

# THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay  
*Dean*

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

**April 26, 2026**  
**The Fourth Sunday of Easter**  
**Sung Holy Eucharist, 11:00 a.m.**  
*with the Cathedral Singers*



**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.

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

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to praise. In Eastertide, Pacha nostrum is often appointed.

*Please silence all electronic devices.*  
*This service is also livestreamed on our YouTube channel.*  
*Hymns are found in the blue hymnal in the pew racks.*  
*Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.*

## THE ENTRANCE RITE

Organ Carillon Leo Sowerby (1895-1968)

*At the bell, please stand as you are able. The Choir sings*

**The Responsory** *J.D. Tarrant (b. 1974)*

V This is the day the Lord has made;  
 R Let us rejoice and be glad in it.  
 V Let us go forth in peace.  
 R In the Name of Christ. Amen.

*All sing*

**Processional Hymn 655** How sweet the name of Jesus sounds *St. Peter*

**Words of Welcome** Diverse people • Daily relevance • Inspiring space

### The Opening Acclamation

*Celebrant* Alleluia! Christ is risen!  
*People* The Lord is risen indeed! Alleluia!

### The Collect for Purity

**A**LMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

*All sing*

**Pascha nostrum** chant: W.H. Walter (1825-1893)



- 1 Alleluia, alleluia. \*
- Alleluia, alleluia.
- 2 Christ our Passover has been sacrificed for us; \*  
 therefore let us keep the feast,
- 3 Not with the old leaven, the leaven of malice and evil, \*  
 but with the unleavened bread of sincerity and truth.
- 4 Alleluia, alleluia. \*
- Alleluia, alleluia.
- 5 Christ being raised from the dead will never die again; \*  
 death no longer has dominion over him.



- 6 The death that he died, he died to sin,<sup>1</sup> once for<sup>1</sup> all; \*  
but the life he<sup>1</sup> lives, he<sup>1</sup> lives to<sup>1</sup> God.
- 7 So also consider yourselves<sup>1</sup> dead to<sup>1</sup> sin, \*  
and alive to God in<sup>1</sup> Jesus<sup>1</sup> Christ our<sup>1</sup> Lord.
- 8 Alleluia,<sup>1</sup> alle<sup>1</sup>luia. \*  
Alle<sup>1</sup>luia,<sup>1</sup> alle<sup>1</sup>luia.
- 9 Christ has been<sup>1</sup> raised from the<sup>1</sup> dead, \*  
the first fruits of<sup>1</sup> those who have<sup>1</sup> fallen a<sup>1</sup> sleep.
- 10 For since by a<sup>1</sup> man came<sup>1</sup> death, \*  
by a man has come also the resur<sup>1</sup>rection<sup>1</sup> of the<sup>1</sup> dead.
- 11 For as in<sup>1</sup> Adam all<sup>1</sup> die, \*  
so also in Christ shall<sup>1</sup> all be<sup>1</sup> made a<sup>1</sup> live.
- 12 Alleluia,<sup>1</sup> alle<sup>1</sup>luia. \*  
Alle<sup>1</sup>luia,<sup>1</sup> alle<sup>1</sup>luia.

### The Collect of the Day

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

**O** God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

### THE WORD OF GOD

*The congregation is seated.*

The Lesson

Acts 2:42-47

**T**HOSE who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

The Word of the Lord.

*People* Thanks be to God.

*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.*

*The Choir sings*

**Psalm 23**

*Dominus regit me*

chant: C. Hylton Stewart  
(1884-1932)

*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.*

**T**HE Lord is my shepherd; \* therefore can I lack nothing.  
2 He shall feed me in a green pasture \* and lead me forth beside the waters of comfort.  
3 He shall convert my soul \* and bring me forth in the paths of righteousness, for his Name's sake.  
4 Yea though I walk through the valley of the shadow of death, I will fear no evil \* for thou art with me; thy rod and thy staff comfort me.  
5 Thou shalt prepare a table before me against them that trouble me \* thou hast anointed my head with oil, and my cup shall be full.  
6 But thy loving-kindness and mercy shall follow me all the days of my life \* and I will dwell in the house of the Lord forever.

**The Epistle**

1 Peter 2:19-25

*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.*

**I**T is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

The Word of the Lord.

*People* Thanks be to God.

*Please stand. The Choir sings and then all repeat.*

**The Gospel Acclamation**

*Scott Chard* (b. 1964)

A - le - lu - ia. A - le - lu - ia. A - le - lu, Al - le lu - ia.  
A - le - lu - ia. A - le - lu - ia. A - le - lu, Al - le - lu - ia.

