

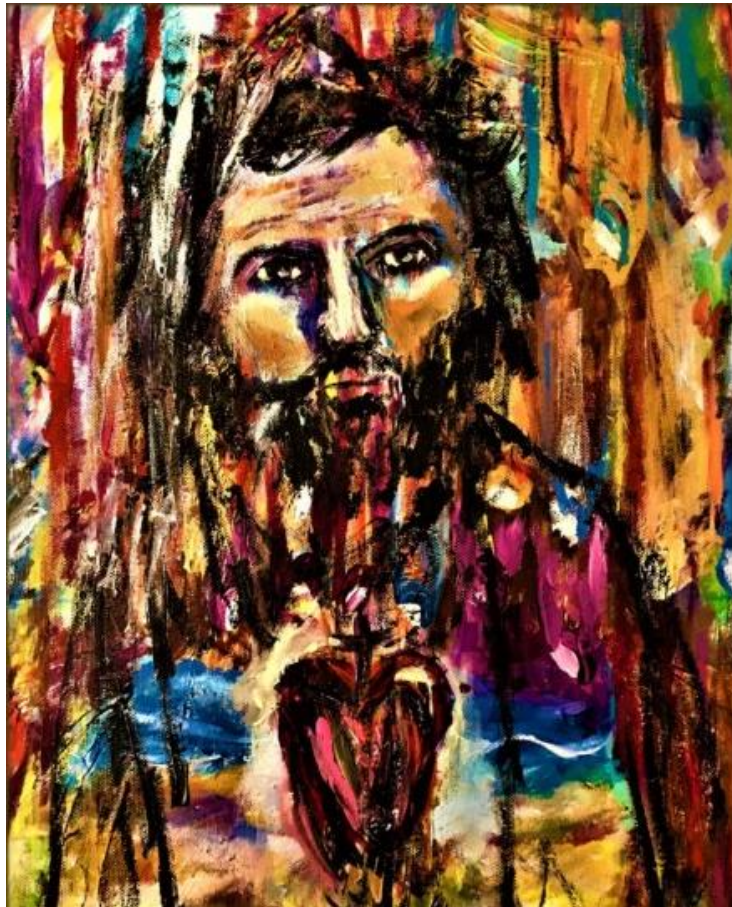
THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay
Dean

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

May 10, 2026
The Sixth Sunday of Easter
Sung Holy Eucharist, 11:00 a.m.
with the Cathedral Singers



Art: *I will not leave you orphans* – Ronald Patrick Raab, CSC

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 Praeludium in G Nicolaus Bruhns (1665-1697)

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 199 Come, ye faithful, raise the strain *St. Kevin*

The Opening Acclamation

Celebrant Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

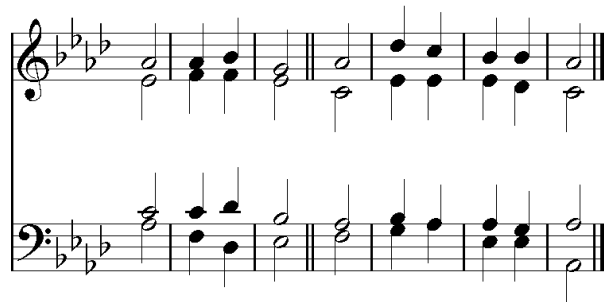
The Collect for Purity

ALMIGHTY 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,¹ once for¹ all; *
but the life he¹ lives, he¹ lives to¹ God.
- 7 So also consider yourselves¹ dead to¹ sin, *
and alive to God in¹ Jesus¹ Christ our¹ Lord.
- 8 Alleluia,¹ alle¹luia. *
Alle¹luia,¹ alle¹luia.
- 9 Christ has been¹ raised from the¹ dead, *
the first fruits of¹ those who have¹ fallen a¹ sleep.
- 10 For since by a¹ man came¹ death, *
by a man has come also the resur¹rection¹ of the¹ dead.
- 11 For as in¹ Adam all¹ die, *
so also in Christ shall¹ all be¹ made a¹ live.
- 12 Alleluia,¹ alle¹luia. *
Alle¹luia,¹ alle¹luia.

