



HOLY EUCHARIST

HBCU Welcome Sunday

February 15, 2026
11:15 AM

HBCU WELCOME SUNDAY

Historically Black Colleges and Universities (HBCUs) are a source of accomplishment and great pride for the African American community as well as the entire nation. The Higher Education Act of 1965, as amended, defines an HBCU as: "...any historically black college or university that was established prior to 1964, whose principal mission was, and is, the education of black Americans, and that is accredited by a nationally recognized accrediting agency or association determined by the Secretary [of Education] to be a reliable authority as to the quality of training offered or is, according to such an agency or association, making reasonable progress toward accreditation." HBCUs offer all students, regardless of race, an opportunity to develop their skills and talents. These institutions train young people who go on to serve domestically and internationally in the professions as entrepreneurs and in the public and private sectors.

(Source: *White House Initiative on HBCUs*)

Alabama A&M University	Harris-Stowe State University	Selma University
Alabama State University	Hinds Community College at Utica	Shaw University
Albany State University	Hood Theological	Shelton State Community College
Alcorn State University	Howard University	Shorter College
Allen University	Huston-Tillotson University	Simmons College of Kentucky
American Baptist College	Interdenominational Theological Center	South Carolina State University
University of Arkansas at Pine Bluff	J. F. Drake State Technical College	Southern University at New Orleans
Arkansas Baptist College	Jackson State University	Southern University at Shreveport
Barber-Scotia College	Jarvis Christian College	Southern University and A&M College
Benedict College	Johnson C. Smith University	Southwestern Christian College
Bennett College	Johnson C. Smith Theological Seminary	Spelman College
Bethune-Cookman University	Kentucky State University	St. Augustine's University
Bishop State Community College	Knoxville College	St. Philip's College
Bluefield State College	Lane College	Stillman College
Bowie State University	Langston University	Talladega College
Carver College	Lawson State Community College	Tennessee State University
Central State University	LeMoyne-Owen College	Texas College
Charles Drew University of Medicine and Science	Lincoln University	Texas Southern University
Cheyney University of Pennsylvania	Lincoln University of Missouri	Tougaloo College
Claffin University	Livingstone College	H. Councill Trenholm State Community College
Clark Atlanta University	University of Maryland Eastern Shore	Tuskegee University
Clinton College	Meharry Medical College	University of the Virgin Islands
Coahoma Community College	Miles College	Virginia State University
Coppin State University	Miles School of Law	Virginia Union University
Delaware State University	Mississippi Valley State University	Virginia University of Lynchburg
Denmark Technical College	Morehouse College	Voorhees College
Dillard University	Morehouse School of Medicine	West Virginia State University
University of the District of Columbia	Morgan State University	Wilberforce University
Edward Waters College	Morris Brown College	Wiley College
Elizabeth City State University	Morris College	Winston-Salem State University
Fayetteville State University	Norfolk State University	Xavier University of Louisiana
Fisk University	North Carolina A&T State University	
Florida A&M University	North Carolina Central University	
Florida Memorial University	Oakwood University	
Fort Valley State University	Paine College	
Gadsden State Community College (Valley Street campus)	Paul Quinn College	
Grambling State University	Philander Smith College	
Hampton University	Prairie View A&M University	
	Rust College	
	Savannah State University	



THE HOLY EUCHARIST

The Last Sunday after the Epiphany *and* HBCU Welcome Sunday

February 15, 2026 • 11:15 AM

Worship lies at the heart of the Christian life. 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 refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Alleluia, Sing to Jesus!

Hyfrydol; arr. Leen 't Hart (1920–1992)

PRELUDE

Adagio from Organ Symphony No. 5, Op. 42, No. 1

Charles-Marie Widor (1844–1937)

The Presence of the Lord Is Here

Kurt Carr (b. 1964)

THE ENTRANCE RITE

INTROIT

Precious Lord

Thomas Dorsey (1899–1993); arr. Arnold Sevier

Precious Lord, take my hand,
Lead me on, let me stand,
I am tired, I am weak, I am worn;
Through the storm, through the night,
Lead me on to the light:

When my way grows drear,
Precious Lord, linger near,
When my life is almost gone,
Hear my cry, hear my call,
Hold my hand lest I fall:

Take my hand, precious Lord,
Lead me home.

Take my hand, precious Lord,
Lead me home.

The people stand as able at the introduction to the hymn.

Christ Upon the Mountain Peak

Sung by all.

Mowsley

We begin our worship as a gathered community by praising God in song.

