

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean of the Cathedral

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

February 22, 2026
The First Sunday in Lent
Sung Holy Eucharist, Rite I with Great Litany
Eleven O' Clock
with the Schola Cantorum



WELCOME! Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

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 as the people of God. 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.

In our commitment to experiencing the depth and breadth of the Book of Common Prayer, we move this Lent to using Rite I at our 11:00 a.m. Sunday liturgies.

This morning's liturgy begins with the Great Litany. A litany is a form of prayer, often chanted in procession, consisting of a series of petitions. The Great Litany is most often used in Lent as an entrance rite, preceding Holy Eucharist. In this case the litany takes the place of the Prayers of the People and the Confession of Sin.

Collects are prayers that "collect" all of the themes of the day as well as our own petitions into one place.

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.

Please silence all electronic devices.

The 11:00 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.

THE ENTRANCE RITE

At the bell, please stand.

The Procession enters in silence.

All then kneel and brief silence is kept.

All then stand for

The Great Litany

Hymnal S-67, or Prayerbook, Page 148

The Collect of the Day

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

ALMIGHTY God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

THE WORD OF GOD

The Lesson

Genesis 2:15-17; 3:1-7

THE Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

The word of the Lord.

People **Thanks be to God.**

The Choir sings

Psalm 32:1-8

Beati quorum

plainchant tone III.4

HAPPY are they whose transgressions are forgiven, * and whose sin is put away!
2 Happy are they to whom the Lord imputes no guilt, * and in whose spirit there is no guile!

3 While I held my tongue, my bones withered away, * because of my groaning all day long.

4 For your hand was heavy upon me day and night; * my moisture was dried up as in the heat of summer.

5 Then I acknowledged my sin to you, * and did not conceal my guilt.

6 I said, "I will confess my transgressions to the Lord." * Then you forgave me the guilt of my sin.

7 Therefore all the faithful will make their prayers to you in time of trouble; * when the great waters overflow, they shall not reach them.

8 You are my hiding-place; you preserve me from trouble; * you surround me with shouts of deliverance.

The Epistle

Romans 5:12-19

AS sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

The word of the Lord.

People **Thanks be to God.**

Please stand as you are able. The Choir sings

The Tract

Psalm 91:1-4, 11-12

plainchant tone II

Qui habitat

HE who dwells in the shelter of the Most High, * abides under the shadow of the Almighty.

2 He shall say to the LORD, "You are my refuge and my stronghold, * my God in whom I put my trust."

3 He shall deliver you from the snare of the hunter * and from the deadly pestilence.

4 He shall cover you with his pinions, and you shall find refuge under his wings; * his faithfulness shall be a shield and buckler.

11 For he shall give his angels charge over you, * to keep you in all your ways.

12 They shall bear you in their hands, * lest you dash your foot against a stone.

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 Choir observes our local tradition of singing the psalms to plainchant during Lent and in Advent.

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 Tract is a series of psalm verses sung in place of a sequence hymn in Lent.

The Gospel

Saint Matthew 4:1-111

*Gospel
People*

The Holy Gospel of our Savior Jesus Christ, according to Matthew
Glory be to thee, O Lord.

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.

JESUS was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'" Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" Then the devil left him, and suddenly angels came and waited on him.

The Gospel of our Savior.

People Praise be to thee, O Christ.

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

The Sermon

The Very Reverend Joseph C. Alsay

Please stand as you are able. All say together

The Nicene Creed

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

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.

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore, with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

All sing

Sanctus

Missa da Sancta Maria Magdalena, Healey Willan (1880-1968)

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

Ho - ly, ho - ly, ho - - - ly,
Lord God of Hosts: Hea-ven and earth are full of thy
glo - ry. Glo - ry be to thee, O Lord Most High.
Bless - ed is he that com - eth in the
name of the Lord. Ho - san - na in the high - est.

The people stand or kneel. The Celebrant continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

We recall God's acts of salvation history.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

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

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

We remember Christ's death, resurrection, and promise to return at the end of the age.

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

Upper voices

O Lamb of God, that ta-kest a - way the
sins of the world, have mer - cy up -
All
on us. O Lamb of
God, that ta - kest a - way the
sins of the world,
grant us thy peace.

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Erhalt uns, Herr, bei deinem wort
Keep us, O Lord, steadfast in thy Word

Dietrich Buxtehude
(1637-1707)

Motet

Richard Lloyd (1933-2021)

VIEW me, Lord, a work of thine:
Shall I then lie drowned in night?
Might thy grace in me but shine,
I should seem made all of light.

Cleanse me, Lord, that I may kneel
At thine altar, pure and white:
They that once thy mercies feel,
Gaze no more on earth's delight.

Worldly joys, like shadows, fade
When the heavenly light appears;
But the covenants thou hast made,
Endless, know nor days, nor years.

In thy word, Lord, is my trust,
To thy mercies fast I fly;
Though I am but clay and dust,
Yet thy grace can lift me high.

