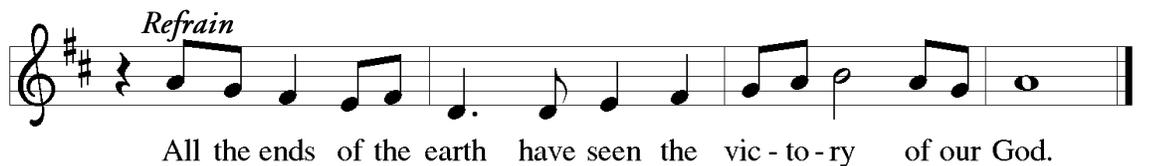
HOW beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your God reigns." Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the LORD to Zion. Break forth together into singing, you ruins of Jerusalem; for the LORD has comforted his people, he has redeemed Jerusalem. The LORD has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

The Word of the Lord.

People Thanks be to God.

All join in the singing the following refrain as indicated.

Psalm 98:1-2, 5-6, 10 *Cantate Domino* chant: Robert Hobby (b. 1962)



Refrain
 All the ends of the earth have seen the vic - to - ry of our God.

SING to the LORD a new song, * for he has done marvelous things.
 2 With his right hand and his holy arm * has he won for himself the victory.

Refrain

5 Shout with joy to the LORD, all you lands; * lift up your voice, rejoice, and sing.
 6 Sing to the LORD with the harp, * with the harp and the voice of song. *Refrain*
 10 In righteousness shall he judge the world * and the peoples with equity. *Refrain*

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.

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

Hebrews 1:1-4

LONG ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

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

Sequence Hymn

God rest you merry, gentlemen

God rest you merry



1 God rest you mer - ry, gen - tle - men, let noth - ing you dis - may;
2 From God our heav - en - ly Fa - ther a bless - ed an - gel came
3 Now to the Lord sing prais - es, all you with - in this place,



for Je - sus Christ our Sa - vior was born on Christ - mas Day,
and un - to cer - tain shep - herds brought tid - ings of the same;
and with true love and char - i - ty each o - ther now em - brace;



to save us all from Sa - tan's power when we were gone a - stray.
how that in Beth - le - hem was born the Son of God by name.
this ho - ly tide of Christ - mas doth bring re - deem - ing grace.

Refrain



O — tid - ings of com - fort and joy, com - fort and



joy, O — tid - ings of com - fort and joy!

Words Christmas Carols, Ancient and Modern, William Sandys, 1833

Music Traditional English tune

Celebrant

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

People

Glory to you, Lord Christ.

The Gospel

Saint John 1:1-14

IN the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

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.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

The Gospel of our the Lord.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Joseph Caldwell Alsay

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

AS we join the shepherds and celebrate with joy the birth of Jesus Christ, let us offer prayers to God who shines the light of Christ on all creation.

Intercessor

By the birth of the Jesus Christ in the womb of the Virgin Mary.

People Glory and praise to you, O living God.

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

Glory and praise to you, O living God.

For all believers who put their trust in the incarnate Son of God.

Glory and praise to you, O living God.

For the leaders of the nations and all in authority, and for peace and justice.

Glory and praise to you, O living God.

For travelers, for the sick and the suffering, for the hungry and the oppressed, for those in prison, and for the dying and the dead.

Glory and praise to you, O living God.

For our deliverance from all affliction, strife, and need.

Glory and praise to you, O living God.

The Celebrant adds further intercessions and then continues.

Remembering our most glorious and 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

SOURCE of light and gladness, accept the prayers we offer on this joyful feast. May the Rising Sun of Christ spread across the world and brighten all humanity; 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.

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.

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.

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.

Please use this code to donate through E-giving here:



In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a large prayer in four parts. Each of these corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Celebrant stands and says

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

Please stand as you are able.

The Peace

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

Please be seated.

Words of Welcome and Announcements

THE HOLY COMMUNION

At the Offertory, Solo

Traditional Spiritual, arr. Mark Hayes (b. 1953)

BEHOLD that star up yonder.
 It is the star of Bethlehem!
 There was no room found in the inn.
 For Him who was born free from sin.
 The wise men came from the East.
 To worship Him, the Prince of Peace
 A song broke forth upon the night.
 From angel hosts all robed in white.
 "Glory to God, world without end.
 "Peace on the earth, good will to men."

Dean Moore II, baritone

Please stand as you are able.

The Great Thanksgiving

Celebrant The Lord be with you. *People* And also with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, O God, Creator of heaven and earth because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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

Calvin Hampton (1938-1984)

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._____

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3 and Revelation 4:8.

The People stand or kneel. The Celebrant continues

WE give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

We recall God's acts of salvation history.

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."

