

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 15, 2026
The Last Sunday after the Epiphany
Sung Holy Eucharist, 11:00 a.m.
with the Cathedral Choir



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 Grace 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 20)

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

Prelude in G Major, BWV 541

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 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 135

Songs of thankfulness and praise

Salzburg

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.*

The Collect for Purity is an English rendering of a Latin prayer that began the liturgy in the medieval church.

All sing the following refrain, as indicated.

Canticle, *Surge, illuminare*

Carl Haywood (b. 1949)

Refrain



A - rise, shine, for your light has come, his



glo - ry is up-on you.

ARISE, shine, for your light has come, and the glory of the Lord has dawned upon you. For behold, darkness covers the land; deep gloom enshrouds the peoples. *Refrain*

But over you the Lord will rise, and his glory will appear upon you.

Nations will stream to your light, and kings to the brightness of your dawning. *Refrain*

Your gates will always be open; by day or night they will never be shut.

They will call you, The City of the Lord, The Zion of the Holy One of Israel. *Refrain*

Violence will no more be heard in your land, ruin or destruction within your borders.

You will call your walls, Salvation, and all your portals, Praise. *Refrain*

The sun will no more be your light by day; by night you will not need the brightness of the moon.

The Lord will be your everlasting light, and your God will be your glory. *Refrain*

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to worship. This morning we sing the Surge, illuminare, often sung or said at Morning Prayer, and especially appropriate in Epiphanytide.

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.

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 Collect of the Day

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Exodus 24:12-18

THEN Lord said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them." Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 99

Dominus regnavit

Anglican chant: Thalben-Ball
(1896-1987)

THE Lord is King; let the people tremble; * he is enthroned upon the cherubim;
let the earth shake.

2 The Lord is great in Zion; * he is high above all peoples.

3 Let them confess his Name, which is great and awesome; * he is the Holy One.

4 "O mighty King, lover of justice, you have established equity; * you have executed justice and righteousness in Jacob."

5 Proclaim the greatness of the Lord our God and fall down before his footstool; * he is the Holy One.

6 Moses and Aaron among his priests, and Samuel among those who call upon his Name, * they called upon the Lord, and he answered them.

7 He spoke to them out of the pillar of cloud; * they kept his testimonies and the decree that he gave them.

8 O Lord our God, you answered them indeed; * you were a God who forgave them, yet punished them for their evil deeds.

9 Proclaim the greatness of the Lord our God and worship him upon his holy hill; * for the Lord our God is the Holy One.

The Epistle

2 Peter 1:16-21

WE did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 129

Christ upon the mountain peak

Mowsley

The Gospel

Saint Matthew 17:1-9

Gospeler

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

People

Glory to you Lord, Christ.

SIX days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

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.

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.

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

The Confession of Sin is an acknowledgment, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight," and is followed by the Absolution, a statement of forgiveness, pronounced by the Celebrant.

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 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

T. Frederick Candlyn (1892-1964)

CHRISt, whose glory fills the skies,
Christ, the true, the only Light,
Sun of righteousness, arise,
Triumph o'er the shades of night:
Dayspring from on high be near,
Day-star, in my heart appear.

Dark and cheerless is the morn
Unaccompanied by Thee:
Joyless is the day's return,
Till Thy mercy's beams I see;
Till they inward light impart,
Glad my eyes and warm my heart.

Visit then this soul of mine!
Pierce the gloom of sin and grief!
Fill me, radiance divine;
Scatter all my unbelief;
More and more Thyself display,
Shining to the perfect day. Amen.

Charles Wesley (1701-1788)

Please stand as you are able and sing

Presentation Hymn 542

Christ is the world's true Light

St. Joan

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving (Eucharistic Prayer B)

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

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

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

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.

