

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean

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

February 8, 2026
The Fifth Sunday after the Epiphany
Sung Holy Eucharist, 11:00 a.m.
with the Cathedral Singers



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

Fantasia in C Minor, BWV 537a

J.S. Bach (1685-1750)

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

The Responsoy

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 390

Praise to the Lord, the almighty

Lobe den Herren

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

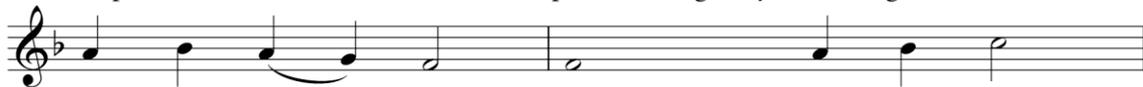
Old Scottish chant



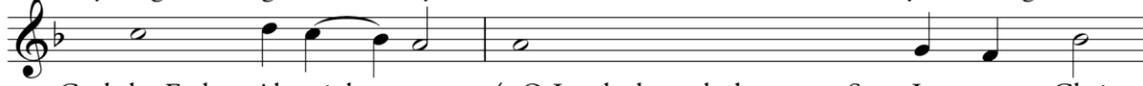
1. Glory be to God on high, and peace to God's peo - ple on earth.



2. We praise thee, we bless thee, we wor ship thee, we glorify thee, we give thanks to thee for



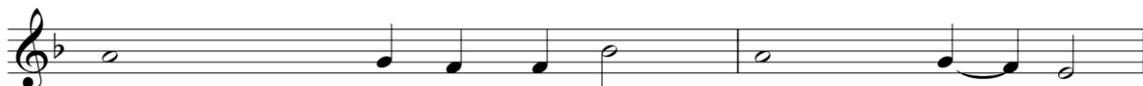
thy great glo - ry. 3. O Lord God, heaven - ly King,



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.

SET us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Isaiah 58:1-9a

SHOUT out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 112:1-9

Beatus vir

Anglican chant: James Turle
(1802-1882)

HALLELUJAH! Happy are they who fear the Lord * and have great delight in his commandments!

2 Their descendants will be mighty in the land; * the generation of the upright will be blessed.

3 Wealth and riches will be in their house, * and their righteousness will last for ever.

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.

4 Light shines in the darkness for the upright; * the righteous are merciful and full of compassion.
 5 It is good for them to be generous in lending * and to manage their affairs with justice.
 6 For they will never be shaken; * the righteous will be kept in everlasting remembrance.
 7 They will not be afraid of any evil rumors; * their heart is right; they put their trust in the Lord.
 8 Their heart is established and will not shrink, * until they see their desire upon their enemies.
 9 They have given freely to the poor, * and their righteousness stands fast for ever; they will hold up their head with honor.

Sung by Jesus and Jewish worshippers, 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

1 Corinthians 2:1-12

WHEN I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God’s wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, “What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him”— these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God’s except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

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 the hymn found on page 12.

Sequence Hymn

Lord, speak to me

Canonbury

The Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.

The Gospel

Saint Matthew 5:13-20

*Gospeler
People*

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

JESUS said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. “You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

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 Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Reverend Shug Goodlow
 Priest-in-Charge, Christ Episcopal Church
 Rolla, Missouri

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.

Please stand as you are able. All say together

The Nicene Creed

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; 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 Celebrant may add 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.

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,

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 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.

We recall God's acts of salvation history.

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

John Abdenour (b. 1962)

Ho-ly, ho-ly, ho-ly Lord,
 God of pow-er and might, heav'n and earth are full of your
 glo-ry. Ho-san-na in the high-est, ho-san-na in the
 high-est. Blest is he who comes in the name of the
 Lord. Ho-san-na in the high-est.

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:

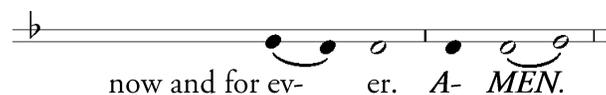
Celebrant and People

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,

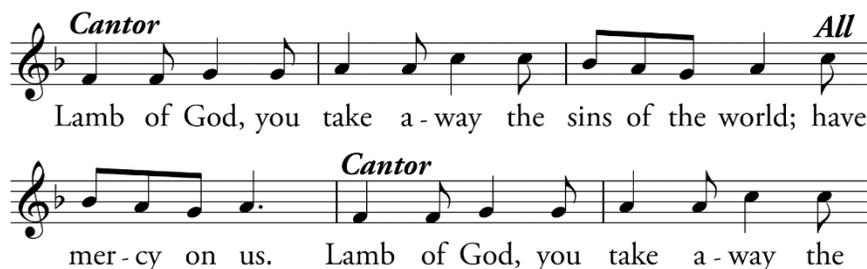
OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
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

Eugene Hancock (1929-1992)



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
sins of the world: have mer-cy on us. *Cantor*
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

Lied

Louis Vierne 1870-1937)

Motet

Third Service, Philip Moore (b. 1943)

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

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.