*Cantor* I am the good shepherd, says the Lord;  
I know my sheep, and my sheep know me.

*All repeat the Alleluia.*

**The Gospel**

Saint John 10:1-10

*Gospeler* The Holy Gospel of our Lord Jesus Christ, according to John.  
*People* Glory to you, Lord Christ.

**J**ESUS said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the

shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

The Gospel of the Lord.

*People* Praise to you, Lord Christ.

*All sing the following twice.*



The Sermon

The Very Reverend Joseph Caldwell Alsay

*Please stand as you are able. All say together*  
The Nicene Creed

**W**E 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.

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.

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*

**G**ATHERED in the care of the good shepherd and guardian of our souls, let us pray to  
God who knows our every need.

#### *Intercessor*

For the holy churches in every place, and for the unity of all.

*People* Glory and praise to you, O living God.

For this holy assembly and for all who gather in faith, hope, and love.

*Glory and praise to you, O living God.*

For all illumined by the light of Christ. *Glory and praise to you, O living God.*

For Bonnie our bishop; for Joseph our Dean and Anthony our priest; for Mike, deacon in  
the Detroit Church Partnership; and all who minister in Christ; and for all the holy people  
of God. *Glory and praise to you, O living God.*

For the world and its leaders, our nation and its people.

*Glory and praise to you, O living God.*

For all those in danger and need, the sick, the suffering, the oppressed, the strayed, and the  
lost. *Glory and praise to you, O living God.*

For those who walk in death's dark valley. *Glory and praise to you, O living God.*

For ourselves, our families, and those we love. *Glory and praise to you, O living God.*

*The Celebrant adds further intercessions and then continues.*

Remembering the Blessed Virgin Mary, and all the saints, let us offer ourselves and one  
another to the living God through Christ.

*To you, O Lord.*

#### *Celebrant*

**B**LESSED are you, O Lord our God, who soothes our head with oil and fills our cup with  
wine. Hear the prayers we offer for every need, and revive us with your Holy Spirit;  
through Jesus Christ our Lord. *Amen.*

### The Peace

*Celebrant* The peace of the Lord be always with you.

*People* And also with you

*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.*



*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.*

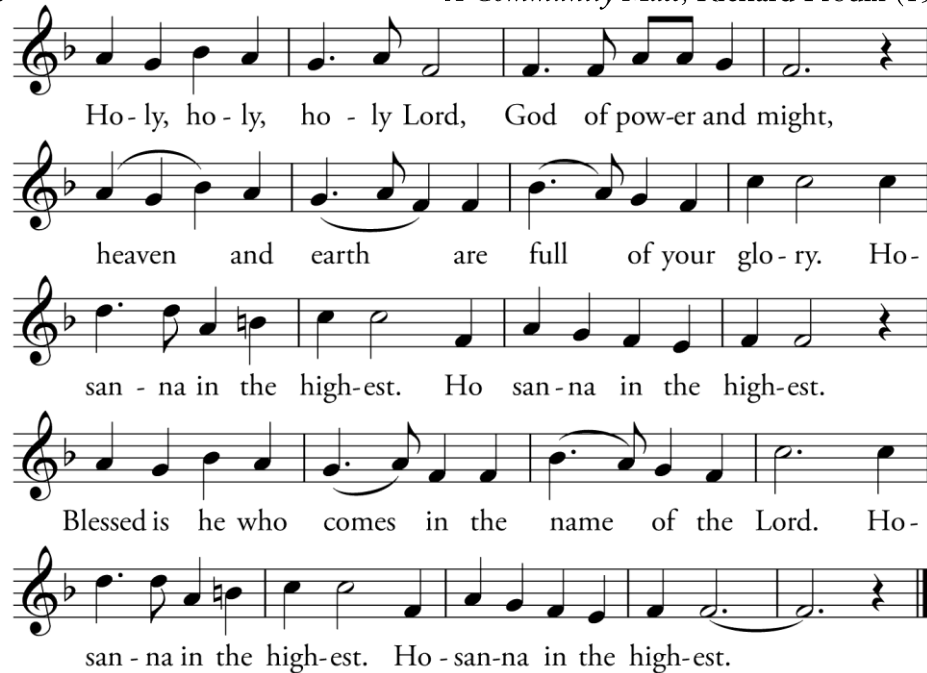
*We recall God's acts of salvation history.*

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

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

*All sing  
Sanctus*

*A Community Mass, Richard Proulx (1937-2010)*



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
heaven and earth are full of your glo-ry. Ho-  
san - na in the high-est. Ho san-na in the high-est.  
Blessed is he who comes in the name of the Lord. Ho-  
san - na in the high-est. Ho - san-na in the high-est.