The Collect of the Day

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

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Acts 17:22-31

PAUL stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and

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.

perhaps grope for him and find him—though indeed he is not far from each one of us. For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’ Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

The Word of the Lord.

People Thanks be to God.

The Choir sings
Psalm 66:7-18

Jubilate Deo

chant: C.V. Stanford
(1852-1924)

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.

BLESS our God, you peoples; * make the voice of his praise to be heard;
8 Who holds our souls in life, * and will not allow our feet to slip.
9 For you, O God, have proved us; * you have tried us just as silver is tried.
10 You brought us into the snare; * you laid heavy burdens upon our backs.
11 You let enemies ride over our heads; we went through fire and water; *
but you brought us out into a place of refreshment.
12 I will enter your house with burnt-offerings and will pay you my vows, *
which I promised with my lips and spoke with my mouth when I was in trouble.
13 I will offer you sacrifices of fat beasts with the smoke of rams; *
I will give you oxen and goats.
14 Come and listen, all you who fear God, * and I will tell you what he has done for me.
15 I called out to him with my mouth, * and his praise was on my tongue.
16 If I had found evil in my heart, * the Lord would not have heard me;
17 But in truth God has heard me; * he has attended to the voice of my prayer.
18 Blessed be God, who has not rejected my prayer, * nor withheld his love from me

The Epistle

1 Peter 3:13-22

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.

NOW who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God’s will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

The Word of the Lord.

People Thanks be to God.

Please stand. The Choir sings, 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 Abide in me as I in you, says the Lord;
I am the vine and you are the branches.

All repeat the Alleluia.

The Gospel

Saint John 14:15-21

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

JESUS said, “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.”

The Gospel of our Savior.

People Praise to you, Lord Christ.

All repeat the Alleluia.

The Sermon

The Very Reverend Joseph Caldwell 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

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 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 has grafted us to the vine of the house of Israel. Let us offer prayers to God who gives life and breath to all human beings.

Intercessor

For this holy gathering and for all those who enter this temple of prayer and praise.

People Glory and praise to you, O living God.

For all who minister in Christ, and for all the holy people of God.

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 leaders of the nations and for all who seek peace.

Glory and praise to you, O living God.

For the suffering peoples of the world. *Glory and praise to you, O living God.*

For all those in danger and need, the sick and the suffering, prisoners, captives, and the families, the hungry, homeless, and oppressed, and for those who feel remote from God. *Glory and praise to you, O living God.*

For the dying and the dead. *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.

Lifting our voices with 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.

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.

Celebrant

BLESSED are you, Lord of heaven and earth, who gives us confidence and hope through the resurrection of Jesus Christ. In your tender love, hear our prayers for all the world and grant us the power of your abundant and life-giving 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 HOLY COMMUNION

The Choir sings

Offertory Anthem from *Messiah*, George Frederick Handel (1685-1759)

SINCE by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall be made alive.

1 Corinthians 15:21-22

Please stand as you are able and sing

Presentation Hymn 655 O Jesus, I have promised *Nyland*

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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."

All sing
Sanctus

from *Deutsche Messe*, Franz Schubert (1797-1828)
arr. Richard Proulx (1937-2010)

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

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
Ho - ly, ho - ly, ho - ly Lord, God of power and might.
Hea-ven and earth are full, full of your
glo - ry. Ho - san - na in the high - est. Ho - san - na in the
high - est. Bless - ed is he who comes, in the
name of the Lord. Ho - san - na in the
high - est, Ho - san - na in the high - est.

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.

The people stand or kneel. The Celebrant continues

WE 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

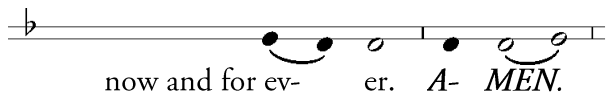
We remember his death, we proclaim his resurrection, we await his coming in glory;

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,

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

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

Fraction Anthem

Schubert-Proulx



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

Invention V, op. 50, no. 1

Marcel Dupré (1886-1971)

Motet

Thomas Tallis (c. 1505-1585)

IF ye love me, keep my commandments, and I will pray the Father: and he shall give you another comforter, that he shall abide with you forever, even the spirit of truth.

Saint John 14:15-17

After Communion the Celebrant says

Let us pray.