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

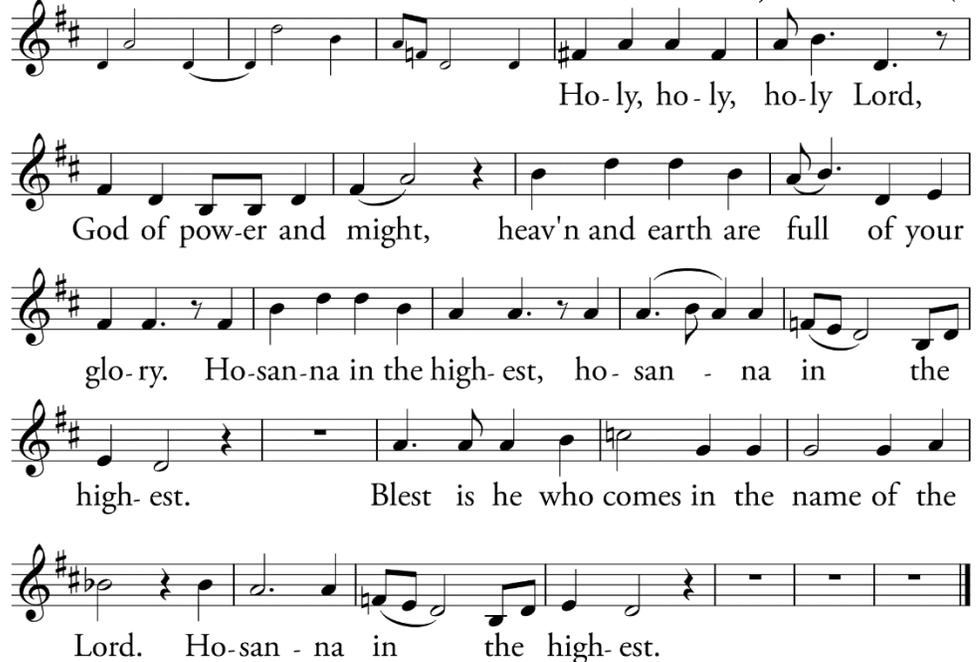
The Celebrant continues

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

The People stand or kneel. The Celebrant continues

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

We recall God's acts of salvation history.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Lord:

Celebrant and People

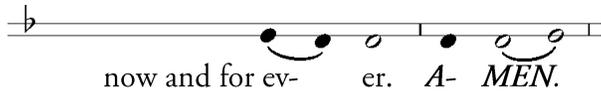
**We remember his death,
 We proclaim his resurrection,
 We await his coming in glory;**

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

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

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

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,

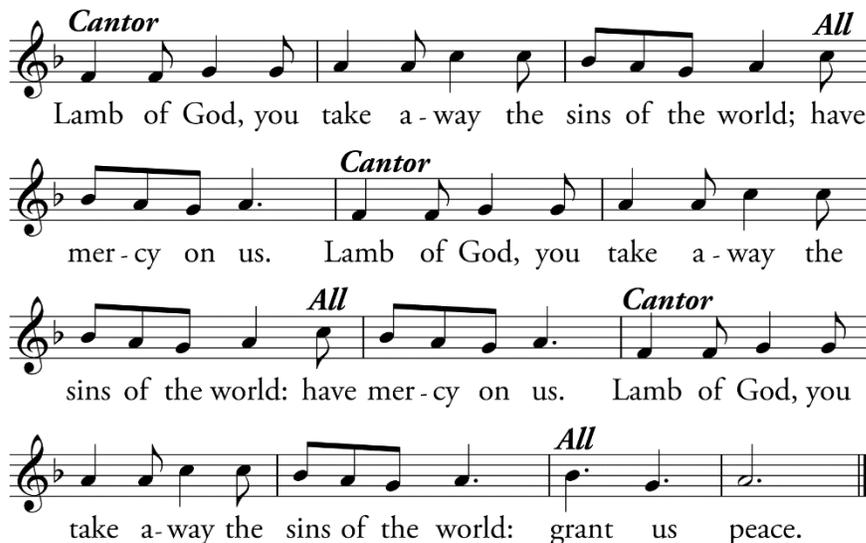
OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the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



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.

Celebrant The Gifts of God for the People of God.

**At the Communion,
Organ**

This little light of mine
from *Five Spirituals for organ*

Calvin Taylor (b. 1948)

Motet

from *Evening Service in D*, George Dyson (1883-1964)

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.

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.

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

A Blessing is a pronouncement of God's love and favor, addressed to one or more persons.

