



THE COMMEMORATION OF

BLESSED ABSALOM JONES

PRIEST. PIONEER. PROPHET.

11:00 A.M., SATURDAY, FEBRUARY 14, 2026

HOSTED BY EMMANUEL EPISCOPAL CHURCH, WEBSTER GROVES

THE EPISCOPAL DIOCESE OF MISSOURI

1210 LOCUST STREET, ST, LOUIS MO 63103





LITURGICAL LEADERS

PRESIDER	<i>The Rt. Rev. Deon K. Johnson</i>	<i>XI Bishop of Missouri</i>
PREACHER	<i>The Rev. Nontombi Naomi Tutu</i>	<i>All Saints, Atlanta</i>
HOST CLERGY	<i>The Rev. Dr. Valori Mulvey Sherer</i>	<i>Emmanuel, Webster Groves</i>
	<i>The Rev. Susanna Clive</i>	<i>Emmanuel, Webster Groves</i>
	<i>The Rev. Dn. Jerre Birdsong</i>	<i>Emmanuel, Webster Groves</i>
DEACONS	<i>The Ven. Harry Leip</i>	<i>Archdeacon & Trinity, St. Louis</i>
	<i>The Rev. Dn. Jerre Birdsong</i>	<i>Emmanuel Episcopal Church, Webster Groves</i>
	<i>The Rev. Dn. Valerie Patton</i>	<i>All Saints & Ascension, Northwoods</i>
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TORCHES	<i>Ja'Lon Johnson</i>	<i>Diocese of Missouri</i>
	<i>Hank Smith</i>	<i>All Saints & Ascension, Northwoods</i>
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	<i>David Waters</i>	<i>Diocese of Missouri</i>
	<i>The Rev. Dn. Valerie Patton</i>	<i>All Saints & Ascension, Northwoods</i>
HEALING	<i>The Rev. Dn. Betty Bowen</i>	<i>Trinity, St. Charles</i>
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HOST MUSICIAN	<i>Jae Park</i>	<i>Emmanuel, Webster Groves</i>
GOSPEL CHOIR	<i>Members & Friends of DioMO</i>	<i>Various Congregations and Churches</i>
CO-CONVENERS	<i>The Rev. Shug Goodlow</i>	<i>Christ Church, Rolla</i>
	<i>Harrison Hagan-Heil</i>	<i>Church of St. Michael & St. George, Clayton</i>
	<i>David Waters</i>	<i>Diocese of Missouri</i>



ABSALOM JONES (November 7, 1746 – February 13, 1818) was an African-American abolitionist and clergyman. After founding St. Thomas African Episcopal Church, a black congregation in 1794, he was the first African American ordained as a priest in the Episcopal Church of the United States in 1804.

Absalom Jones and Richard Allen founded the Free African Society, first conceived as a non-denominational mutual aid society, to help newly freed slaves in Philadelphia. Jones and Allen later separated, as their religious lives took different directions after 1794, but they remained lifelong friends and collaborators. Absalom Jones is listed on the Episcopal calendar of saints and remembered liturgically on the date of his death, February 13, in the 1979 Book of Common Prayer.

THE REV. NONTOMBI NAOMI TUTU



The Reverend Nontombi Naomi Tutu is an Episcopal priest, activist, and educator whose life has been shaped by the struggle for human rights. Born in South Africa as the third child of Archbishop Desmond and Nomalizo Leah Tutu, she grew up under the shadow of apartheid—an experience that forged her lifelong commitment to justice and the belief that oppression injures the entire human family.

Though she famously joked for years, *"I have my father's nose, I do not want his job,"* Rev. Tutu eventually accepted a persistent call to ordained ministry in her 50s.

Her diverse professional background includes:

- Human Rights Advocacy: Serving as a development consultant in West Africa and a program coordinator at the African Gender Institute at the University of Cape Town, focusing on race and gender-based violence.
- Education: Teaching at the University of Hartford, the University of Connecticut, and Brevard College.
- Public Speaking: A sought-after speaker since her college days at Berea College, she addresses global audiences on topics of reconciliation, race relations, and gender equity.

Rev. Tutu has served as Associate Rector at All Saints, Beverly Hills, and currently resides in Atlanta, where she serves as a priest associate at All Saints' Episcopal Church. She continues to carry her passion for justice into the pulpit, teaching that love and division cannot coexist in a healthy society.

THE GATHERING OF GOD'S PEOPLE

Scattered into the world we gather together as God's people in worship. We bring the fragments of our lives to be healed and made whole in Christ as we gather in community.

