

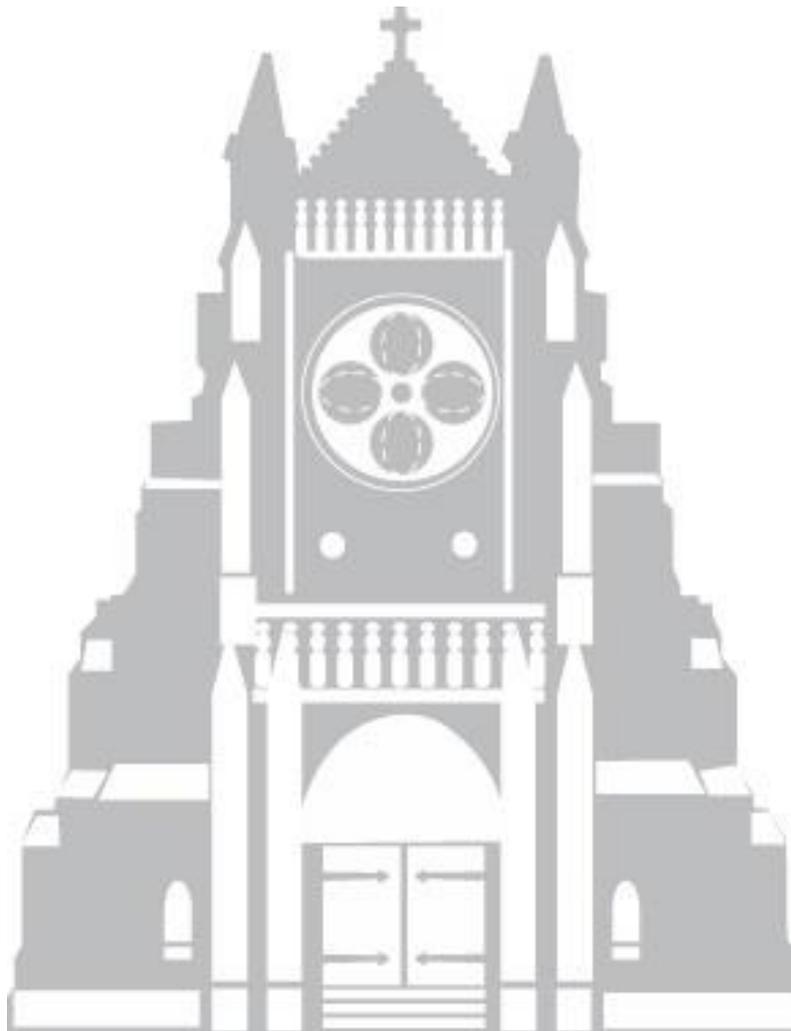
THE CATHEDRAL CHURCH OF ST. PAUL

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 8, 2026
The Third 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

Introduction et variations
from *Suite pour orgue*

Jehan Alain (1911-1940)

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*

Words of Welcome Diverse People • Daily Relevance • Inspiring Space

The Opening Acclamation

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

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.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, 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

Exodus 17:1-7

FROM the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 95

Venite, exultemus

plainchant tone II.1

COME, let us sing to the Lord; * let us shout for joy to the Rock of our salvation.
2 Let us come before his presence with thanksgiving * and raise a loud shout to him with psalms.
3 For the Lord is a great God, * and a great King above all gods.
4 In his hand are the caverns of the earth, * and the heights of the hills are his also.
5 The sea is his, for he made it, * and his hands have molded the dry land.
6 Come, let us bow down, and bend the knee, * and kneel before the Lord our Maker.
7 For he is our God, and we are the people of his pasture and the sheep of his hand. * Oh, that today you would hearken to his voice!
8 Harden not your hearts, as your forebears did in the wilderness, * at Meribah, and on that day at Massah, when they tempted me.
9 They put me to the test, * though they had seen my works.
10 Forty years long I detested that generation and said, * "This people are wayward in their hearts; they do not know my ways."
11 So I swore in my wrath, * "They shall not enter into my rest."

