

THE CATHEDRAL CHURCH OF ST. PAUL

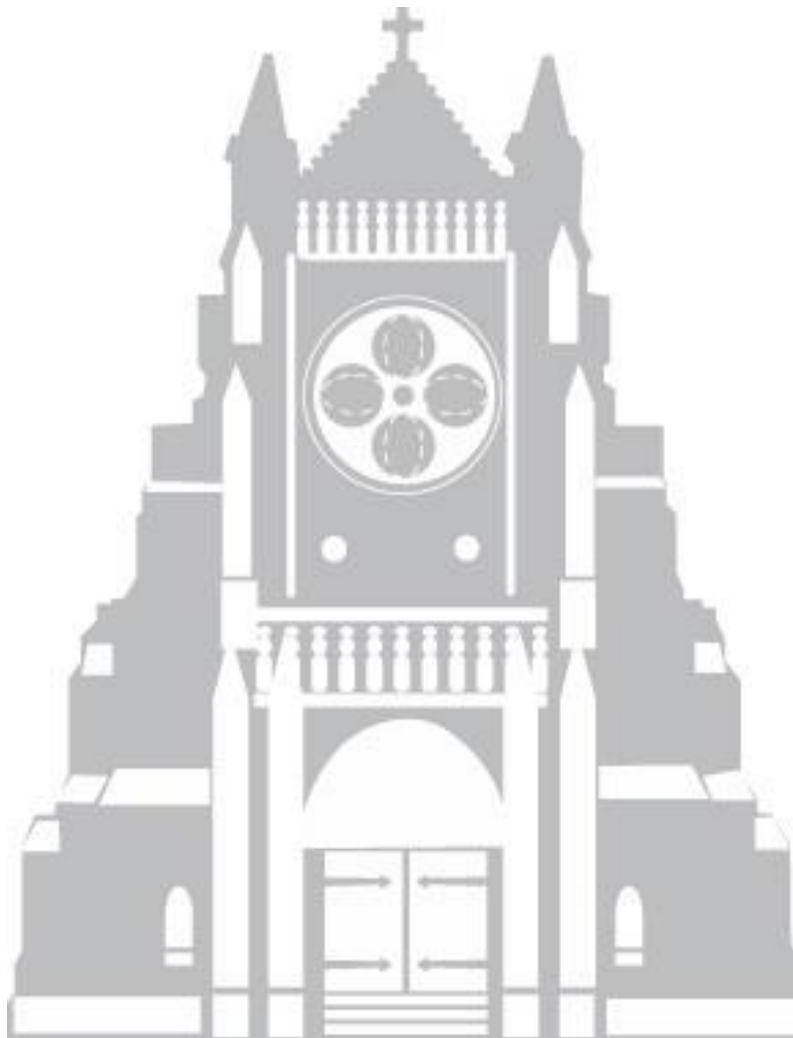
Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean of the Cathedral

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

March 22, 2026

The Fifth Sunday in Lent
Sung Holy Eucharist, Rite I
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. 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

Passacaglia, BWV 582

J.S. Bach (1685-1750)

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.

Please kneel. 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, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

THE WORD OF GOD

The Lesson

Ezekiel 37:1-14

THE hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were

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.

very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 130

De profundis

plainchant tone III.5

OUT of the depths have I called to you, O Lord; Lord, hear my voice; *
let your ears consider well the voice of my supplication.
2 If you, Lord, were to note what is done amiss, * O Lord, who could stand?
3 For there is forgiveness with you; * therefore you shall be feared.
4 I wait for the Lord; my soul waits for him; * in his word is my hope.
5 My soul waits for the Lord, more than watchmen for the morning, *
more than watchmen for the morning.
6 O Israel, wait for the Lord, * for with the Lord there is mercy;
7 With him there is plenteous redemption, * and he shall redeem Israel from all their sins.

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

Romans 8:6-11

TO set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. The Choir sings

The Tract: Psalm 129

Saepe expugnauerunt

plainchant tone II

GREATLY have they oppressed me since my youth," * let Israel now say;
2 "Greatly have they oppressed me since my youth, * but they have not prevailed against me."
3 The plowmen plowed upon my back * and made their furrows long.

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.

4 The LORD, the Righteous One, * has cut the cords of the wicked.
5 Let them be put to shame and thrown back, * all those who are enemies of Zion.
6 Let them be like grass upon the housetops, * which withers before it can be plucked;
7 Which does not fill the hand of the reaper, * nor the bosom of him who binds the sheaves;
8 So that those who go by say not so much as, "The LORD prosper you. * We wish you well in the Name of the LORD."

The Gospel

Saint John 11:1-45

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

NOW a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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.

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

The Very Reverend Joseph C. Alsay

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 gives flesh to the dry bones of the dead. As we prepare for the paschal feast, let us earnestly beseech God to breathe on all creatures and call them out of the tomb.

Intercessor

For the holy catholic church throughout the world, sharing the death and resurrection of Christ.

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 justice, mercy, and peace in all the world. *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 the living and the dead, who called your Son from the grave. Receive the prayers we offer this day for those who seek new life in Jesus Christ and for all those in need in every place; 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

Harold Friedell (1905-1958)

JESUS, so lowly,
Child of the earth:
Christen me wholly,
Bring me new birth.

Jesus, so lonely,
Weary and sad;
Teach me that only
Love maketh glad.

Jesus, so broken,
Silent and pale;
Be this the token
Love will not fail.

Jesus, victorious,
Mighty and free;
Teach me how glorious
Death is to be.