Welcome to Emmanuel Episcopal Church in the Episcopal Diocese of Missouri. We gather from intimate rural parishes and sprawling urban ones, with long-time church members and those new to the faith to celebrate a new verse in a song that has been ringing through eternity. As we gather, we bring our diverse gifts: gifts of music, dance, prophecy, teaching, preaching, and friendship. We present these gifts in the form of our most precious offering to God, our very selves, that all that we do may be for God's glory in the unity of Christ's Church.

PRELUDE MUSIC

WELCOME

THE REV. DR. VALORI MULVEY SHERER, *RECTOR*
Emmanuel Episcopal Church, Webster Groves

HISTORIC LAND ACKNOWLEDGEMENT FOR THE EPISCOPAL DIOCESE OF MISSOURI

- | | |
|---------------|--|
| <i>Leader</i> | In humility, we recognize and acknowledge that we in the Diocese of Missouri worship and live on the traditional ancestral lands of the Osage Nation, the Illiniwek/Peoria Tribe, the O-Gah-Pah (Quapaw) Tribe, the Otoe-Missouria Tribe, and other First Peoples. |
| <i>People</i> | We recognize our mutual dependence upon and benefit from this land; we proclaim our solidarity with and our debt to the Peoples who first claimed and improved this land as their home. |
| <i>Leader</i> | We acknowledge our complicity in the process of colonization that dispossessed the First Peoples from their ancestral lands. We affirm our commitment to stand with indigenous communities today and henceforth as they seek justice and resist continued threats to their sovereignty and humanity. |
| <i>People</i> | We are also cognizant that the history of The Episcopal Church is intertwined with the history of colonialism and slavery in the United States. More than four centuries ago, the first Africans were brought to the Americas and enslaved. |
| <i>Leader</i> | Two centuries ago, enslaved and indigenous persons contributed to the exploration of this state by Lewis and Clark. Our state's history is entangled with both the Missouri Compromise making this state officially a slave state, and the cases of Scott v. Emerson that petitioned for Dred and Harriet Scott's emancipation. |
| <i>People</i> | We acknowledge the tragic legacy of slavery in our diocese, and the blood, sweat, and tears of enslaved people that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across The Episcopal Church. |

THE LITURGY OF THE WORD

OPENING HYMN

"SHALL WE GATHER AT THE RIVER"

HANSON PLACE



1. Shall we gath - er at the riv - er, Where bright
2. On the mar - gin of the riv - er, Wash - ing
3. Ere we reach the shin - ing riv - er, Lay we
4. Soon we'll reach the shin - ing riv - er, Soon our



an - gel feet have trod, With its crys - tal tide for
up its sil - ver spray, We will walk and wor - ship
ev - 'ry bur - den down; Grace our spir - its will de -
pil - grim-age will cease; Soon our hap - py hearts will



ev - er Flow - ing by the throne of God?
ev - er, All the hap - py gold - en day.
liv - er, And pro - vide a robe and crown.
quiv - er With the mel - o - dy of peace.



Yes, we'll gath - er at the riv - er, The beau - ti - ful, the



beau - ti - ful riv - er, Gath - er with the saints at the



riv - er That flows by the throne of God.

Text: Robert Lowry, 1826-1899

Tune: HANSON PLACE, 8 7 8 7 with refrain; Robert Lowry, 1826-1899

OPENING ACCLAMATION

The bishop greets the people and invites a moment of silence and centering.

Bishop Blessed is the One who inhabits eternity.
People **Whose name we praise from generation to generation. Amen.**

Bishop Siblings in Christ, we gather on holy ground, a ground watered by the tears of the enslaved, a ground tilled by the labor of our forebears, a ground made holy by the prayers of the ancestors. Here heaven and earth meet, and the living and the ancestors, the seen and the unseen, rise up in praise of the Living God.

People **Thanks be to God for the cloud of witnesses.**

INVOCATION OF THE FOUR DIRECTIONS

The bishop and people face East.

Bishop From the East, where the sun rises and hope is born anew, we call on the dreamers those who believed in freedom though they did not see it.

People **Ancestors of hope, stand among us.**

The bishop and people face South.

Bishop From the South, place of fire and passion, we honor those who bore the heat of injustice, yet lifted songs of faith and joy that still sustain us.

People **Ancestors of courage, stand among us.**

The bishop and people face West.

Bishop From the West, where the waters flow and the sun sets, we remember the stolen ones, cast upon the sea in chains, yet carried by God's hand.

People **Ancestors of faith, stand among us.**

The bishop and people face North.

Bishop From the North, place of wisdom and resilience, we call on the elders who taught us dignity and strength, whose footsteps guide our own.

People **Ancestors of wisdom, stand among us.**

Bishop With ancestors beside us and the Spirit within us, let us worship the Holy One with joy.

Silence is kept for a time.

Bishop Blessed be God of the River and the Rock, who brings us through the waters to freedom.