1. Christ up - on the moun-tain peak stands a - lone in glo - ry blaz - ing; let us, if we
 2. Trem-bling at his feet we saw Mo - ses and E - li - jah speak-ing. All the pro - phets
 3. Swift the cloud of glo - ry came. God pro-claim-ing in its thun-der Je - sus as his
 4. This is God's be - lov - ed Son! Law and pro-phets fade be - fore him; first and last and
 dare to speak, with the saints and an - gels praise him. Al - le - lu - ia!
 and the Law shout through them their joy - ful greet - ing, Al - le - lu - ia!
 Son by name! Na - tions cry a - loud in won - der! Al - le - lu - ia!
 on - ly One, let cre - a - tion now a - dore him! Al - le - lu - ia!

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.
 Glory to God for ever and ever.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

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.

Dios de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.
 Por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

Lift Every Voice and Sing

Sung by all.

J. Rosamond Johnson (1873–1954)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.



1. Lift ev - 'ry voice and sing, till earth and hea - ven ring,
 2. Ston - y the road we trod, bit - ter the chas - tening rod,
 3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mon - ies of lib - er - ty.
 felt in the days when hope un - born had died;
 thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - tening skies;
 yet, with a stead - y beat, have not our wea - ry feet
 thou who hast by thy might led us in - to the light;



let it re - sound loud as the roll - ing sea.
 come to the place for which our fa - thers sighed?
 keep us for ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;
 We have come o - ver a way that with tears has been wa - tered;
 Lest our feet stray from the pla - ces, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;
 we have come, tread - ing our path through the blood of the slaugh - tered,
 lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,
 out of the gloom - y past, till now we stand at last
 sha-dowed be - neath thy hand may we for ev - er stand,



let us march on till vic - to - ry is won.
 where the white gleam of our bright star is cast.
 true to our God, true to our na - tive land.

THE COLLECT FOR THE LAST SUNDAY AFTER THE EPIPHANY

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Exodus 24:12-18

The Lord said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, “Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.” Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

The Word of the Lord.

Thanks be to God.

Éxodo 24:12-18

El Señor le dijo a Moisés: «Sube al monte, donde yo estoy, y espérame allí, pues voy a darte unas tablas de piedra en las que he escrito la ley y los mandamientos para instruir a los israelitas.» Moisés se levantó y subió al monte de Dios, junto con su ayudante Josué. A los ancianos les dijo: «Espérennos en este lugar, hasta que regresemos. Aquí se quedan Aarón y Hur con ustedes, y si alguien tiene algún problema, que se lo presente a ellos.» Dicho esto, Moisés subió al monte, el cual quedó cubierto por una nube. La gloria del Señor vino a posarse sobre el monte Sináí, y durante seis días la nube lo cubrió. Al séptimo día el Señor llamó a Moisés desde la nube. La gloria del Señor se presentó a los ojos de los israelitas como un fuego devorador, sobre la parte más alta del monte. Moisés entró en la nube, subió al monte, y allí se quedó cuarenta días y cuarenta noches.

Palabra de Dios.

Demos gracias a Dios.

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 99

Salmo 99

The Lord is King;
let the people tremble;
he is enthroned upon the cherubim;
let the earth shake.
The Lord is great in Zion;
he is high above all peoples.
Let them confess his Name, which is great and awesome;
he is the Holy One.
“O mighty King, lover of justice,
you have established equity;
you have executed justice and righteousness in Jacob.”
Proclaim the greatness of the Lord our God
and fall down before his footstool;
he is the Holy One.
Moses and Aaron among his priests,
and Samuel among those who call upon his Name,
they called upon the Lord, and he answered them.
He spoke to them out of the pillar of cloud;
they kept his testimonies and the decree
that he gave them.
“O Lord our God, you answered them indeed;
you were a God who forgave them,
yet punished them for their evil deeds.”
Proclaim the greatness of the Lord our God
and worship him upon his holy hill;
for the Lord our God is the Holy One.

Dios reina;
los pueblos tiemblan;
su trono se alza entre querubines;
y la tierra se estremece.
El Señor es grande en Sion;
se alza sobre todas las naciones.
Proclamen su nombre.
¡Es grande y temible en santidad!
«Rey poderoso que amas el derecho,
has establecido la equidad;
ejerces en Jacob la justicia.»
¡Celebren la grandeza del Señor!
¡Arrodíllense al estrado de sus pies!
¡Dios es santo!
Moisés y Aarón, entre sus sacerdotes;
Samuel, entre los que lo invocaban;
clamaban al Señor, y él respondía.
Desde la columna de nube les hablaba
y ellos guardaban las leyes recibidas.
«Dios nuestro, tú les respondías;
tú les fuiste un Dios de perdón,
aunque castigabas sus delitos».
¡Celebren la grandeza del Señor!
adórenlo en su santo monte,
porque santo es nuestro Señor Dios.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

