

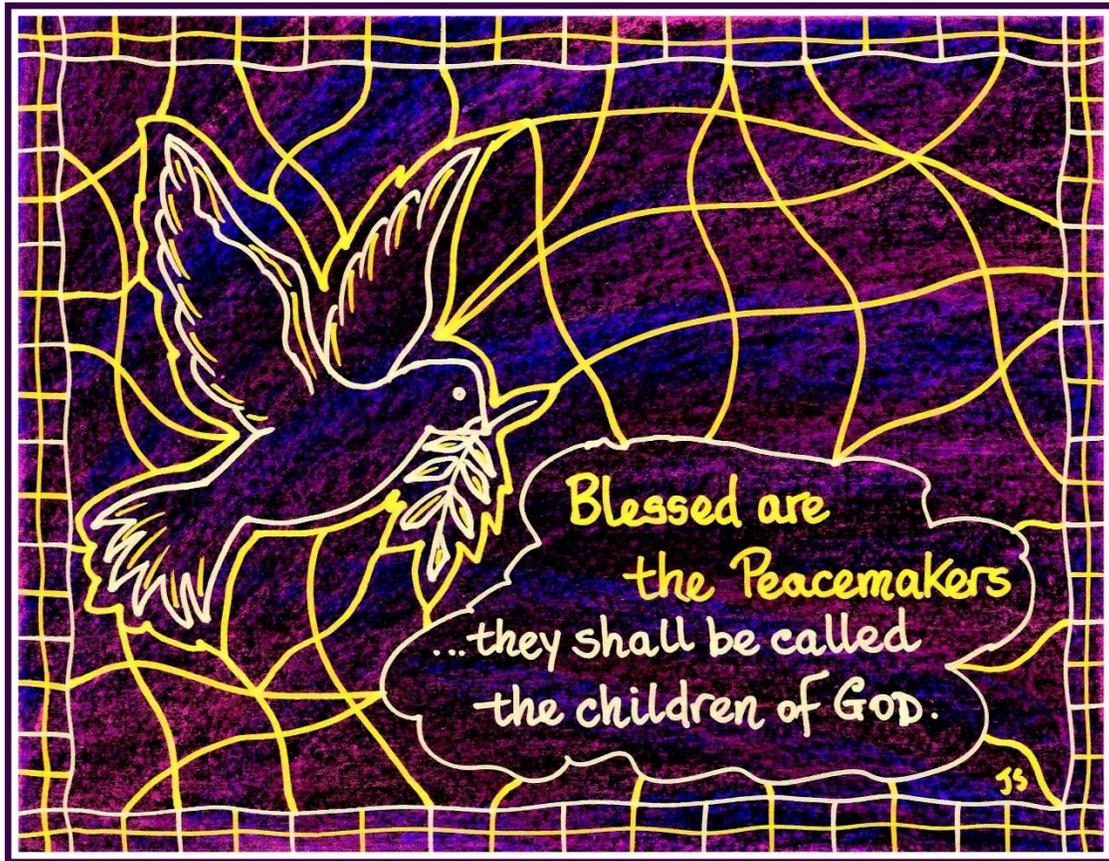
THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean-Elect

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

February 1, 2026
The Fourth Sunday after the Epiphany
Annual Meeting Sunday
Sung Holy Eucharist, 11:00 a.m.
with the Cathedral Choir



Diverse people Daily relevance Inspiring space

4800 Woodward Avenue · Detroit, Michigan 48201
(313) 831-5000
website: www.detroitcathedral.org · email: info@detroitcathedral.org



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. 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.

Tuesdays and Thursdays (beginning February 24)
Holy Eucharist (said) in Nativity Chapel, 12:10 p.m.

Wednesdays in Lent (February 25 – March 25)
Intergenerational Dinner Church, 5:30-7:30 p.m.

Fridays in Lent (February 20 – March 27)
Stations of the Cross, 12:10 p.m.

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.

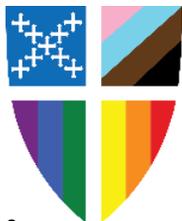
Please silence all electronic devices.

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

from Messe pour les Paroisses
Tierce en taille
Dialogue sur la voix humaine

François Couperin
(1668-1733)

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

The Responsory

J.D. Tarrant (b. 1974)

V The Lord is in this holy temple.

R Let all the earth keep silence.

V Let us go forth in peace.

R In the Name of Christ. Amen.

All sing

Hymn 423

Immortal, invisible, God only wise

St. Denio

Words of Welcome Diverse people • Daily relevance • Inspiring space

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

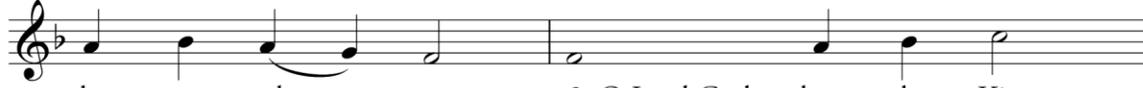
Old Scottish chant



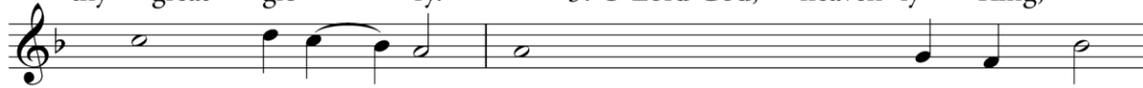
1. Glory be to God on high, and peace to God's peo - ple on earth.



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.

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.

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

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

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.

ALMIGHTY and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Then follows the Collect for a Church Meeting.

ALMIGHTY and everliving God, source of all wisdom and understanding, be present with those who take counsel for the renewal and mission of your Church. Teach us in all things to seek first your honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Micah 6:1-8

HEAR what the Lord says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel. "O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord. With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with tens of thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

The word of the Lord.