*The people stand or kneel. The Celebrant continues*

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

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

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

Therefore, according to his command, O Lord,

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

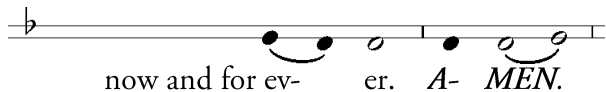
*The Celebrant continues*

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

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that

heavenly country where, with Mary the God-bearer, Joseph, Paul, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,



*In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.*

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

**O**UR 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

*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.*

*The Celebrant breaks the consecrated bread. We then keep a period of silence.*

*All sing*

At the Fraction, Agnus Dei

*Tarrant*



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

*The Celebrant says the following Invitation*  
The Gifts of God for the People of God.

**Music at the Communion,**

**Organ**

Liebster Jesu, wir sind hier, BWV 731 J.S. Bach (1685-1750)

Blessed Jesu, at Thy word  
We are gathered all to hear Thee;  
Let our hearts and souls be stirred  
Now to seek and love and fear Thee;  
By Thy teachings sweet and holy  
Drawn from earth to love Thee solely.

**Motet**

Lena J. McLin (1928-2023)

**S**EE what love the Father has given us, that we may be called the children of love. And everyone who hopes in Him through the Lord is blessed.

1 John 3:1, 3 (alt.)

*After Communion the Celebrant says*

Let us pray.

*Celebrant and People*

**A**LMIGHTY and everliving God,  
We thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

*Please be seated.*

**Announcements and Moment for Mission**

*Please stand. The Celebrant sings*

**The Blessing**

**M**AY the Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. **Amen.**

May God, who through the water of baptism has raised us from sin into the newness of life, make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of the bondage of sin into true and everlasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

*Please stand as you are able and sing*

**Hymn 492**

Sing, ye faithful, sing with gladness

*Finnian*

*The Dismissal is given and the people respond*

**Thanks be to God. Alleluia! Alleluia!**

**Organ**

Prelude and Fugue in C, BWV 545

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

*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 Hour in Barth Hall following this morning's service is hosted by Patricia Franges.

## Welcome this morning's assisting organist

We are pleased to welcome Nicole Keller, Professor of Organ at the University of Michigan, who is assisting the Choir and Canon Tarrant this morning. Professor Keller was with us at the Easter Vigil and Easter Day, as well. We are grateful for this invaluable help while we await the arrival of our new Associate Organist and Succentor, about whom you can read in this morning's issue of Cathedral Windows.

## Easter Plants

Plants which adorned the Cathedral for Easter services are available for parishioners to take home. Please visit the Parlor after this morning's service.

## Upcoming Music Events

### Midtown Jazz Crawl 2026

*presented by Detroit Institute of Arts and the Carr Center  
in collaboration with Cathedral Church of St. Paul and the Detroit Historical Society*

Over two weekends, these four performances will delve into humanity, resilience, and spirituality of African American culture through the lens of Jazz. *All programs are free of charge.*

*Xavier Davis New York Quartet*

May 1, 7:00 p.m., Detroit Institute of the Arts  
May 2, 7:00 p.m., Cathedral Church of St. Paul

*Gathering Orchestra, a powerhouse big band composed of individuals from many universities in Michigan and beyond with special guests from the Rodney Whitaker Detroit-Chicago-Philly Group.*

May 8, 7:00 p.m., Detroit Institute of the Arts

*The Rodney Whitaker Detroit-Chicago-Philly Group.*

May 9, 7:00 p.m., Detroit Historical Museum

### Music at Mid-day

*The remaining programs in this season's series are on the following Fridays at 12:30 p.m.*

May 8 • Jeremy David Tarrant, organ  
May 22 • Ralph Holzhauser, organ  
June 12 • Jeremy David Tarrant, organ  
June 26 • Julie Berra, organ

**Sunday, May 17, 5:00 p.m.**

### 20<sup>th</sup> Annual Spring Choral Concert and Ice Cream Social

*Join us for this Spring tradition of an evening of choral music sung by the Cathedral Choir, followed by an Ice Cream Social on the lawn.*



THE  
**CATHEDRAL  
CHOIR SCHOOL**  
OF METROPOLITAN DETROIT

————— *Psallam et spiritu mente* —————

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 a 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](http://www.detroitcathedral.org).*

### 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 a tours of England in 2014 and 2023.

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**Diverse people    Daily relevance    Inspiring space**

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