

THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

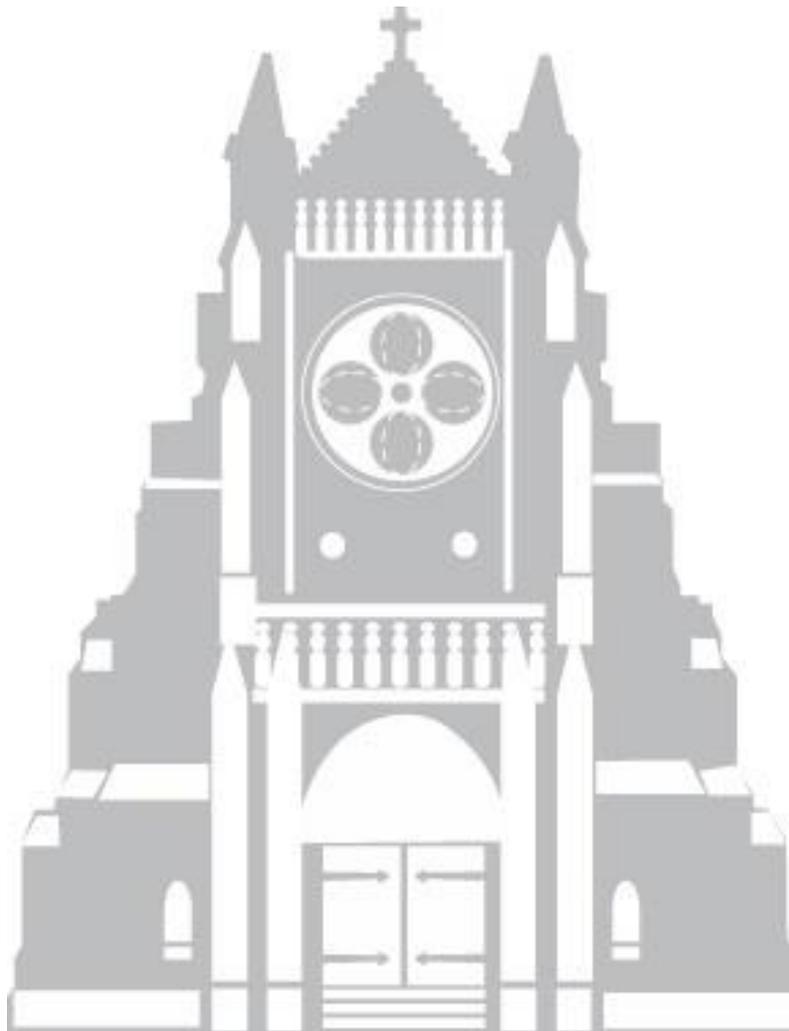
The Very Reverend Joseph Caldwell Alsay
Dean of the Cathedral

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

March 1, 2026

**The Second Sunday in Lent
Sung Holy Eucharist, Rite I
Eleven O' Clock**

With the Cathedral Choir



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. One of the glories of the Episcopal Church is its liturgical worship. 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.

The service begins with the 10th century Lent Prose, Attende Domine in place of an entrance hymn.

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.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Hymns are found in the blue Hymnal 1982 in the pew racks. Hymn numbers preceded by LEVAS, are found in the Lift Ev'ry Voice hymnal in the pews.

THE ENTRANCE RITE

Organ

Prélude sur *Attende Domine*

Jeanne Demessieux
(1921-1968)

At the bell, please stand as you are able. All then sing the following refrain as indicated.

The Lent Prose

Refrain



Hear us, O Lord, have mer - cy up - on us:



for we have sin - ned a - gainst___ thee.

TO thee, Redeemer, on thy throne of glory: lift we our weeping eyes in holy pleadings: listen, O Jesu, to our supplications. *Refrain*

O thou chief Cornerstone, Right Hand of the Father: Way of Salvation, Gate of Life Celestial: cleanse thou our sinful souls from all defilement. *Refrain*

God, we implore thee, in thy glory seated: bow down and hearken to thy weeping children: pity and pardon all our grievous trespasses. *Refrain*

Sins oft committed now we lay before thee: with true contrition, now no more we veil them: grant us, Redeemer, loving absolution. *Refrain*

Innocent, captive, taken unresisting: falsely accused, and for us sinners sentenced, save us, we pray thee, Jesu our Redeemer. *Refrain*

The Opening Acclamation

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

Words of Welcome Diverse People • Daily Relevance • Inspiring Space

The Confession of Sin and Absolution

Celebrant

Let us humbly confess our sins unto Almighty God.