2 Peter 1:16-21

2 Pedro 1:16-21

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy

La enseñanza que les dimos sobre el poder y el regreso de nuestro Señor Jesucristo, no consistía en cuentos inventados ingeniosamente, pues con nuestros propios ojos vimos al Señor en su grandeza. Lo vimos cuando Dios el Padre le dio honor y gloria, cuando la voz de Dios le habló de aquella gloriosa manera: «Éste es mi Hijo amado, a quien he elegido.» Nosotros mismos oímos aquella voz que venía del cielo, pues estábamos con el Señor en el monte sagrado. Esto hace más seguro el mensaje de los profetas, el cual con toda razón toman ustedes en cuenta. Pues ese mensaje es como una lámpara que brilla en un lugar oscuro, hasta que el día amanezca y la estrella de la mañana salga para

of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

The Word of the Lord.
Thanks be to God.

alumbrarles el corazón. Pero ante todo tengan esto presente: que ninguna profecía de la Escritura es algo que uno pueda interpretar según el propio parecer, porque los profetas nunca hablaron por iniciativa humana; al contrario, eran hombres que hablaban de parte de Dios, dirigidos por el Espíritu Santo.

Palabra de Dios.
Demos gracias a Dios.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE

We've Come This Far by Faith

Sung by all.

Albert A. Goodson (1933–2003)

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Refrain

The musical score is written in G major (one sharp) and 4/4 time. It consists of five staves of music with lyrics underneath. The first staff begins with a double bar line and a repeat sign. The second staff has a triplet of eighth notes. The third staff has four triplet markings over eighth notes. The fourth staff has a quarter rest followed by a quarter note. The fifth staff ends with a double bar line and repeat dots.

We've come this far _____ by faith, Lean - ing on the Lord;
Trust - ing in his ho - ly word, He's nev - er failed _____ me yet.
O _____ can't turn a round. _____ We've come this far _____ by faith.
Don't be dis - cour aged when trou - ble's _____ in your life. He'll bear your
bur - dens and move all mis - er - y and strive. That's why we've

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Matthew 17:1-9

Mateo 17:1-9

The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Six days after Peter had acknowledged Jesus as the Christ, the Son of the living God, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Seis días después, Jesús tomó a Pedro, a Santiago y a Juan, el hermano de Santiago, y se fue aparte con ellos a un cerro muy alto. Allí, delante de ellos, cambió la apariencia de Jesús. Su cara brillaba como el sol, y su ropa se volvió blanca como la luz. En esto vieron a Moisés y a Elías conversando con Jesús. Pedro le dijo a Jesús: «Señor, ¡qué bien que estemos aquí! Si quieres, haré tres chozas: una para ti, otra para Moisés y otra para Elías.» Mientras Pedro estaba hablando, una nube luminosa se posó sobre ellos, y de la nube salió una voz, que dijo: «Éste es mi Hijo amado, a quien he elegido: escúchenlo.» Al oír esto, los discípulos se postraron con la cara en tierra, llenos de miedo. Jesús se acercó a ellos, los tocó y les dijo: «Levántense; no tengan miedo.» Y cuando miraron, ya no vieron a nadie, sino a Jesús solo. Mientras bajaban del cerro, Jesús les ordenó: «No cuenten a nadie esta visión, hasta que el Hijo del hombre haya resucitado.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Dr. Lance Watson

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

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 the 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.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, 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.

After each intercession,

Merciful God,
Hear our prayer.

Dios misericordioso,
Escucha nuestra oración.

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Who Is Like the Lord

Sung by the ensemble.

Israel Houghton (b. 1971)

Refrain Who is like the Lord? Nobody.
Who is like the Lord? Nobody.

If our God is for us,
Who can be against us?
He will keep His promise.
There's nobody like Him.

What can separate us,
From the love of Jesus?
He will keep His promise.
There's nobody like Him, nobody like Him.

There is none in heaven or earth like You.
There is none in heaven or earth like You.
There is none in heaven or earth like You.
There is none in heaven or earth like You.

Lord, we declare, who can compare,
Who would even dare?
There is no one like You.

Refrain

The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 542

Christ Is the World's True Light

Sung by all.