Thomas Campion (1567-1620)

Please kneel as you are able. The Celebrant says

Let us pray.

ALMIGHTY and everliving God,
We most heartily thank thee
for that thou dost feed us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and dost assure us thereby of thy favor and goodness towards us;
and that we are very members incorporate in the mystical body of thy Son,
the blessed company of all faithful people;
and are also heirs, through hope, of thy everlasting kingdom.
And we humbly beseech thee, O heavenly Father,
so to assist us with thy grace,
that we may continue in that holy fellowship,
and do all such good works as thou hast prepared for us to walk in;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory,
world without end. Amen.

Please be seated.

Announcements and Moments for Mission

Please stand.

The Lenten Prayer over the People

Celebrant

GRANT, Almighty God, that thy people may recognize their weakness and put their
whole trust in thy strength, so that they may rejoice for ever in the protection of thy
loving providence; through Christ our Lord. *Amen.*

Please stand as you are able and sing

Hymn LEVAS 188

When peace, like a river

Ville du Havre

The Dismissal is given and the people respond

Thanks be to God.

Organ

Fugue in A Minor, BWV 543b

J.S. Bach (1685-1750)

*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 special Lenten Prayer
over the People is used
in place of the usual
Blessing, with the people
kneeling as able.*

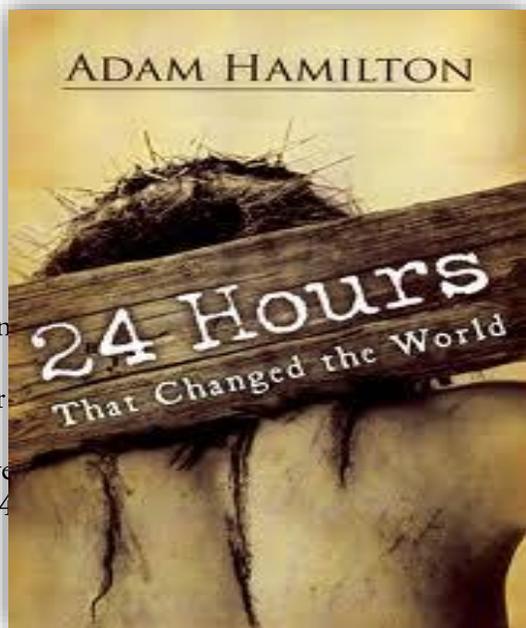
*The Deacon, or the
Celebrant ends by
dismissing the people.
The term comes from the
Latin *Ite, missa est*, "Go,
it is the sending*

Coffee Hour

Coffee and fellowship are offered in Barth Hall following this morning's service.

Music Gift

Musical scores for this morning's communion motet were given by David Fluck (2022).



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 - March 25

Wednesdays we will offer an intergenerational *Lenten Dinner Church* experience, in which we will gather food, fellowship, worship, hands-on activities for various ages, and study session in Barth Hall. Our week study series is based on Adam Hamilton's book, *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 allows us to travel to the Holy Land and visit the sites where the events took place.

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 Barack 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.



The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively. *To schedule an try-out or to speak further with someone about the*

program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547
jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.

The Choir School is an extra-curricular, *tuition-free* opportunity for children with an interest in music and singing. Here are some fast facts:

- No previous musical or voice training is required or expected.
- Children need not be Episcopalian. The Choir is open to children of all faiths and backgrounds.
- Boys and Girls form the treble (soprano) section of the famed Cathedral Choir, involving consistent application of their developing musical skills, while singing the finest in choral music from all periods and in a variety of languages.
- Children gain a thorough grounding in basic musicianship, music reading, and vocal technique through the centuries-old tradition of choral singing.
- A brief, informal try-out assesses a child's readiness for the program.
- Located in the heart of Detroit's cultural center, boys and girls emerge from the program with a deep love of, and appreciation for the fine arts.
- The Cathedral Choir and Choir School are affiliated with the Royal School of Church Music.
- Children showing a strong commitment to the Choir are eligible for reduced-tuition piano lessons and summer camps.
- The Choir's debut CD recording, *Nowell Sing We*, was released in December 2014, and *Evensong for All Saints* was released in October, 2016.
- One of Detroit's treasures, the Cathedral Choir has sung widely in the United States and Canada, and made tours of England in 2014 and 2023.

Cathedral Services

Sundays

Morning Prayer in Nativity Chapel, 7:30 a.m.

Holy Eucharist in Nativity Chapel, 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)

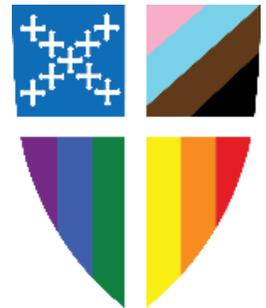
Stations of the Cross, 12:10 p.m.

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.

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Diverse people Daily relevance Inspiring space

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