People **And blessed be God's reign of justice and joy, now and forever.**

CONFESSION AND REMEMBRANCE

Deacon At the waters we remember. We remember the sin of slavery, the shackles and the Middle Passage. We remember the violence of hoses turned against us. We confess the times we have let fear, apathy, or silence be stronger than truth, courage, and love.

People **These do we remember, and for them our souls we weep. God have mercy. Christ have mercy. God have mercy.**

Deacon The waters of baptism still flow. Through Christ we are forgiven, renewed, and set free. Rise, beloved children of God.

People **Thanks be to God.**

THE LITURGY OF LIBATION: WATERS OF LIBERATION

Wade in the wa - ter, wade in the wa - ter, chil - dren now.

Wade in the wa - ter, God's gon-na trou-ble the wa - ter.

- Priest* People of God, we gather at the waters, waters that have carried us, waters that have tried to drown us, waters that have birthed us anew.
Water is poured into the bowl as an act of remembrance and renewal.
- Leader* For the ancestors stolen from African shores, bound in chains, crossing the deep waters of the Middle Passage, their cries and courage live in us.
- People* **We remember, we honor, we rise.**
Water is poured.
- Leader* For the children of Israel, walking through the parted sea, for Harriet leading her people to freedom, for every journey through waters of deliverance, God has made a way.
- People* **We remember, we honor, we rise.**
Water is poured.
- Leader* For the waters that turned against us in Birmingham, the hoses meant to break our bodies and spirits, yet still we marched, still we sang, still we stood.
- People* **We remember, we honor, we rise.**
Water is poured.
- Leader* For the waters of baptism, sign of death and resurrection, a fountain of forgiveness, a river of life God calls us beloved.
- People* **We remember, we honor, we rise.**
Water is poured.
- Leader* For every child and elder, every dreamer and doer, for those who stand for justice and bend the arc of history, for the living waters that flow in us still.
- People* **We remember, we honor, we rise.**
Water is poured.
- Bishop* O God of the river and the well, of the sea and the storm, pour your Spirit on us now. Strengthen us for the struggle, renew us for the journey, make us one in hope, one in faith, one in love.
- People* **Amen. Ashe. So be it.**

Wade in the wa - ter, wade in the wa - ter, chil - dren now.

Wade in the wa - ter, God's gon-na trou-ble the wa - ter.

THE COLLECTS OF THE DAY

Bishop | God is with you. *Askofu* | Bwana akae nanyi
People | **And also with you.** *Watu* | **Pia na roho yako**
Bishop | Let us pray. *Askofu* | Tuombe.
Silence is kept for a time.

Bishop | Set us free, Almighty God, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Bishop | God of our weary years, God of our silent tears, you have walked with us through the valley of the shadow and lifted us into the light of your grace. We bless you for mothers and fathers, grandmothers and grandfathers, elders and teachers, prophets and martyrs the great cloud of witnesses who carried your Gospel through chains and sorrows, through trials and triumphs.
People | **Strengthen us by their example, that we may run with perseverance the race set before us, until justice rolls down like waters and righteousness like an ever-flowing stream; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen. Ashe.**

WE HEAR THE SACRED STORIES

Bishop | May the Word of God always be heard in this place. May the experience of our spiritual ancestors be valued in this place. May the Good News of love be proclaimed in this place.
People | **May the mystery of Christ unfold before us, may the words of salvation revive us, and may the Spirit of Truth guide us. Let us hear once more the stories of our redemption.**

All are seated.

THE FIRST READING: ISAIAH | ISAYA 42:5-9

Reader | A READING FROM THE BOOK OF THE PROPHET ISAIAH
[ENGLISH] Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

Reader | [SWAHILI] Hivi ndivyo asemavyo Mwenyezi-Mungu aliyeziumba mbingu, akazitandaza kama hema, yeye aliyeiunda nchi na vyote vilivyomo, yeye awapaye watu waliomo pumzi, na kuwajalia uhai wote waishio humo: "Mimi Mwenyezi-Mungu nimekuita kutenda haki, nimekushika mkono na kukulinda. Kwa njia yako nitaweka ahadi na watu wote, wewe utakuwa mwanga wa mataifa. Utayafumbua macho ya vipofu, utawatoa wafungwa gerezani, waliokaa gizani utawaletea uhuru. Jina langu mimi ni Mwenyezi-Mungu; utukufu wangu sitampa mwingine, wala sifa zangu sanamu za miungu. Tazama, mambo niliyotabiri yametukia; na sasa natangaza mambo mapya, nakueleza hayo kabla hayajatukia."

Reader | Hear what the Holy Spirit is saying to God's people.
People | **Thanks be to God.**

THE PSALM OF THE DAY: PSALM 126

The community joins in singing the refrain. The reader leads the community in the psalm.

