



**SANCTUARY,  
WITNESS &  
COVENANT  
IN OUR TIME**

**A TRIBUTE TO THE REV. DR. MARTIN LUTHER KING, JR.**

**MARTIN LUTHER KING DAY • MONDAY, JANUARY 16, 2017 • 2 PM**

**WASHINGTON NATIONAL CATHEDRAL**

## A COMMITMENT TO RACIAL JUSTICE

In 2015, immediately following the Charleston massacre, then-Dean Gary Hall called for the removal of the Lee-Jackson windows in the Cathedral nave (stained glass windows recognizing Generals Robert E. Lee and “Stonewall” Jackson). After a year of exploration by an appointed task force, the Cathedral made the decision to remove the image of the Confederate battle flag from these two windows and to embark on a program of robust discussion and engagement on race and the Church.

This moment has led the Cathedral to a new era in our work for racial justice, grounded in a theological mandate to bring about God’s justice and restore the sacred dignity of all people. As Canon Theologian Kelly Brown Douglas puts it, “this is a *kairos* time in our nation’s history, a decisive moment that potentially has far-reaching impact. And so, we must live into it by indeed refusing to be content until God’s justice is made real, hence move forward committed to a robust program of social and racial justice.”

## STAY CONNECTED

Please join us in the coming months and years as we explore the history of the Cathedral and the *kairos* moment in which we find ourselves. To stay connected and learn about future events, sign up online at [tinyurl.com/WNC-RJ](https://tinyurl.com/WNC-RJ) or go to [www.cathedral.org/racialjustice](http://www.cathedral.org/racialjustice) and click the link on the right-hand side of the page.

*The Cathedral’s Martin Luther King Day observances are supported, in part, through a pilot partnership between the Episcopal Church and Washington National Cathedral as part of a churchwide commitment to advance racial justice and racial reconciliation. The Advancement Project is a principle partner in this event.*

# *Sanctuary, Witness & Covenant in Our Time*

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Martin Luther King Day • Monday, January 16, 2017 • 2 pm

WASHINGTON NATIONAL CATHEDRAL

## PRELUDE

*performed by Patrick Lundy and the Ministers of Music*

HOLD ON  
TAKE IT TO THE LORD IN PRAYER  
STAY IN THE RACE  
HIGHWAY TO HEAVEN

*Arphelius P. Gatling III  
the Rev. Nolan Williams  
Patrick P. Lundy  
arr., Craig Hayes*

## WELCOME

*The Very Rev. Randolph Marshall Hollerith, Cathedral Dean*

OPENING PRAYER *read together*

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may secure for all your children sanctuary from injustice, prophetic witness to show up when called upon, and covenant to love and serve our neighbors as ourselves.

*Lesser Feasts and Fasts, adapted, page 227*

OOH-OOH CHILD

*Stan Vincent*

INTRODUCTION: SANCTUARY, WITNESS, COVENANT

*The Rev. Dr. Kelly Brown Douglas, Cathedral Canon Theologian*

## I. SANCTUARY

*The people stand and sing:*

WE SHALL NOT BE MOVED

*traditional, arr. Andrew K. Barnett*

*We shall not be moved, we shall not be moved just like a tree that's planted by the water, we shall not be moved.*

*We're fighting for our freedom ...*

*We're fighting for our children ...*

*We shall not be moved ...*

*Please be seated.*

Words of Dr. King are read.

READING

“Wherever men and women are persecuted because of their race, religion or political views, that place must—at that moment—become the center of the universe ... One person—a Raoul Wallenberg, an Albert Schweitzer, a Martin Luther King, Jr.—one person of integrity can make a difference. As long as one dissident is in prison, our freedom will not be true. As long as one child is hungry, our life will be filled with anguish and shame. What all these victims need above all is to know that they are not alone; that we are not forgetting them, that when their voices are stifled we shall lend them ours, that while their freedom depends on ours, the quality of our freedom depends on theirs.”

*Elie Wiesel, Nobel Peace Prize acceptance speech, 1986*

## READING

“Something big like this, to change the world. I think that’s how we can change the world—by everybody coming together. The Yellow Nation, the Red Nation, the Black Nation and the White Nation, all came together. This is the first time in history all four have come together.”

*Phillip Wright, Lakota youth at Standing Rock Protest*

## AMAZING GRACE

*traditional*

## TESTIMONY

*Greisa Martinez, Advocacy Director, United We Dream*

## LET THERE BE PEACE ON EARTH

*Patrick Lundy*

## II. WITNESS

### ASALAMU-ALAIKUM

*Harris J*

Words of Dr. King are read.

## READING

“My silences had not protected me. Your silence will not protect you. ... What are the words you do not yet have? What are the tyrannies you swallow and attempt to make your own, until you will sicken and die of them, still in silence? Perhaps for some of you here today, I am the face of one of your fears. Because I am woman, because I am Black, because I am lesbian, because I am myself—a Black woman warrior poet doing my work—come to ask you, are you doing yours? And of course I am afraid, because the transformation of silence into language and action is an act of self-revelation, and that always seems fraught with danger. But my daughter, when I told her of our topic and my difficulty with it, said, ‘Tell them about how you’re never really a whole person if you remain silent, because there’s always that one little piece inside you that wants to be spoken out, and if you keep ignoring it, it gets madder and madder and hotter and hotter, and if you don’t speak it out one day it will just up and punch you in the mouth from the inside.’ ... The fact that I speak these words is an attempt to break that silence and bridge some of those differences between us, for it is not difference which immobilizes us, but silence. And there are so many silences to be broken.”