St. Joan



1. Christ is the world's true Light, its Cap - tain of sal - va - tion,
2. In Christ all rac - es meet, their an - cient feuds for - get - ting,
3. One Lord, in one great Name u - nite us all who own thee;



the Day - star clear and bright of ev - ery race and na - tion;
the whole round world com - plete, from sun - rise to its set - ting;
cast out our pride and shame that hin - der to en - throne thee;



new life, new hope a - wakes, for all who own his sway:
when Christ is throned as Lord all shall for - sake their fear,
the world has wait - ed long, has tra - vailed long in pain;



free - dom her bond - age breaks, and night is turned to day.
to plough-share beat the sword, to prun - ing - hook the spear.
to heal its an - cient wrong, come, Prince of Peace, and reign.

THE GREAT THANKSGIVING

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 long prayer with four parts. Each of these four parts 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."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (1948–2023)

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

Ho-ly, ho - ly, ho-ly, ho - ly, ho-ly Lord God of hosts,
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
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 presider 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. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

THE LORD'S PRAYER

We pray together 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.

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

Notre Père..., Padre nuestro..., Vater unser...,

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.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James E. Moore (1951–2022)

Taste and see, taste and see the good - ness of the Lord. O
taste and see, taste and see the good - ness of the Lord, of the Lord.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

Changed

Sung by the choir and ensemble.

Walter Hawkins (1948–2010)

A change,
A change has come over me.
He changed my life,
And now I'm free!
He washed away all my sins,
And he made me whole.
He washed me,
White as snow.
He changed my life complete,
And now I sit;
I sit at his feet.
To do what must be done,
I'll work and wait,
Until he comes.
A wonderful change has come over me!
Changed, changed!
I'm so glad he changed me!
A wonderful change has come over me!

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.

O Wondrous Type

Sung by all.

Wareham



1. O won - drous type! O vi - sion fair of glo - ry that the Church may share,
2. With Mo - ses and E - li - jah nigh the in - car - nate Lord holds con - verse high;
3. With shin - ing face and bright ar - ray, Christ deigns to man - i - fest to - day
4. And faith - ful hearts are raised on high by this great vi - sion's mys - ter - y;
5. O Fa - ther, with the e - ter - nal Son, and Ho - ly Spi - rit, ev - er One,



1. which Christ up - on the moun - tain shows, where bright - er than the sun he glows!
2. and from the cloud, the Ho - ly One bears re - cord to the on - ly Son.
3. what glo - ry shall be theirs a - bove who joy in God with per - fect love.
4. for which in joy - ful strains we raise the voice of prayer, the hymn of praise.
5. vouch - safe to bring us by thy grace to see thy glo - ry face to face.

THE DISMISSAL

Let us go forth to love and serve the Lord.
Thanks be to God.

Vayamos para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

Toccata on "Lift Every Voice"

Mark Miller (b. 1967)



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ



DR. LANCE WATSON

Reverend Dr. Lance D. Watson is a three-time *summa cum laude* graduate of Wayne State University in Detroit, Michigan, from which he holds the Bachelor of Science in Psychology, the Bachelor of Arts in Philosophy, and the Master of Arts in Guidance and Counseling.

He is a *magna cum laude* graduate of the Samuel DeWitt Proctor School of Theology at Virginia Union University, from which he holds a Master of Divinity. He is also a *summa cum laude* Graduate of the Presbyterian School of Christian Education at Union Theological Seminary in Richmond, Virginia. He is an alumnus of the United Theological Seminary, where he earned the doctorate of ministry degree.

He serves on the boards of the American Heart Association, the Samuel DeWitt Proctor Conference, and the Board of Trustees at Virginia Union University.

He has been honored as an outstanding community leader, outstanding contributor to education, and minister of the year by several organizations. He is listed in *Who's Who in Religion* and a member of the Alpha Phi Alpha Fraternity.

For over 35 years he has served as Senior Pastor of the Saint Paul's Baptist Church in Richmond, Virginia. He is host of the telecast "Positive Power" seen globally at: www.myspbc.tv. A fierce proponent of spiritual and economic development, Saint Paul's has acquired more than 330 acres of land as part of its plan to construct "The City of Possibility," a master planned community providing more than 120 acres of housing, commercial, retail, and educational spaces, a park, a retreat and conference center, an urgent care facility, an assisted living and memory care community, an urban farm, and community gardens.

A native of Detroit, Michigan, he is married to Rosemary Wilder, a noted and world-traveled singer, producer, and entrepreneur, and together they have three children and five grandchildren.

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Preacher: The Reverend Dr. Lance Watson, Senior Pastor, The Saint Paul’s Baptist Church, Richmond, Virginia; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Martha D. Johns, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Mina-Marie Jelinek, Assistant Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God and in memory of Nancy Mission Cooper; in thanksgiving by the Altar Guild of Christ Church, Greenwich, Connecticut; and in honored memory of Frederick Weyerhaeuser.

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All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

