

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

January 11, 2026

The First Sunday after the Epiphany:

The Baptism of our Lord

Sung Holy Eucharist, 11:00 a.m.

with the Cathedral Choir



WELCOME TO THE CATHEDRAL!

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.

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. 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.

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 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.

Please use this code to donate through E-giving:



THE ENTRANCE RITE

Organ

Christ, unser Herr zum Jordan kam, BWV 685
Christ our Lord to Jordan came

J.S. Bach
(1685-1750)

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

The Responsory

J.D. Tarrant (b. 1974)

V Nations shall stream to your light;
R And kings to the brightness of your dawning.
V Let us go forth in peace.
R In the Name of Christ. Amen.

All sing the hymn found on the back page of this bulletin.

Processional Hymn

Worship the Lord

Was lebet

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.*

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. 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.

All sing

Gloria in excelsis

David Bartlett (1947-2023)

Glo - ry to God in the high - est and
peace to his peo-ple on earth. Lord God, heav'n-ly King, Al-
might-y God and Fath - er, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je-sus Christ, on-ly Son of the
Fath - er, Lord God, Lamb of God, you take a-way the sin of the
world; have mer - cy on us; you are seat - ed at the
right hand of the Fath - er: re - ceive our prayer.

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to worship.

For you a - lone are the Ho - ly One, you a - lone are the
 Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
 Spir - it in the glo - ry of God the Fath - er. 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 into one place. There are collects of each Sunday of the church year, as well as for other occasions.

FATHER in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Isaiah 42:1-9

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.

HERE is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching. Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 29

Afferte Domino

chant: Percy Buck
(1871-1947)

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.

ASCRIBE to the Lord, you gods, * ascribe to the Lord glory and strength.
 2 Ascribe to the Lord the glory due his Name; * worship the Lord in the beauty of holiness.

3 The voice of the Lord is upon the waters; the God of glory thunders; * the Lord is upon the mighty waters.

4 The voice of the Lord is a powerful voice; * the voice of the Lord is a voice of splendor.
 5 The voice of the Lord breaks the cedar trees; * the Lord breaks the cedars of Lebanon;
 6 He makes Lebanon skip like a calf, * and Mount Hermon like a young wild ox.
 7 The voice of the Lord splits the flames of fire; the voice of the Lord shakes the wilderness; *
 the Lord shakes the wilderness of Kadesh.
 8 The voice of the Lord makes the oak trees writhe * and strips the forests bare.
 9 And in the temple of the Lord * all are crying, "Glory!"
 10 The Lord sits enthroned above the flood; * the Lord sits enthroned as King for evermore.
 11 The Lord shall give strength to his people; * the Lord shall give his people the blessing of
 peace.

The Epistle

Acts 10:34-43

PETER began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

The word of the Lord.

People **Thanks be to God.**

Please stand as you are able. All sing

Sequence Hymn 121 Christ, when for us you were baptized

Caithness

The Gospel

Saint Matthew 3:13-17

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

JESUS came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The Sermon

The Reverend Anthony C. Estes

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 Nicene Creed is normally said here. At times, and especially in light of today's celebration, the Renewal of Baptismal Vows replaces the Creed. Like the creed, the vows reflect what Christians believe regarding the relationship of the Holy Trinity.

Please stand as you are able. All say together

The Renewal of Baptismal Vows

Celebrant Do you reaffirm your renunciation of evil, and renew your commitment to Jesus Christ?

People I do.

Celebrant Do you believe in God the Father?

People I believe in God, the Father almighty,
creator of heaven and earth.

Celebrant Do you believe in Jesus Christ, the Son of God?

People I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Celebrant Do you believe in God the Holy Spirit?

People I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

People I will, with God's help.

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

Celebrant Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

People I will, with God's help.

The People are then sprinkled with holy water in remembrance of their baptism. The Choir sings the Vidi aquam.

Isaw water flowing from the right side of the temple, Alleluia. It brought God's life, and his salvation, and the people sang in joyful praise: Alleluia, alleluia.

from Ezekiel 47

The Prayers of the People

Celebrant

AS we celebrate the baptism of Christ, let us offer prayers to God who gives light to the nations and freedom to prisoners.

Intercessor

By the baptism of the Son of God in the river Jordan.

People Lord, have mercy.

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. *Lord, have mercy.*

For all who seek Christ, and for the whole human family. *Lord, have mercy.*

For mercy, peace, and justice throughout the world. *Lord, have mercy.*

For all those in danger and need: the sick and the suffering, the hungry and the oppressed, and those in prison. *Lord, have mercy.*

For the dying and the dead. *Lord, have mercy.*

For our deliverance from all affliction, strife, and need. *Lord, have mercy.*

The Celebrant may add intercession and continues

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

Celebrant

LORD of the living and the dead, accept the prayers we offer on this joyful feast and allow us to eat and drink at the table of your Son; through Jesus Christ our Lord. *Amen.*

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

THE HOLY COMMUNION

The Congregation is seated.

Welcome and Announcements

The Choir sings

Carol

John Gardner (1917-2011)

TOMORROW shall be my dancing day;
I would my true love did so chance
To see the legend of my play,
To call my true love to my dance;
Sing oh! my love;
This have I done for my true love.

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.

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.

Then was I born of a virgin pure,
 Of her I took fleshly substance;
 Thus was I knit to man's nature
 To call my true love to my dance.