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 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.*

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."

Please stand and sing
Processional Hymn 610

Lord, whose love through humble service

Blaenhafren

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

Organ

Carillon de Westminster

Vierne

Our Guest Preacher



The Reverend Shug Goodlow, known as “The Hustlin’ Rev” serves as Priest-in-Charge at Christ Episcopal Church in Rolla, Missouri and Missioner for Racial Reconciliation and Social Justice for the Episcopal Diocese of Missouri. Prior to that she served as Assistant Rector at St. Martin’s Episcopal Church in Ellisville, Missouri and at St. Peter’s Episcopal Church in Ladue, Missouri. She was a member of Christ Church Cathedral, St. Louis where she was involved in lay ministry for more than 25 years, and where she last served as Head Verger.

Rev’d Shug currently holds and has held several elected and appointed positions in the Episcopal Diocese of Missouri: member and past president of the Standing Committee, current Co-Convener for the Dismantling Racism Commission, President of the Episcopal City Mission, Trustee for the Episcopal Presbyterian Health Trust (EPHT), President of the Union of Black Episcopalians (UBE) and Dean of the Jackson Kemper Convocation. She also holds or has held positions in the wider church, including two-time General Convention Deputy, Province V Deputy, Chaplain for the Vergers’ Guild of the Episcopal Church, Bishop Election Consultant, and member of the LGBTQ+ Interim Bodies Task Force.

Rev’d Shug has been a self-proclaimed social activist since being taken to The March on Washington by an aunt and uncle in 1963. When not involved in church matters, you’ll find her working in the community in various ways. She serves as Vice President of the James and Annelle Whitt Entrepreneurial Development Foundation and is a board member for several organizations including Doorways, Arts For Life, and the Kirkwood Theatre Guild. She works in various theatre productions having been involved in community theatre since her childhood in New York, where her grandmother directed a theatre company. She also does occasional “extra” work in movies and is an avid watcher of classic movies and lover of trivia. She is especially proud that she “*has an infinite capacity for holding on to all sorts of useless information.*” Rarely seen without a cup of coffee in her hand, even the Bishop of Missouri won’t talk to her unless she’s had at least three cups. Rev’d Shug lives in Kirkwood with her wife Doris. Their two daughters Simone and Monica live in California, and their granddaughter, Khloe lives in Philadelphia.

Notes on the Music

A native of Canada who spent part of his childhood in Nigeria, Kola Owolabi enjoys a multi-faceted career as organist, composer, and pedagogue. He is Professor of Organ at Notre Dame University. His recent compositions include a commission by the Old Salem Museum in Winston-Salem, North Carolina, to compose a piece inspired by the African-American tradition to celebrate the life of Peter Oliver, a freed slave who served as a “bellows trader” for a local Moravian organ at the turn of the 19th century.

As the Communion motet 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.

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 North America, with a sourdough bread and wine from Oklahoma. Come enjoy and experience the diversity of cultures, which is a gift from God.
Taste and see that the Lord is good.

Sequence Hymn

1 Lord, speak to me, that I may speak in liv - ing ech - oes of thy tone;
 2 O lead me, Lord, that I may lead the wand - ering and the wav - ering feet;
 3 O teach me, Lord, that I may teach the pre - cious things thou dost im - part;

as thou has sought, so let me seek thy err - ing chil - dren lost and lone.
 O feed me, Lord, that I may feed thy hun - gry ones with man - na sweet.
 and wing my words, that they may reach the hid - den depths of many a heart.

Words Frances R. Havergal (1836-1879)

Music Canonbury, adapt.from Nachtstücke, Robert Schumann (1810-1856)

Ash Wednesday Services February 18, 2026

Holy Eucharist with Imposition of Ashes, 12:10 p.m.
 Sung Holy Eucharist with Imposition of Ashes, 7:00 p.m.

Ashes will also be available from 7:00- 9:00 a.m. and 3:00 -5:00 p.m.

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