Refrain

God has done great things for us, filled us with
laugh-ter and mu - sic; mu - sic.

Verses

1. When our God led us back to freedom,
like dreamers we beheld the promised land again;
our mouths were filled with laughter and rejoicing.
2. We proclaimed to the nations what you had done for us;
your mighty deeds of love, restoring us to life,
you lead your people home to you rejoicing.
3. Come restore our fortune, renew us in your love,
as rivers through the sand, as springs within the desert;
those who sow in tears shall reap rejoicing.

Text: Psalm 126:1-6; Marty Haugen
Music: Marty Haugen
© 1988, GIA Publications, Inc.

THE SECOND READING: GALATIANS 5:1-5

Reader

A READING FROM THE LETTER OF PAUL TO GALATIANS

[ENGLISH] For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. For through the Spirit, by faith, we eagerly wait for the hope of righteousness.

[SWAHILI] Kristo alituweka sisi huru ili tuwe na uhuru. Kwa hiyo simameni imara wala msikubali tena kulemewa na minyororo ya utumwa. Sikilizeni! Mimi Paulo nawaambieni kwamba kama mkiku bali kutahiriwa, basi Kristo hatawafaidia cho chote. Tena, napenda kumshuhudia kila mmoja wenu anayekubali kutahiriwa kwamba inampasa kushika sheria zote. Ninyi mnaotafuta kuhesabiwa haki kwa njia ya sheria fahamuni kwamba mmetengwa na Kristo, mko mbali na neema ya Mungu. Kwa maana, kwa msaada wa Roho wa Mungu, sisi tunangojea kwa matumaini kupata haki kwa njia ya imani.

Reader People

See what the Holy Spirit is doing with God's people.
Thanks be to God.

HYMN "EVERY TIME I FEEL THE SPIRIT"

FEEL THE SPIRIT

Ev - 'ry time I feel the Spir - it mov - ing
 in my heart, I will pray. Ev - 'ry time I feel the
 Spir - it mov - ing in my heart, I will pray.

Verses

1. Up - on the moun - tain when my God spoke,
 All a - round me, it looked so shine,
 2. 'Ol Jor - dan Riv - er, chill - y and cold,
 There ain't but one train that's on this track,

D.C.
 Out of God's mouth came fire and smoke.
 I asked my Lord if all was mine.
 It chills the bod - y, but not the soul.
 It runs to heav - en and runs right back.

Text: African American spiritual
 Tune: FEEL THE SPIRIT, 98 98 with refrain; African American spiritual; arr. by Nolan Williams, Jr., b.1969, © 2000, GIA Publications, Inc.

THE PRAYERS OF THE PEOPLE

(Based on the poetic writing of Maya Angelou)

Deacon Let us pray to the God of our weary years, the God of our silent tears, who has brought us thus far on the way.

Leader Liberating God, we bless you for your servant Absalom Jones, who dared to imagine a Church where Black bodies were not merely tolerated, but honored; where worship was not a refuge from justice, but fuel for it. As Maya Angelou reminds us, "Nothing can dim the light which shines from within."

People **Let that light burn brightly in your Church today that we may be bold in love, faithful in truth-telling, and joyful in our witness to the risen Christ.**

Leader God of our weary years and silent tears, we remember before you the long road walked by peoples in this land; from stolen bodies and stolen labor, to segregated pews and broken promises, to streets still echoing with cries for breath and justice. Yet we give thanks that even then, hope rose. Songs were sung. Prayers were whispered. Faith was passed hand to hand. As the poet declares, "We are the hope and the dream of the slave."

People **Make us worthy of that inheritance, faithful stewards of the courage handed down to us, and builders of a future shaped by justice and joy.**

Leader God of truth and justice, we pray for this nation in this present hour, for communities fractured by fear, for public discourse hardened by cruelty, for laws and policies that wound the vulnerable and weary those already carrying too much. Where history is distorted or erased, teach us to remember. Where hatred is baptized as righteousness, teach us to resist. Remind us of what we know to be true: "We are more alike, my friends, than we are unlike."

People **Heal our divisions, steady our resolve, and guide us toward a beloved community where all may flourish.**

Leader Compassionate God, we lift before you all who suffer this day; those targeted by racism and violence, those crushed by poverty or exclusion, those anxious for their children, their safety, their future. When despair threatens to have the final word, speak again your promise: "Hope and fear cannot occupy the same space."

People **Fill us with holy courage, and make us instruments of presence, protection, and peace.**

Leader God of resurrection, we thank you that joy is not a denial of pain, but a declaration of faith. As your servant teaches us, "If you're always trying to be normal, you will never know how amazing you can be."