The Epistle

Romans 5:1-11

SINCE we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The word of the Lord.

People Thanks be to God.

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 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.

Please stand as you are able. The Choir sings

The Tract

Psalm 42:1-7

plainchant tone II

Quemadmodum

AS the deer longs for the water-brooks, * so longs my soul for you, O God.

2 My soul is athirst for God, athirst for the living God; * when shall I come to appear before the presence of God?

3 My tears have been my food day and night, * while all day long they say to me, "Where now is your God?"

4 I pour out my soul when I think on these things; * how I went with the multitude and led them into the house of God,

5 With the voice of praise and thanksgiving, * among those who keep holy-day.

6 Why are you so full of heaviness, O my soul? * and why are you so disquieted within me?

7 Put your trust in God; * for I will yet give thanks to him, who is the help of my countenance, and my God.

The Gospel

Saint John 3:1-17

Gospel

The Holy Gospel of our Lord Jesus Christ, according to John

People

Glory be to thee, O Lord.

JESUS came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

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.

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

The Reverend Anthony C. Estes

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

TO all who come to the well, God gives living water. As we make our journey to the paschal feast, let us earnestly pray to God for all who thirst and hunger.

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.

Intercessor

For the holy catholic church in every place, traveling the wilderness of this world.

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.*

For those preparing for baptism, confirmation, and reception, and for all who wish to be born of the Spirit. *Lord, have mercy.*

For all nations, peoples, tribes, clans, and families. *Lord, have mercy.*

For the victims of greed and violence, and for all who are in need. *Lord, have mercy.*

For the dying and the dead. *Lord, have mercy.*

For our families, friends, and companions, and for all those we love. *Lord, have mercy.*

The Celebrant may add further intercessions and continues

Remembering the blessed Virgin Mary, *N*, and all the saints, let us offer ourselves and one another to the living God through Christ. *To you, O Lord.*

Celebrant

Blessed are you, God of spirit and truth, who gave us the savior of the world. Receive the prayers we offer this day for those who seek new life in Christ and for all peoples everywhere; through Jesus Christ our Lord. *Amen.*

The Peace

Celebrant The peace of the Lord be always with you.
People And with thy spirit.

THE HOLY COMMUNION

The People are seated and the Choir sings

Anthem

Giovanni da Palestrina (c. 1525-1594)

SICUT cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

As a hart longs for the flowing streams, so longs my soul for thee, O God. Psalm 42:1

Please stand as you are able and sing

Presentation Hymn 302

Father, we thank thee

Rendez à Dieu

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant *People*

The Lord be with you. And with thy spi - rit.

Celebrant *People*

Lift up your hearts. We lift them up un - to the Lord.

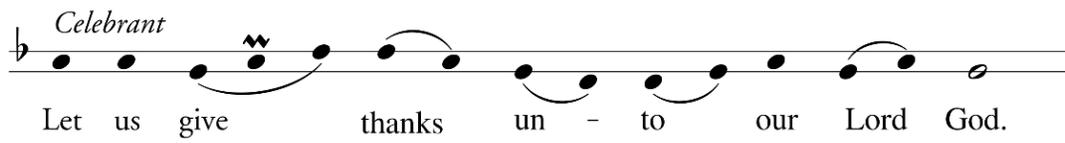
The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: we pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our 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.

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.

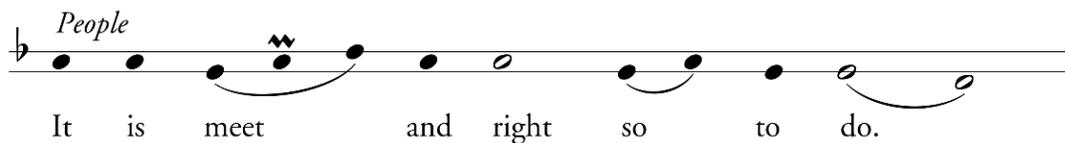
In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a large prayer in four parts. Each of these corresponds to a different action of Jesus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

Celebrant



Let us give thanks un - to our Lord God.