Silence may be kept

All

MOST merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,

and by what we have left undone.
 We have not loved thee with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of thy Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in thy will,
 and walk in thy ways,
 to the glory of thy Name. Amen.

The Celebrant stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

All sing

Kyrie eleison

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

Lord, have mer - cy up - on us. Lord, have mer - cy up -
 on us. Lord, have mer - cy up - on us. Christ, have mer - cy up
 on us. Christ, have mer - cy up - on us. Christ, have mer - cy up
 on us. Lord, have mer - cy up - on us.
 Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

The Kyrie eleison, Greek for Lord, have mercy, is used in place of the Gloria in excelsis in penitential seasons such as Lent.

The Collect of the Day

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. **Amen.**

Please be seated.

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

THE WORD OF GOD

The Lesson

Genesis 12:1-4a

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.

THE Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” So Abram went, as the Lord had told him; and Lot went with him.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 121

Levavi oculos

plainchant tone V.1

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.

Lift up my eyes to the hills; * from where is my help to come?
2 My help comes from the Lord, * the maker of heaven and earth.
3 He will not let your foot be moved * and he who watches over you will not fall asleep.
4 Behold, he who keeps watch over Israel * shall neither slumber nor sleep;
5 The Lord himself watches over you; * the Lord is your shade at your right hand,
6 So that the sun shall not strike you by day, * nor the moon by night.
7 The Lord shall preserve you from all evil; * it is he who shall keep you safe.
8 The Lord shall watch over your going out and your coming in, * from this time forth for evermore.

The Epistle

Romans 4:1-5, 13-17

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.

WHAT then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. The Choir sings

The Tract

Psalm 106:1-5

plainchant tone VIII

Confitemini Domino

GIVE thanks to the LORD, for he is good, * for his mercy endures for ever.

2 Who can declare the mighty acts of the LORD * or show forth all his praise?

3 Happy are those who act with justice * and always do what is right!

4 Remember me, O LORD, with the favor you have for your people, * and visit me with your saving help;

5 That I may see the prosperity of your elect and be glad with the gladness of your people, * that I may glory with your inheritance.

The Gospel

Saint John 3:1-17

Gospel
People

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

THERE was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

The Very Reverend Joseph C. Alsay

The Tract is a series of psalm verses, which in our local custom, is sung in place of a sequence hymn in Lent.

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.

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.

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

GOD sent the Son into the world to save the world. As we prepare for the paschal feast,
let us earnestly beseech God to grant all peoples everywhere new birth in the Spirit.

Intercessor

For the holy catholic church throughout the world, a sign on earth of the kingdom of God.

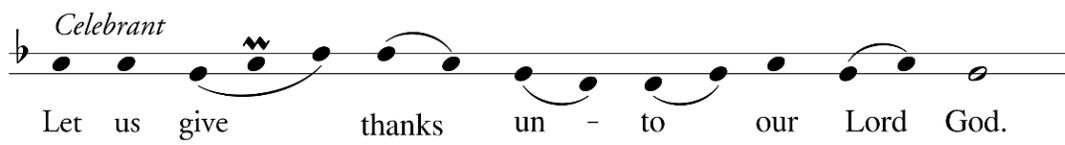
People Lord, have mercy.

For Bonnie, our bishop; for Joseph our Dean and Anthony, our priest; for Mike, deacon in the Detroit Church Partnership; and for all who minister in Christ, and for all the holy people of God. *Lord, have mercy.*

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,

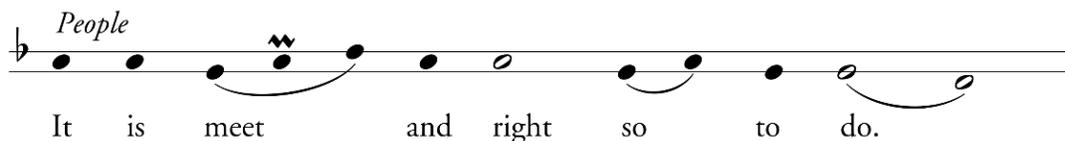
In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a large prayer in four parts. Each of these corresponds to a different action of Jesus 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."

Celebrant



Let us give thanks un - to our Lord God.

People



It is meet and right so to do.