People **Free us from small visions of what is possible. Make us daring in love, creative in resistance, and unafraid to rise, again and again.**

Leader God of memory and promise, we give you thanks for Absalom Jones and for all the saints, known and unknown, who kept the faith when the way was hard, who sang freedom before it was visible, and who believed that God was not finished yet.

People **With them, may we live so that one day it may be said of us, "We faced down death by daring to hope."**

Additional prayers, petitions or thanksgivings may be added.

Bishop Holy and life-giving God, receive these prayers we offer, spoken, sung, and held in our hearts. Send us to your Table renewed, to the world strengthened, and into the future unafraid, rising in faith, hope, and love, through Jesus Christ our Lord. Amen.

THE EXCHANGE OF THE PEACE

Bishop | The peace of Christ be always with you!
People | **And also with you.**
Bishop | Let us share a sign of Christ's peace.
The assembly greets one another.



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WELCOME & ANNOUNCEMENTS

Today's offering goes towards the **Chester Hines Racial Reconciliation Fund**. Please scan to give online or make checks payable the Diocese of Missouri.



GATHERING AT THE TABLE: THE LITURGY OF THE EUCHARIST

OFFERTORY ANTHEM: " IN DAT GREAT GITTIN' UP MORNIN'!"

ARR. JESTER HAIRSTON

I'm a-gonna tell you 'bout the comin' of the judgment. (Fare thee well, fare thee well)
I'm a-gonna tell you 'bout the comin' of the judgment. (Fare thee well, fare thee well)
There's a better day a-comin' (Fare thee well, fare thee well)
There's a better day a-comin' (Fare thee well, fare thee well)

In dat great gettin' up morning
Fare thee well, fare thee well
In dat great gettin' up morning
Fare thee well, fare thee well

THE EUCHARISTIC PRAYER

Bishop Be present, be present O Christ our great High Priest.
People **Be known to us in the breaking of the bread. Amen.**

Bishop God is with you.
People **And also with you.**

Askofu Bwana akae nanyi
Watu **Pia na roho yako**

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

Askofu Inueni mioyo yenu
Watu **Twainua kwa Bwana**

Bishop Let us give thanks to the Lord our God.
People **It is right to give thanks and praise.**

Askofu Na tumshukuru Bwana Mungu wetu
Watu **Ndio haki tena ni wajibu wetu.**

Bishop It is right and good, and a joyful thing, always and everywhere to give thanks to you O Eternal God. Yours was the voice that breathed creation into being and declared all things good. Yours is the image reflected in all your children and present in the vast creation. You call forth women and men in every generation to show us the way back to you.

Bishop Through prophets and sages, poets and preachers you have called your people to be reconciled to you and to one another; but in our arrogance we turn our back to you and to our Ancestors. But you are a God whose love is everlasting and who seeks after us when we wander from your ways.

Bishop Therefore we praise you, joining our voices with choirs of angels, with prophets, apostles and martyrs, and with all the faithful of every generation, time and place, who forever sing to the glory of your name.

SANCTUS: MASS OF SPIRITUALS

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho -
san - na in the high - est. 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.

Bishop You O God have been our companion and guide from one generation to another. Through the lives and journeys of our grandmothers and grandfathers, ancestors and elders along the way, you have taught us to hope for salvation. Your love was made flesh in Jesus the Christ, born of Blessed Mary, he taught us to look for your presence in the lowly and the least. As Christ journeyed on the earth he taught us to look for the reign of God not in high places but in the valleys, in the common place and the ordinary.

Bishop On the night we handed him over to death upon the cross, our Lord Jesus Christ took bread, a symbol of our hunger; and when he had given you thanks, 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."

Bishop After supper he took the wine, a symbol of our need; 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Bishop We now offer you these gifts, longing for the bread of justice and the wine of the age to come.

Deacon
People Therefore, we proclaim the mystery of our faith.
Christ has died; Christ is risen; Christ will come again.

Bishop We celebrate the salvation in Jesus Christ, by offering you our praise and humble thanks. Recalling Jesus' death, resurrection, and ascension to your right hand, we offer you these gifts from your creation.

Bishop Make them life-giving by your Holy Spirit; to be for your people the Body and Blood of Christ, the holy food and drink of unending life in him. Unite us to your Christ, that we may faithfully receive him in this heavenly banquet. Bind us to mercy and peace that we may serve you as a people dedicated to your reign; that we, like this bread, may be given to restore the world and like this wine, may thirst after truth.