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. *Ame*

*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

Alleluia, song of gladness

Dulce carmen



1 Al - le - lu - ia, song of glad - ness, voice of joy that can - not die;
2 Al - le - lu - ia thou re - sound - est, true Je - ru - sa - lem and free;
3 Al - le - lu - ia though we cher - ish and would chant for - ev - er - more
4 There - fore in our hymns we pray thee, grant us, bless - ed Trin - i - ty,



al - le - lu - ia is the an - them ev - er raised by choirs on high;
al - le - lu - ia, joy - ful mo - ther, all thy chil - dren sing with thee;
al - le - lu - ia in our sing - ing, let us for a while give o'er,
at the last to keep thine Eas - ter with thy faith - ful saints on high;



in the house of God a - bid - ing thus they sing e - ter - nal - ly.
but by Bab - y - lon's sad wa - ters mourn - ing ex - iles now are we.
as our Sav - ior in his fast - ing plea - sures of the world for - bore.
there to thee for ev - er sing - ing al - le - lu - ia joy - ful - ly.

Words Latin, 11th cent; tr. Johan Mmason Neale (1818-1866), alt.

Music *Dulce carmen*, from *An Essay on the Church Plain Chant*, 1782, adapt.

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

Organ

In dir ist freude, BWV 615
In thee is gladness

Bach

Coffee Hour

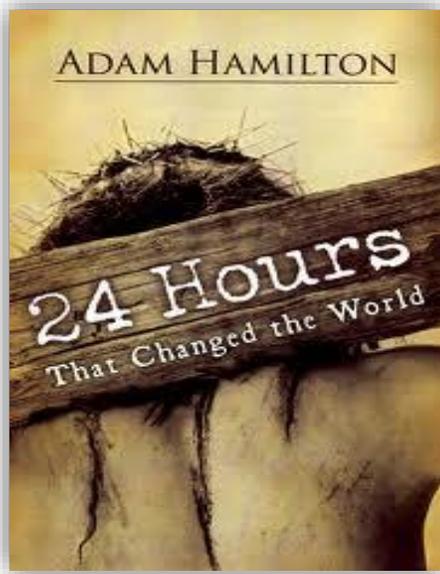
A time for coffee and fellowship is offered in Barth Hall following this morning's service. Our host today is Bren O'Connor. If you are interested in hosting a Coffee Hour, please see the sign-up sheet on the bulletin board in the Gallery.

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) 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 Antarctica and will have Bannock bread and ice wine. Come enjoy and experience the diversity of cultures, which is a gift from God. *Taste and see that the Lord is good.*



**You're invited to experience Jesus' life in our Lenten study –
*Two opportunities for faith formation***

Wednesday evenings, 5:30 – 7:30 p.m., February 25 through March 25
On Wednesdays we will offer an intergenerational *Lenten Dinner Church* experience, in which we will gather for food, fellowship, worship, hands-on activities for various ages, and study session in Barth Hall. Our five-week study series is based on Adam Hamilton's book, "24 Hours That Changed the World." A simple soup supper will be served 5:30 - 6:00 with our study beginning at 6:00. In his inspiring book, author Adam Hamilton guides us through the last day of Jesus' life. The series will be augmented with a DVD that allows us to travel to the Holy Land and visit the sites where the events took place.

On Fridays at 12:10 p.m. we will pray the Stations of the Cross in the Cathedral and follow with a lite fish reception and study session beginning at 1:00 p.m. in the Parlor.

Please note

We encourage you to use the sign-up sheet available on the bulletin board in the Gallery, so that we might get an accurate of attendees.

About the author

In 2000, Adam Hamilton was named by PBS's Religion and Ethics Newsweekly as one of the top "Ten People to Watch." In 2013 he preached at the National Prayer Service as part of the presidential inauguration festivities, and was appointed by President Barck Obama to the President's Advisory Council on Faith-Based and Neighborhood Partnerships in 2016. Since its founding in 1990, Hamilton has been pastoring one of the fastest growing churches in the country - United Methodist Church of the Resurrection, Kansas City, KS.

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Diverse people Daily relevance Inspiring space



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