

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 6, 2026
The Feast of the Epiphany
Sung Holy Eucharist, 7:00 p.m.
with the Cathedral Singers



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.

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.*

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

Prelude sur l'Introit de l'Epiphanie

Maurice Duruflé
(1902-1986)

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 join in the refrain and verse 5 of the hymn.

Processional Hymn 128

We three kings

Three Kings of Orient

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

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.

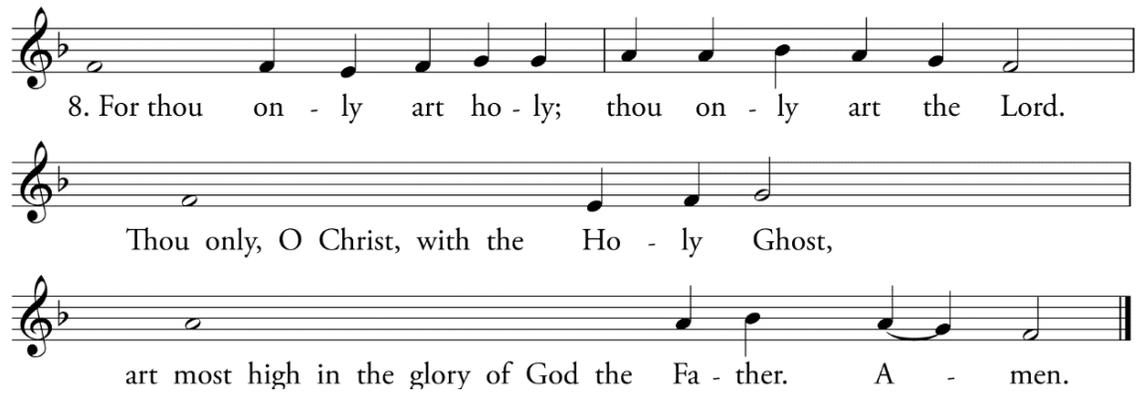
4. O Lord, the only-begotten Son, Je - sus Christ, O Lord God, Lamb of God, Son of the Fa - ther,

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.

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



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.

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.

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, 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 60:1-6

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.

ARISE, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms. Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 72:1-2; 10-14

Deus, iudicium

Anglican chant: John Jones (1757-1833)

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.

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;
 10 The kings of Tarshish and of the isles shall pay tribute, * and the kings of Arabia and Saba offer gifts.
 11 All kings shall bow down before him, * and all the nations do him service.
 12 For he shall deliver the poor who cries out in distress, * and the oppressed who has no helper.
 13 He shall have pity on the lowly and poor; * he shall preserve the lives of the needy.
 14 He shall redeem their lives from oppression and violence, * and dear shall their blood be in his sight.

The Epistle

Ephesians 3:1-12

THIS is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles-- for surely you have already heard of the commission of God's grace that was given me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel. Of this gospel I have become a servant according to the gift of God's grace that was given me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 127

Earth has many a noble city

Stuttgart

The Gospel

Saint Matthew 2:1-12

*Gospeler
People*

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

IN the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet: 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'" Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

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

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

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.

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

AS we join the magi and humbly offer gifts at the feet of Jesus, let us offer prayers to God who shows the glory of Christ in all the world.

Intercessor

By the manifestation of the King of the Jews to the shepherds and the magi.

People **Glory and praise to you, O living God.**

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.

Glory and praise to you, O living God.

For all 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.

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.

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

Glory and praise to you, O living God.

The Celebrant may add other intercessions and then continues

Joining our voices with the blessed Virgin Mary 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

GOD of the stars of night, accept the prayers we offer on this joyful feast. Fill our hunger with your word of truth and summon all who thirst to the banquet of your love; through Jesus Christ our Lord. *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.

Welcome and Announcements

The congregation is seated and all sing the hymn on the last page of this bulletin.

Offertory Hymn Worship the Lord in the beauty of holiness

Was lebet

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 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,

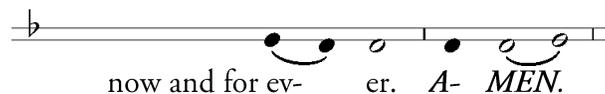
We proclaim his resurrection,

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,
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,

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.

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

Noël (from *Esquisses byzantines*)

Henri Mulet (1878-1967)

Carol

Herbert Howells (1892-1983)

HERE is the little door, lift up the latch, oh lift!
We need not wander more but enter with our gift;
Our gift of finest gold,
Gold that was never bought nor sold;
Myrrh to be strewn about his bed;
Incense in clouds about his head;
All for the Child who stirs not in his sleep.
But holy slumber holds with ass and sheep.

Bend low about his bed, for each he has a gift;
See how his eyes awake, lift up your hands, O lift!
For gold, he gives a keen-edged sword
(Defend with it Thy little Lord!),
For incense, smoke of battle red.
Myrrh for the honoured happy dead;
Gifts for his children terrible and sweet,
Touched by such tiny hands and
Oh such tiny feet.

Frances Chesterton (1869-1938)

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 Almighty God, who led the Wise Men by the shining of a star to find the Christ,
the Light from Light, lead you also, in your pilgrimage, to find the Lord. *Amen.*

May God, who sent the Holy Spirit to rest upon the Only-begotten at his baptism in the
Jordan River, pour out that Spirit on you who have come to the waters of new birth. *Amen.*

May God, by the power that turned water into wine at the wedding feast at Ccana,
transform your lives and make glad your hearts.. *Amen.*

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 119

As with gladness men of old

Dix

The Dismissal is given and the people respond

Thanks be to God.

Organ

Bring a torch, Jeanette, Isabella!

Keith Chapman
(1946-1989)

*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."*

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, the Feast of the Epiphany, we celebrate Australia and will have Outback bread and Yellow Tail Chardonnay wine. Come enjoy and experience the diversity of cultures, which is a gift from God. *Taste and see that the Lord is good.*

Offertory Hymn

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

In this evening's service

Celebrant and Preacher

Lector and Intercessor

Thurifer

Acolytes

Technology

Usher

The Very Rev'd Joseph C. Alsay

Joe Poisson

Mary Grahame Hunter

Linda O'Brien and Matthew O'Brien

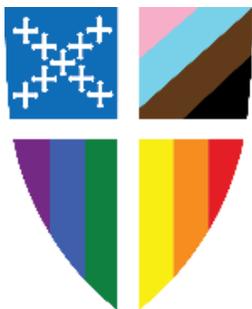
Florence Williams

Phillip Allmond

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

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