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

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 many 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;

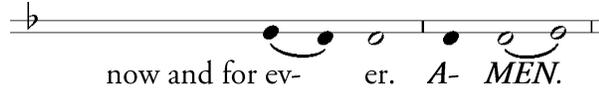
At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the God bearer, Paul, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

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.

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

J.D. Tarrant (b. 1974)

O Lamb of God, you take a-way the sins_ of the
world, have mer - cy on us. O Lamb of
God, you take a-way the sins_ of the world, have
mer - cy on us. O Lamb of God, you take a-way the

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



sins_ of the world, grant us your peace, grant us your peace.

Music at the Communion,

Organ

Es ist ein Ros' enstrungen

Johannes Brahms
(1833-1897)

Carol

Leo Sowerby (1895-1968)

HERE betwixt ass and oxen mild,
Sleep, sleep, sleep my little child.

*Angels from on high
Hover in the sky,
Keeping watch above the incarnate God of love.*

Here in the crib, secure from harms,
Sleep, sleep in your mother's arms.

Here betwixt rose and lilly white,
Sleep, sleep, sleep my son tonight.

On this fair night of holy joy,
Sleep, sleep, sleep my little boy.

French carol, trans. Charles Winfred Douglas

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 stand or kneel, as is your custom

The Blessing

All sing

Hymn 100

Joy to the world!

Antioch

The Dismissal is given and the people respond

Thanks be to God.

Organ

In dulci júbilo, BWV 729

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."*

In this morning's liturgy

Celebrant and Preacher
Acolyte and Eucharistic Ministers
Lay Healing Minister
Technology
Usher
Altar Guild

The Very Reverend Joseph Caldwell Alsay
Sr. Margaret Ruth, AF, Bren O'Connor
David Baschal
Florence Williams
Phillip Allmond
Florence Williams

The Cathedral Singers are under the direction of Canon Jeremy David Tarrant, Organist and Choirmaster, and Edward Poston, Associate Organist and Communications Coordinator.

Christmas Flowers

Christmas flowers are given to the glory of God...

in thanksgiving for Mary Stanley and Krystal Dayton by Dawn McDuffie and Elijah

in memory of Ray W. Chaney and Rosemary Chaney by Bettie L. Chaney

in memory of Leroy Gates, Jr. by Pat Gates

in memory of the Rev'd Charles and Joanne Bryan, Mary Bryan, Mark and Gladys Burlingame, Charles and Dorothy, Bryan, and Richard E. and Joan Brien, and in thanksgiving for their lifelong ministry in the church by John O'Brien

in memory of D. Joyce and Elwyn S. Davies, and Alice P. and Alexander B. Hooker, by Jim and Chris Hooker

in memory of the Dillard family, by Paula Dunn

in thanksgiving for family and friends by Kathleen Chichester and Steve Akey

in memory of Donald and Joan May by Carol Smith

in thanksgiving for blessings received by Prema and Clement Prabarakan

in memory of Opal and Arthur Maxwell, and Essie and William Twitty by Esther and David Maxwell

in memory of Wilbur and Laura Davis, and Stewart Davis, by Gale Davis

in memory of Mary Lou Rosenick, Joseph Edmund Rosenick, and Joseph Raymond Poisson, and in thanksgiving for Patsy Ann Poisson by Joseph Poisson

in memory of her parents, Jack and Margaret Manko, and her sister, Jessica Manko by Sister Margaret Ruth, AF

in thanksgiving for the birth of Grace Pagnani Cobane, and in celebration of the 66th Wedding Anniversary of Linda Clarkson and Ralph Pagnani by Stephen Pagnani

in memory of Roger Robinson, Juanita Robinson, Delores Ford, Coit Cook Ford III, Stanley Mark Wenskey, Darnell Robinson, Bernice Lawson, Louise Mathews, Adam Mathews, Jean Ccrittendon, Donna Johnson, Arthur Davidson, Clarence Kyles, Betty Louise Currie, and Cliff Currie; and in thanksgiving for her health and strength, by Cheryl Currie Wenskey

The greens at the West Door of the Cathedral, are given by the Very Reverend Joseph C. and Cecelia Alsay in memory of the Reverend G. Martin and Beatrice Alsay and Huwbert and Elaine Morris.

The flowers on the pulpit are given to the glory of God and in honor of Bishop Perry, Archdeacon Spannaus, and the Cathedral clergy by the Very Reverend Joseph Alsay. **Flowers on the High Altar** are given in thanksgiving for visitors to the Cathedral this Christmastide, by Dean and Mrs. Alsay

The candles on the High Altar burn to the glory of God and in loving memory of Gertrude Hendra.

The candles on the Grace Chapel altar burn to the glory of God and in memory of Alice P. and Alexander B. Hooker, and in memory of Elwyn S. Davies.

The lights in on the Nave columns are given by Dean Alsay in honor of our homeless siblings.

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