In a manger laid and wrapped I was,
 So very poor, this was my chance,
 Betwixt an ox and a silly poor ass
 To call my true love to my dance.

Then afterwards baptized I was;
 The Holy Ghost on me did glance,
 My Father's voice heard from above,
 To call my true love to my dance.

Sandys' *Christmas Carols, Ancient and Modern*, 1833

Please stand and sing

Presentation Hymn 381

Thy strong word

Ton-y-Botel

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving (Eucharistic Prayer B)

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."

Celebrant *People*
 The Lord be with you. **And** al - so with you.

Celebrant *People*
 Lift up your hearts. **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 continues

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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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

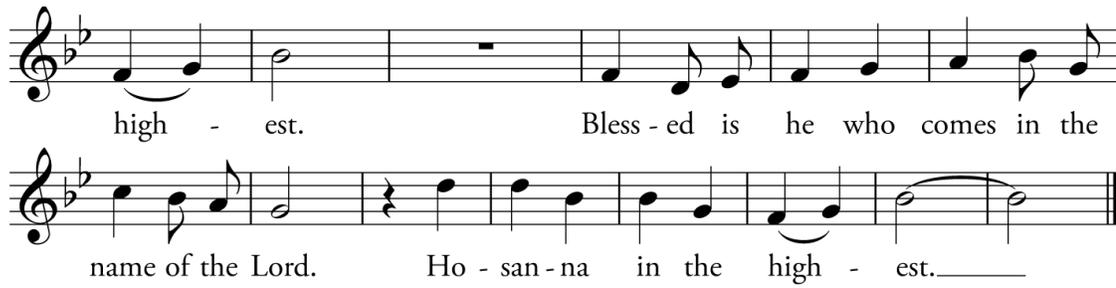
Sanctus

Calvin Hampton (1938-1984)

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



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 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,

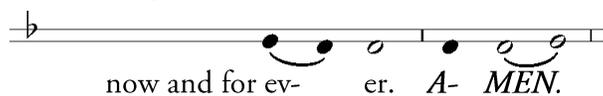
We proclaim his resurrection,

We await his coming in glory;

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.

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,

We recall God's acts of salvation history.

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

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

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

We then say together The Lord's Prayer, the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

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

Celebrant The Gifts of God for the People of God.

At the Communion,

Organ

Liebster Jesu, wir sind hier, BWV 731

Bach

Blessed Jesus, we are here

Carol

Trad. English Carol, arr. Vaughan Williams (1872-1958)

THIS is the truth sent from above
 The truth of God, the God of love,
 Therefore don't turn me from your door,
 But hearken all both rich and poor.

The first thing which I do relate
 Is that God did man create;
 The next thing which to you I tell
 Woman was made with man to dwell.

Thus we were heirs to endless woes,
Till God the Lord did interpose;
And so promise soon did run
That he would redeem us by his Son.

And at that season of the year
Our blest Redeemer did appear;
Here he did live, and here did preach,
And many thousands he did teach.

Thus he in love to us behaved,
To show us how we must be saved;
And if you want to know the way,
Be pleased to hear what he did say.

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.

The Blessing

MAY Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, Creator, Christ, and Holy Spirit, be upon you and remain with you for ever. *Amen.*

Please stand and sing

Processional Hymn 448

O love, how deep

Deus tuorum militum

The Dismissal is given and the people respond

Thanks be to God.

Organ

Fugue in E-flat, BWV 552b

Bach

Faith-filled Foodies!

It has been said that the best way to experience the richness of a culture, is through its food. Every Sunday, we have an opportunity to gather around the Lord's table and partake in the sumptuous feast that he has prepared. We do so in the context of an ever growing multi-cultural and ethnically diverse congregation. Epiphanytide is a time when we bask in the light and lift up the message of Christ being revealed and shared among all nations. During this season at the 11:00 service, we will have an opportunity to partake in bread and wine from the seven continents. Today we celebrate Asia with naan bread and plum wine. Come enjoy and experience the diversity of cultures, which is a gift from God. *Taste and see that the Lord is good.*

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."*

Worship the Lord in the beauty of holiness



1 Wor - ship the Lord in the beau - ty of ho - li - ness;
 2 Low at his feet lay thy bur - den of care - ful - ness;
 3 Fear not to en - ter his courts in the slen - der - ness
 4 These though we bring them in trem - bling and fear - ful - ness,
 5 Wor - ship the Lord in the beau - ty of ho - li - ness;



1 bow down be - fore him, his glo - ry pro - claim;
 2 high on his heart he will bear it for thee,
 3 of the poor wealth thou canst reck - on as thine;
 4 he will ac - cept for the name that is dear,
 5 bow down be - fore him, his glo - ry pro - claim;



1 gold of o - be - dience and in - cense of low - li - ness
 2 com - fort thy sor - rows, and ans - wer thy prayer - ful - ness,
 3 truth in its beau - ty and love in its ten - der - ness,
 4 morn - ings of joy give for eve - nings of tear - ful - ness,
 5 gold of o - be - dience and in - cense of low - li - ness



1 bring, and a - dore him: the Lord is his name!
 2 guid - ing thy steps as may best for thee be.
 3 these are the of - ferings to lay on his shrine.
 4 trust for our trem - bling, and hope for our fear.
 5 bring, and a - dore him: the Lord is his name!

Words John Samuel Bewley Monsell (1811-1875)

Music Was Lebet, Üttingen, 1754

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