The Celebrant proceeds

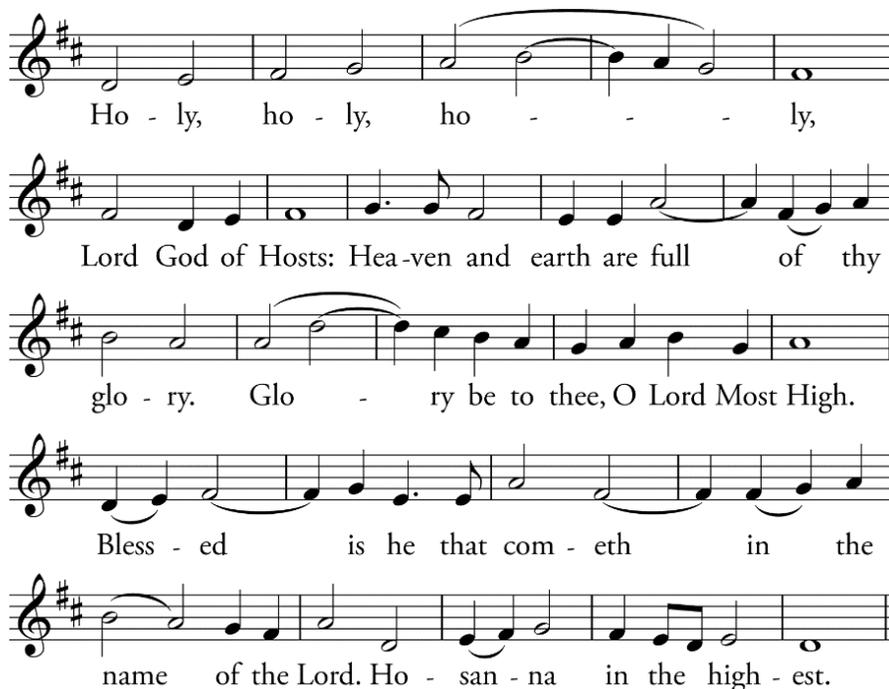
It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every 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 de Sancta Maria Magdalena, Healey Willan (1880-1968)



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 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.

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.

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."

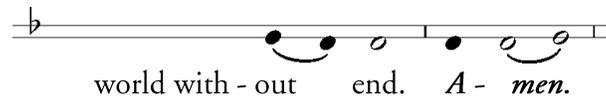
Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

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.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty,



And now, as our Savior Christ hath taught us, we are bold to say,

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

The Celebrant breaks the consecrated bread and a period of silence is kept.

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

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.

Then all sing
Fraction Anthem, Agnus Dei

Willan

The Fraction Anthem follows and is a response to the breaking of the consecrated bread.

Lower voices

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

Upper voices

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

All

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

Jesus, meine Zuversicht, BWV 728

J.S. Bach (1685-1750)

Jesus, my faith

Motet

J.T. Rees (1857-1949)

AI am fy meiau i
Dioddefodd Iesi mawr,
Pan ddaeth yng ngrym ei gariad Ef
O entrych nef I lawr?

*Did he for my mistakes,
Great Jesus, face such plight,
When, in power, his love came down
To earth from heaven's height?*

Jesus, I live to Thee,
The Lovliest and Best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus, I die to Thee,
Whenever death shall come;
To die in Thee is life to me
In my eternal home.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine!

Welsh text, John Elias (1774-1841)
English text, Henry Harbaugh (1817-1867)

Please kneel.

The Postcommunion Prayer

Celebrant Let us pray.

All

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.

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.

Please be seated.

Announcements and Moments for Mission

Please stand for

The Lenten Prayer over the People

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.*

A special Lenten Prayer over the People is used in place of the usual Blessing.

All sing

Hymn 473

Lift high the cross

Crucifer

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

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

Organ

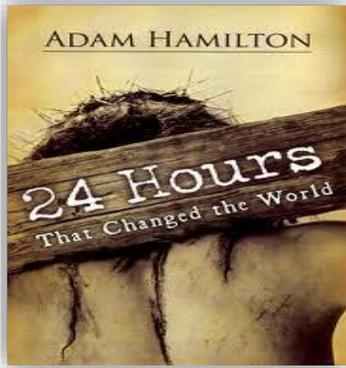
Jesus Christus, unser Heiland, BWV 666

J.S. Bach

*Christ Jesus, our Redeemer born, who from us did God's anger turn,
Through His sufferings sore and main, did help us all out of hell-pain.*

Coffee Hour

This morning's coffee hour is hosted by Dawn McDuffie.



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

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 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.

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4800 Woodward Avenue · Detroit, Michigan 48201 ·

(313) 831-5000 · website: www.detroitcathedral.org · email: info@detroitcathedral.org ·