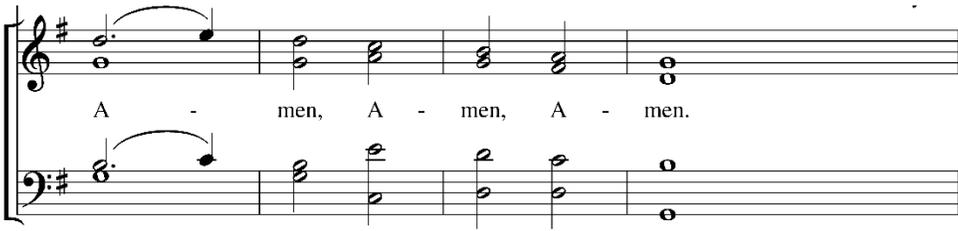
Bishop And that none who come to you may feel excluded from your justice and love, give us strength to proclaim your Good News to all people, leaving no one behind, so at the last day every man, woman and child may rejoice with saints and angels in your eternal kingdom.

Bishop All this we ask through your Son Jesus Christ, your Incarnate Word. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all praise and honor is yours, Almighty God, now and for ever.

People **AMEN and ASHE!**

THE GREAT AMEN: WELCOME TABLE MASS OF SPIRITUALS

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of two staves: a treble clef staff and a bass clef staff. The lyrics are: "A men, A - men, Lord - y, good Lord - y". The melody is simple and repetitive, with a strong emphasis on the word "Amen".



THE LORD'S PRAYER

You are invited to pray the Lord's Prayer slowly and quietly, listening to the others in the assembly, and to wait for those who speak in other languages to finish before saying "Amen."

Bishop | And now, in the languages of our heart, as our Savior Christ has taught us, we are bold to pray:

People | **Our Father...**

Pueblo | **Padre nuestro...**

Watu | **Baba yetu...**

ప్రజలు | **పరలోకమందున్న మా తండ్రి...**

人们 | **我们在天上的父**

THE BREAKING OF THE BREAD

The bishop breaks the consecrated bread.

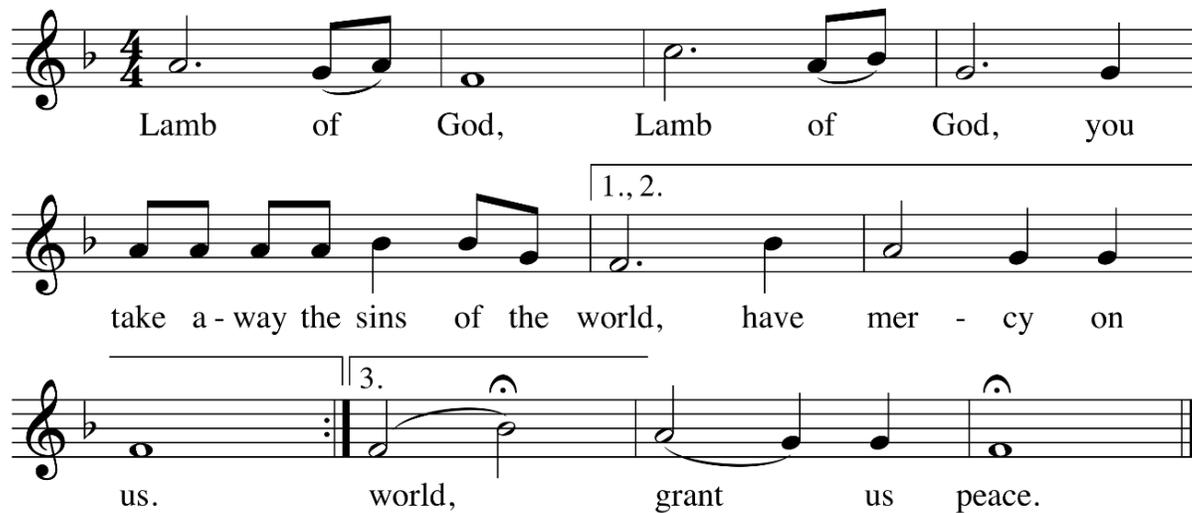
Bishop | Alleluia! Christ our Passover is sacrificed for us;

People | **Therefore let us keep the feast. Alleluia!**

Obispo | Aleluya! Cristo nuetsra Pascua se ha sacrificado por nosotros;

Pueblo | **Por lo tanto celebremos la fiesta. Aleluya!**

FRACTION ANTHEM "LAMB OF GOD" MASS OF SPIRITUALS



Music: *Welcome Table: A Mass of Spirituals*, Kim R. Harris, M. Roger Holland II, © 2012, GIA Publications, Inc.

THE INVITATION TO COMMUNION

Bishop | These are God's holy gifts, for you God's holy people.

Deacon | The table of Christ's body and blood is now made ready. It is the table of company with Jesus. It is the table of sharing with the poor and lowly of the world, with whom Jesus identified.

Bishop | So come to this table you who have much faith or you who would like to have more; you who have been here often and you who have not been here in a long time. Come. It is Christ who invites you to meet him here.