Edith Williams (1854-1925)

Please stand as you are able and sing

Presentation Hymn 493

O for a thousand tongues to sing

Azmon

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.

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

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

Then all sing

Fraction Anthem, Agnus Dei

Willan

Lower voices

Upper voices

All

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Prière

Jean Langlais (1907-1991)

Motet

Lajos Bárdos (1899-1986)

O languens Jesu, defuncte Jesu, Matris insinulentis!
Nostros dolores, cordis amores facsocios dolentis.

*O sorrowful Jesus, lifeless Jesus, in the bosom of the weeping Mother!
Make our sorrows be allied with the love of your suffering heart.*

O Jesu chare, fac nos amare te pro nobis dolentem.
Te nunc deflendo, tecum dolendo, videbimus gaudentem. Amen.

*O dearest Jesus, Make us love you who suffers for us.
Now weeping with you, grieving with you, We will see you rejoicing. Amen.*

Szegedi, 1674; translation Elisabeth Beattie, 2022

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

LOOK down in mercy, Lord, on your people who kneel before you; and grant that those
whom you have nourished by your Word and Sacraments may bring forth fruit worthy
of repentance; through Christ our Lord. *Amen.*

All sing

Hymn LEVAS 119

Spirit of God, descend upon my heart

Morecambe

The Dismissal is given and the people respond

Thanks be to God.

Organ

Thema fugatum (from *Passacaglia*)

Bach

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 Cheryl Currie Wensky.

Choral Evensong today 4:00 p.m.

Choral Evensong is offered this afternoon as we anticipate the Feast of the Annunciation, which commemorates the angel Gabriel's announcement to Mary that she would give birth to the Messiah. The service will be sung by the Cathedral Choir with guest organist Glenn Miller.

Service: *Collegium regale* – Herbert Howells / plainchant

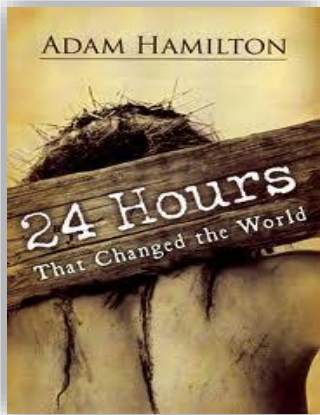
Responses: Paul Spicer

Psalm 40:5-10 - chant: William Crotch

Anthem: Ave Maria - Stravinsky

Organ: Psalm Prelude set 1, no. 2 - Howells

Fugue on the Magnificat - J.S. Bach



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.

Copyright acknowledgements

The following items are reprinted under OneLicense.net #A-712602: *Sursum corda* ©1985 Church Publishing, Inc. All rights reserved. *Kyrie, Sanctus, and Agnus Dei* © 1956 Oxford University Press. All rights reserved.



Diverse people Daily relevance Inspiring space
4800 Woodward Avenue · Detroit, Michigan 48201 · (313) 831-5000 ·
website: www.detroitcathedral.org · email: info@detroitcathedral.org ·



HOLY WEEK AND EASTER AT THE CATHEDRAL



March 29, The Sunday of the Passion: Palm Sunday

- 7:30 a.m. Morning Prayer in Nativity Chapel
8:15 a.m. The Liturgy of the Palms, the Passion, and Holy Eucharist
11:00 a.m. *The Liturgy of the Palms, Choral Eucharist, and Sung Passion
with the Cathedral Choir

Please note that Evensong will not be offered this day.

March 30, Monday in Holy Week

- 7:00 p.m. A Prayer Service for Anxious Times
This service will take place across our diocese and across the church. We know that Holy Week does not rush past sorrow, grief, or despair. We enter this time of prayer with tenderness towards ourselves and one another, and with confidence in the mercy of Christ, who walks this path with us.

March 31, Tuesday in Holy Week

Bishop Perry and Bishop Kreiss will celebrant two, joint Chrism Masses. We invite clergy and lay to attend either one.

Chrism Mass & Clergy Renewal of Vows

The Cathedral Church of St. Paul, Detroit, 11:00 a.m.

Holy Faith Church, Saline, 7:00 p.m.

April 2, Maundy Thursday

- 12:10 p.m. Holy Eucharist in Nativity Chapel
7:00 p.m. Choral Eucharist with Foot Washing
with the Cathedral Choir
A prayer vigil follows the service until 12 Midnight.

April 3, Good Friday

- 12:00 p.m. Good Friday Liturgy
with the Schola Cantorum
2:30 p.m. Stations of the Cross
7:00 p.m. Tenebrae – A Service of Shadows

April 4, Easter Eve

- 8:00 p.m. The Great Vigil of Easter | Bishop Perry, Celebrant; Dean Alsay, Preacher
Holy Baptism, Confirmation, and Reception
with the Cathedral Singers

April 5, Easter Day

- 7:30 a.m. Holy Eucharist in Nativity Chapel | Dean Alsay, Celebrant and Preacher
8:15 a.m. Holy Eucharist in Nativity Chapel | Dean Alsay, Celebrant and Preacher
9:45 a.m. Easter Brunch
10:00 a.m. Easter Egg Hunt
11:00 a.m. Holy Baptism and Festal Choral Eucharist | Dean Alsay, Celebrant; Bishop Perry, Preacher
with the Cathedral Choir and St. Paul's Brass

Please note that Evensong is not offered on Easter Day.



APRIL 5, 2026
EASTER DAY

EASTER
BRUNCH
9:45 A.M.

EASTER EGG
HUNT
10:00 A.M.

**THE CATHEDRAL
CHURCH OF ST. PAUL
4800 WOODWARD AVE.
DETROIT, MI 48201**