People Thanks be to God.

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.

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.

LORD, who may dwell in your tabernacle? * who may abide upon your holy hill?
 2 Whoever leads a blameless life and does what is right, * who speaks the truth from his heart.
 3 There is no guile upon his tongue; he does no evil to his friend; * he does not heap contempt upon his neighbor.
 4 In his sight the wicked is rejected, * but he honors those who fear the Lord.
 5 He has sworn to do no wrong * and does not take back his word.
 6 He does not give his money in hope of gain, * nor does he take a bribe against the innocent.
 7 Whoever does these things * shall never be overthrown.

The Epistle

1 Corinthians 1:18-31

THE message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 441

In the cross of Christ I glory

Rathbun

The Gospel

Saint Matthew 5:1-12

Gospeler

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

People

Glory to you Lord, Christ.

WHEN Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:
 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 "Blessed are those who mourn, for they will be comforted.
 "Blessed are the meek, for they will inherit the earth.
 "Blessed are those who hunger and thirst for righteousness, for they will be filled.
 "Blessed are the merciful, for they will receive mercy.
 "Blessed are the pure in heart, for they will see God.

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.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Joseph C. Alsay

Please stand as you are able. All say together

The Nicene Creed

Prayerbook, Page 358

The Prayers of the People

Intercessor

GOD of all creation, we pray for your holy Catholic Church;

People That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Sean, our Presiding Bishop; Bonnie, our Bishop; Joseph, our Dean-elect; Anthony our priest associate; Mike, deacon in the Detroit Church Partnership; and for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for the mission of the Church throughout the world, and especially for the mission and ministry of this cathedral, that it may shine with the light of Christ in the city of Detroit and beyond;

That your Gospel may be proclaimed in every place and lived in every heart.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

We remember all who have been wounded by past experiences in the Church. We pray for healing and reconciliation among our communities;

That the grace and peace of Christ may bring wholeness to all.

Give to the departed eternal rest, especially the faithful witnesses who have gone before us;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

The Sermon often presents a central theme from the readings as it relates to our daily living.

The word “creed” comes from the Latin “credo” for “I believe.” The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity.

The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: we pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

The Celebrant may add further intercessions and concludes with

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

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

The Confession of Sin and Absolution

Celebrant

Let us confess our sins against God and our neighbor.

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.
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

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.

THE HOLY COMMUNION

The congregation is seated and the Choir sings

Offertory Anthem

John Ness Beck (1930-1987)

WITH what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, shall I come before Him with yearling calves? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I give Him my firstborn for my transgressions, the fruit of my body for the sin of my soul? He has shown you, O man; He has shown you what is good. And what does the Lord require of you but to do justice and to love kindness, and to walk humbly with your God?

Micah 6:6-8

Please stand as you are able and sing

Presentation Hymn 417

This is the feast of victory

Festival Canticle

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.

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,
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.

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.

All sing
Fraction Anthem, Agnus Dei

Eugene Hancock (1929-1992)

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

Celebrant The Gifts of God for the People of God.

At the Communion,

Organ

Andante tranquillo (from Sonata No. 3, op. 65)

Mendelssohn

Motets

from *St. Paul*, Mendelssohn

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.

I will sing of thy great mercies, O Lord, my Savior, and of thy faithfulness evermore.

Psalm 109:1

Thomas Attwood Walmisley (1814-1856) in *D Minor*

LORD, now lettest thou thy servant depart in peace,
according to thy word;
For mine eyes have seen thy salvation,
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles,
and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost:
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

Nunc dimittis, Saint Luke 2 with Gloria patri

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,

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."

to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Please be seated.

Announcements and Moments for Mission

Please stand as you are able for

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 594

God of grace and God of glory

Cwm Rhondda

The Dismissal is given and the people respond

Thanks be to God.

Organ

Herr Gott, nun schleuss den Himmel auf, BWV 617
Lord God, now unlock Your heaven

J.S. Bach (1685-1750)

Notes on the Music

At the end of Communion the Choir offers a setting of the Nunc dimittis. This canticle of the aged Simeon (Saint Luke 2:29-32) is traditionally sung after the Second Lesson at Evensong or Compline. In the Lutheran tradition it is frequently sung as a post-communion canticle. It has become our custom for the Choir to offer a different setting of this canticle each Sunday from the Feast of the Presentation (February 2 - we will observe it tonight at Choral Evensong) through the last Sunday after the Epiphany.

The organ piece at the conclusion of the service is also inspired by the Nunc dimittis. Bach's setting of the Lutheran chorale, "Lord God now unlock Your heaven," is one of two chorale preludes for the Feast of the Presentation found in his Orgelbüchlein.

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 South America and will have pan de comal and an Argentinian wine. Come enjoy and experience the diversity of cultures, which is a gift from God. *Taste and see that the Lord is good.*

Copyright acknowledgements

Sursum corda and *Agnus Dei* ©1985 and 1993 Church Publishing, Inc. All rights reserved. Reprinted under OneLicense.net #A-712602. *Agnus Dei* ©2024 John Abdenour. All rights reserved. Used with permission.



You are cordially invited to the
Celebration of New Ministry and Seating of
The Reverend Joseph C. Alsay
as the XI Dean of the Cathedral Church of St. Paul

Saturday, the Seventh of February
Two thousand and twenty-six
Eleven o'clock

The Cathedral Church of St. Paul
4800 Woodward Avenue
Detroit, Michigan

The Right Reverend Dr. Bonnie A. Perry, presiding

Gala reception immediately following the service.

Clergy to vest in alb and red stole

*Parking available in Cathedral Parking Lot on Cathedral Lane.
Additional Parking Lot available on corner of Hancock St. and John R.*