People | **Amen. As the bread and wine we now eat are transformed, may we be changed into the likeness of Christ; bone of his bone, flesh of his flesh, loving and caring for the world.**

COMMUNION ANTHEM: "TOTAL PRAISE"

BY RICHARD SMALLWOOD

Lord, I will lift my eyes to the hills
Knowing my help is coming from You
Your peace, You give me in time of the storm

Chorus

You are the source of my strength
You are the strength of my life
I lift my hands in total praise to You
You are the source of my strength
You are the strength of my life
I lift my hands in total praise to You

Refrain

Amen, Amen, Amen, Amen
Amen, Amen, Amen, Amen

Chorus

You are the source of my strength
You are the strength of my life
I lift my hands in total praise to You

Refrain

Amen, Amen, Amen, Amen
Amen, Amen, Amen, Amen
Amen, Amen, Amen, Amen

COMMUNION HYMN: "THUMA MINA"

THUMA MINA

1. *Thu - ma mi - na, Thu - ma mi - na,*
 2. *Send me, Je - sus, send me, Je - sus,*
 3. *Lead me, Je - sus, lead me, Je - sus,*
 4. *Fill me, Je - sus, fill me, Je - sus,*

Thu - ma mi - na So - man - dla.
send me, Je - sus, send me, Lord.
lead me, Je - sus, lead me, Lord.
fill me, Je - sus, fill me, Lord.

Text: South African
 Tune: THUMA MINA, South African
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COMMUNION HYMN: "DOWN TO THE RIVER TO PRAY"

AMERICAN FOLK SONG

As I went down to the riv-er to pray, stud-y-ing a-bout that
 good old way and who shall wear the star - ry crown— Good Lord,
 show me the way! O *sis-ters, let's go down. Let's go down, come on
 down. O *sis-ters, let's go down, down to the riv-er to pray.

*** brothers, siblings, Children, pilgrims, people**

Text and music: American folk song; "The Good Old Way," attr. to George H. Allan,
 fr. *Slave Songs of the United States*, 1867.

Once all have received communion the community stands and sings:



1. Lift ev-ery voice and sing, Till earth and heav - en ring, Ring with the
 2. Ston-y the road we trod, Bit - ter the chas-t'ning rod, Felt in the
 3. God of our wea - ry years, God of our si - lent tears, Thou who hast



1. har - mo - nies of lib - er - ty; Let our re - joic-ing rise
 2. days when hope un - born had died; Yet with a stead-y beat,
 3. brought us thus far on the way; Thou who hast by thy might



1. High as the lis-t'ning skies, Let it re-sound loud as the roll - ing
 2. Have not our wea - ry feet Come to the place for which our peo - ple
 3. Led us in - to the light, Keep us for - ev - er in the path, we



1. sea. Sing a song full of the faith that the dark past has
 2. sighed? We have come o - ver a way that with tears has been
 3. pray. Lest our feet stray from the plac - es, our God, where we



1. taught us; Sing a song full of the hope that the
 2. wa - tered; We have come, tread - ing our path through the
 3. met thee; Lest our hearts, drunk with the wine of the



1. pres - ent has brought us; Fac - ing the ris - ing sun Of our new
 2. blood of the slaugh-tered, Out from the gloom - y past, Till now we
 3. world, we for - get thee; Shad-owed be - neath thy hand, May we for -



1. day be - gun, Let us march on till vic - to - ry is won.
 2. stand at last Where the bright gleam of our bright star is cast.
 3. ev - er stand, True to our God, true to our na - tive land.

Text: 66 10 66 10 14 14 66 10; James W. Johnson, 1871–1938. Music: J. Rosamond Johnson, 1873–1954.

THE POST COMMUNION PRAYER

<i>Bishop</i>	God is with you.	<i>Askofu</i>	Bwana akae nanyi
<i>People</i>	And also with you.	<i>Watu</i>	Pia na roho yako
<i>Bishop</i>	Let us pray.	<i>Askofu</i>	Tuombe.

Silence is kept for a time.

<i>Bishop</i>	Eternal God, God of our weary years and silent tears, we thank you for feeding us with the Bread of Life and the Cup of Salvation. At this table we have tasted freedom, we have touched the faith of our ancestors, we have been strengthened by the Spirit of Christ.
<i>People</i>	Send us now into the world, to walk in the strength of those who came before, to sing the songs they taught us, to labor for justice, to rejoice in hope, and to live as your beloved community, until your dream of freedom and wholeness is fulfilled for all people, through Jesus Christ our Lord. Amen.

THE BLESSING

The bishop and priests offer a blessing, a reminder of God's extravagant love.