People



It is meet and right so to do.

The Celebrant proceeds

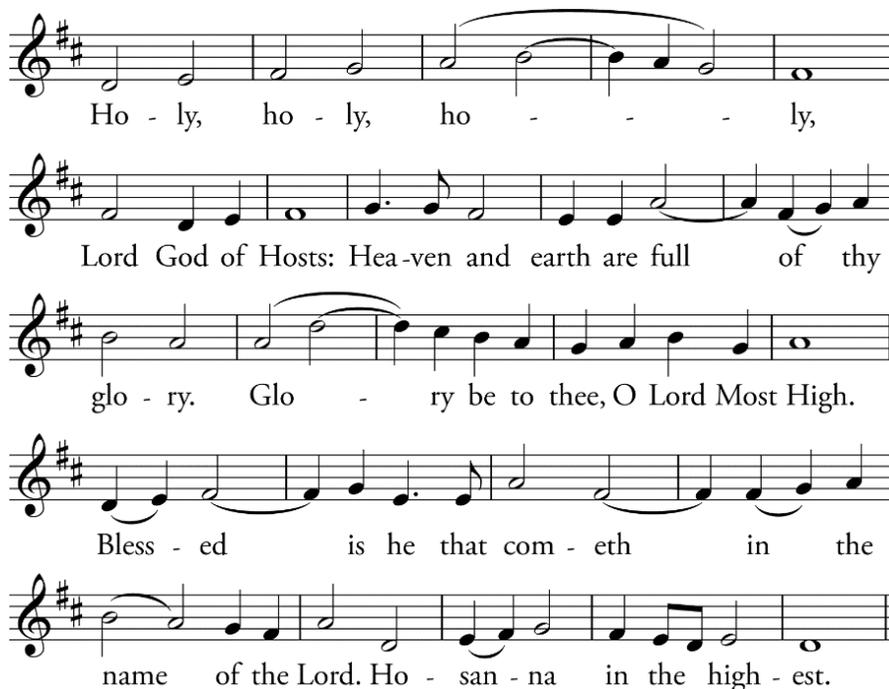
It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every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

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

Upper voices

All

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Ballade en mode phrygian

Jehan Alain

The congregation remaining seated, all sing the hymn found on page 12.

Communion Hymn

Draw nigh and take the body

Waterman

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.

Please be seated.

Announcements and Moments for Mission

Please stand for

The Lenten Prayer over the People

KEEP this your family, Lord, with your never-failing mercy, that relying solely on the
help of your heavenly grace, they may be upheld by your divine protection; through
Christ our Lord. *Amen.*

All sing

Hymn 690

Guide me, O thou great Jehovah

Cwm Rhondda

The Dismissal is given and the people respond

Thanks be to God.

Organ

Choral (from *Suite pour orgue*)

Jehan Alain

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.

*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

This morning's coffee hour in Barth Hall is hosted by Brandon and Layla King.

Communion Hymn



1 Draw nigh and take the Bod - y of the Lord,
 2 Sal - va - tion's giv - er, Christ, the on - ly Son,
 3 Ap - proach ye then with faith - ful hearts sin - cere,
 4 with heav'n - ly bread makes them that hun - ger whole,



and drink the ho - ly Blood for you out - poured.
 by his dear cross and blood the vic - tory won.
 and take the pledg - es of sal - va - tion here.
 gives liv - ing wa - ters to the thirst - ing soul.



Saved by that Bod - y and that ho - ly Blood,
 Of - fered was he for great - est and for least,
 He that his saints in this world rules and shields,
 Al - pha and O - meg - a, to whom shall bow



with souls re - freshed we ren - der thanks to God.
 him - self the Vic - tim, and him - self the Priest.
 to all be - liev - ers life e - ter - nal yields;
 all na - tions at the doom, is with us now.

Words Bangor Antiphoner, ca. 690; trans. John Mason Neale (1818-1866), alt.

Music Waterman, David Bartlett (1947-2023)

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.

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