Celebrant and People

ALMIGHTY 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 Moments for Mission

Please stand for

A Blessing of Women

Celebrant

BLESSED are you, O Lord our God, creator of heaven and earth. God, who knit us together in the womb, we give thanks to you for all the women of faith who have done your will throughout the ages. We thank you for Eve, Sarah, Hagar, Keturah, Rebekah, Leah and Rachel, Ruth and Naomi, Deborah and Esther, Anna and Elizabeth, Joanna and Susanna, Lydia, Dorcas and Phoebe, Mary Magdalene, and for Mary, the blessed mother of our Lord.

God of our ancestors in faith, we ask your blessing upon the faithful women of this congregation, our sisters and friends, our spouses and daughters, our grandmothers and mothers. Bless them and all women who place their trust in you. Keep them steadfast in your Word. Stir up in them the power of your Spirit. Kindle in them the fire of your love. Call forth in them the strength to serve you. Through word and sacrament in the community of faith, renew in them blessed assurance of salvation and the promise of eternal glory in your presence, through Jesus Christ our Lord. **Amen.**

The Officiant then blesses the congregation

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **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.

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

Please stand as you are able and sing

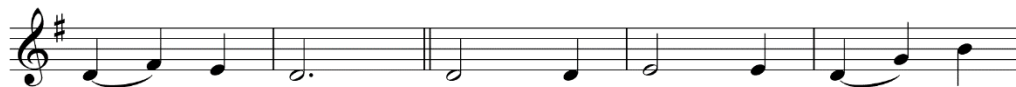
Processional Hymn

Love divine, all loves excelling

Blaenwern



1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
2 Breathe, O breathe thy lov - ing spir - it in - to ev - ery
3 Come, al - might - y to de - liv - er, let us all thy
4 Fin - ish then thy new cre - a - tion: pure and spot - less



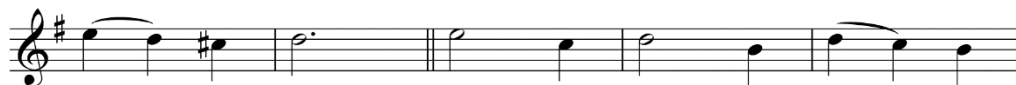
earth come down, fix in us thy hum - ble
troub - led breast! Let us all in thee in -
life re - ceive; sud - den - ly re - turn, and
let us be; let us see thy great - sal -



dwell - ing, all thy faith - ful mer - cies crown.
her - it, let us find that sec - ond rest.
nev - er, nev - er more thy tem - ples leave.
va - tion per - fect - ly re - stored in thee;



Je - sus, thou art all com - pas - sion, pure un - bound - ed
Take a - way our love of sin - ning, Al - pha and O -
Thee we would be al - ways bless - ing, serve thee as thy
changed from glo - ry in - to glo - ry till in heaven we



love thou art; vis - it us with thy sal -
me - ga be; end of faith, as its be -
hosts a - bove; pray, and praise thee, with - out
take our place, till we cast our crowns be -



va - tion, en - ter ev - ery trem - bling heart.
gin - ning, set our hearts at lib - er - ty.
ceas - ing, glo - ry in thy per - fect love.
fore thee, lost in won - der, love, and praise.

Words Charles Wesley (1707-1788)

Music Blaenwern, William P. Rowlands (1860-1937)

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

Organ

Christ lag in Todesbanden, BWV 625

J.S. Bach
(1685-1750)

*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 Greg Reyner.

Welcome this morning's assisting organist

We are pleased to welcome Dr. Caroline Robinson, Professor of Organ at the University of Michigan, who is assisting the Choir and Canon Tarrant this morning. We are grateful for this invaluable help while we await the arrival of our new Associate Organist and Succentor.

Upcoming Music Events

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

20th 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 Choir's program, "Now sinks the golden sun" explores music for eventide.

Music at Mid-day

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

May 22 • Ralph Holzhauser, organ

June 12 • Jeremy David Tarrant, organ

June 26 • Julie Berra, organ



— *Psallam et spiritu mente* —

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

The Choir School 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 speak further with someone about the program, please contact Mr.

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Diverse people Daily relevance Inspiring space

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