<i>Bishop</i>	May the God who has brought you thus far on the way strengthen your feet for the road ahead.
<i>Priest</i>	May the Christ who rose in love and truth teach you to rise from silence into song, from fear into faith, from weariness into wholeness.
<i>Priest</i>	May the Spirit whose light cannot be dimmed burn within you, so that no history written against you, no weight placed upon you, and no lie spoken over you can keep you from standing tall.
<i>Bishop</i>	May you go forth remembering that you are the hope and the dream of those who came before, and the blessing yet to be born for those who will come after. And may you rise, again and again, rooted in faith, anchored in hope, singing your way toward justice, until joy has the final word. And the blessing of God Almighty...

CLOSING HYMN: "MARCHING TO ZION"

Reprinted on the following page.

SPIRITUAL

THE SENDING

<i>Deacon</i>	Our worship is ended. Our service in the world now begins. Go forth into this world knowing that you stand on the shoulders of the Ancestors. Go forth with the knowledge and wisdom of the Elders. Go forth in the name of Christ. Alleluia! Alleluia! Alleluia!
<i>People</i>	Thanks be to God! Alleluia! Alleluia! Alleluia!

CLOSING HYMN: "WE'RE MARCHING TO ZION"

SPIRITUAL

1. Come, we that love the Lord, And let our joys be
 2. Let those re - fuse to sing Who nev - er knew our
 3. The hill of Zi - on yields A thou - sand sa - cred
 4. Then let our songs a - bound, And ev - 'ry tear be

known, Join in a song with sweet ac - cord, Join
 God; But chil - dren of the heav'n - ly King, But
 sweets Be - fore we reach the heav'n - ly fields, Be -
 dry; We're march - ing through Im - man - uel's ground, We're

in a song with sweet ac - cord, And thus sur -
 chil - dren of the heav'n - ly King, May speak their
 fore we reach the heav'n - ly fields, Or walk the
 march - ing through Im - man - uel's ground, To fair - er

1. And thus sur-round the

round the throne, And thus sur-round the throne.
 joys a - broad, May speak their joys a - broad.
 gold - en streets, Or walk the gold - en streets.
 worlds on high, To fair - er worlds on high.

throne, And thus sur - round the throne.

We're march - ing to Zi - on, Beau - ti - ful,

We're march - ing on to Zi - on,

beau - ti - ful Zi - on; We're march - ing up - ward to

Zi - on, The beau - ti - ful cit - y of God.

Zi - on, Zi - on,

Text: Isaac Watts, 1674-1748

Tune: MARCHING TO ZION, 6 6 88 66 with refrain; Robert Lowry, 1826-1899

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THE REV. JAMES EDWARD THOMPSON (1845 – 1896) THE EPISCOPAL DIOCESE OF MISSOURI'S FIRST BLACK PRIEST



James Edward Thompson was born in 1845 in Baltimore Maryland, the son of William and Rosalie Thompson. He was one of at last five sons and a daughter, all born between 1830 and 1845. History tells us that he was a member of St. James' First African Church and St. Philip's Mission. He helped to found the Church of St. Mary the Virgin and was a lay reader.

What brought him to Missouri is unknown, but in 1871, he appears in Louisiana, Missouri, working to establish a school for Negro children. On April 10, 1871, he married Nancy (better known as Nannie) Tinker of Pike County.

On Oct. 19, 1872 Bishop Robertson visited Calvary Church, Louisiana, Missouri, and held a service for freedmen. The Bishop confirmed his wife, Nancy Tinker Thompson, on that occasion and the Rev. Dr. C. P. Jennings baptized his child. On March 3, 1873 Mr. Thompson became a Candidate for Deacon's Orders and on May 29, 1874 he was ordained to the Diaconate.

Bishop Robertson had been working to establish a church for the growing Black community in St. Louis. In 1874 the Mission of Our Savior came into being. The Rev. James Thompson took over the Mission, opening a Sunday School in a rented house. At the invitation of the Rev. Edwin Coan, rector of Trinity Church, then at 11th and Washington, the Mission began holding services in Trinity Chapel.

In the summer of 1875 with the help of the Bishop and several benefactors, the Mission purchased and moved to the former Temple Bnai-el building at 6th and Cerre. The name was changed to the Mission of the Good Shepherd at the request of one of the major benefactors. On September 29, 1877, the Rev. Thompson was advanced to the Priesthood.

After five years of struggle to build the Mission in a neighborhood distant from the Negro population at the time and for whom an Episcopal congregation had no appeal, the Rev. Thompson was discouraged and transferred to the Diocese of Illinois on November 30, 1879.

He became the minister for a new mission in Chicago, soon to be named St. Thomas, where he spent the rest of his career in the priesthood. He died in 1896.



THE EPISCOPAL DIOCESE OF MISSOURI

*Walking humbly with God and our neighbors,
we seek justice, act with love, and live the Good News of Jesus.*

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