*Audre Lorde, Sister Outsider*

## READING

Then the Lord said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.”

But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?”

He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

*Exodus 3:7-12*

## GO DOWN MOSES

*traditional, arr. William Z. Cleary and Andrew K. Barnett*

*Please join in singing the refrain:*

**Go down, Moses, way down in Egypt land. Tell old Pharaoh to let my people go.**

## TESTIMONY

*Judith Browne Dianis, Executive Director, Advancement Project*

## III. COVENANT

### BEAUTIFUL LOVE

*Victor Young*

### I AM THE EMBODIMENT OF THE DREAM

*Students at Duke Ellington School of the Arts*

OFFERTORY: LATIN AMERICAN BREAD PRAYER

Andrew K. Barnett

*The offering supports Washington National Cathedral's Racial Justice programs.*

Words of Dr. King are read.

READING

"I dream of a world where people from different backgrounds are praying and working for the flourishing of communities different from them, and I find my sustenance not only in these stories in Scripture, but in stories of human existence also—the story of the Bosnian Muslim man who took to a Serbian couple with a new baby a liter of milk every day during that horrible struggle in the former Yugoslavia, because he said even if our tribes, our nations, are at war with each other, there is something deeply human about me wishing that your baby survives and is secure. . . . We have to save each other. It's the only way to save ourselves." *Eboo Patel, Religion & Ethics News Weekly, PBS, April 13 2007*

READING

"Not only do I vow to do what I have to do for Trayvon Martin, I promise I'm going to work hard for your children as well." *Sybrina Fulton, Mother of Trayvon Martin*

*The people stand and sing:*

PRECIOUS LORD

*traditional, arr. William Z. Cleary and Andrew K. Barnett.*

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,  
Take my hand, precious Lord, lead me on.

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 on.

When the darkness appears and the night draws near, and the day is past and gone;  
At the river I stand, guide my feet, hold my hand,  
Take my hand, precious Lord, lead me on.

*Please be seated.*

TESTIMONY

*The Rev. Dr. Kelly Brown Douglas*

*The people stand and sing; remain standing through the blessing (as able):*

LIFT EVERY VOICE AND SING

*traditional, arr. Patrick Lundy*

Lift every voice and sing, 'til Earth and heaven ring, ring with the harmonies of liberty;  
Let our rejoicing rise high as the listening skies, let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us; sing a song full of the hope that the present has brought us;  
Facing the rising sun of our new day begun, Let us march on 'til victory is won.

Stony the road we trod, bitter the chastening rod, felt in the days when hope unborn had died;  
Yet with a steady beat, have not our weary feet come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered; we have come, treading our path through the blood of the slaughtered;  
Out from the gloomy past, 'Til now we stand at last where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears, Thou who hast brought us thus far on the way;  
Thou who hast by thy might, led us into the light, keep us forever in the path we pray.  
Lest our feet stray from the places our God where we met thee; Lest our hearts, drunk with the wine of the world, we forget thee,  
Shadowed beneath thy hand, may we forever stand, true to our God, true to our native land!

## COVENANT

*The Rev. Charles Wynder, Jr., Office of the Presiding Bishop  
Inspired by the St. Mark's Episcopal Cathedral (Seattle) Statement of Commitment and Action*

*The people stand and read together:*

**We will go deeper in faith. We commit to living the words from Micah to “do justice, love mercy and walk humbly with your God.”**

**We will listen. We will listen to those with whom we may disagree as we seek safe and sacred spaces for hearing each other's stories, pains, fears and hopes. We will foster such dialogue so that our children might learn the meaning of the diversity and pluralism that is America's best future.**

**We will lift up truth. Our times require a moral compass, and truth-telling is an important part of this. We will strive to replace fear with facts when it comes to public discussions about immigrants, refugees, Muslims, racial diversity and national security.**

**We will welcome the stranger, as our Scriptures instruct. We will advocate for immigrants and their families, and we will block, interfere and obstruct the mass deportations of immigrants who are members of our communities.**

**We make these commitments to each other, our communities and the nation.**

WE SHALL OVERCOME

*traditional*

BLESSING

*The Rev. Dr. Rosemarie Logan Duncan, Cathedral Canon for Worship*

*The people stand and sing:*

THIS LITTLE LIGHT OF MINE

*traditional, arr. William Z. Cleary*

**This little light of mine, I'm gonna let it shine (3x). Let it shine, let it shine, let it shine.**

**Everywhere I go, I'm gonna let it shine (3x). Let it shine, let it shine, let it shine.**

**Jesus gave it to me, I'm gonna let it shine (3x). Let it shine, let it shine, let it shine.**

## MUSICIANS

**Washington National Cathedral House Band** leads worship for the 9 am Sunday service at the Cathedral, beginning January 29.

**Patrick Lundy and the Ministers of Music** This dynamic community choir consists of some of the most outstanding vocalists in the Washington Metropolitan Area, many of whom are ministers of music, choir directors, music educators, soloists and ordained ministers. The group has been blessed to minister at the White House, at the 2009 Presidential Inauguration, before the U.S. Senate and Supreme Court and around the United States. Abroad, they have represented the U.S. at the World's Fair in Lisbon, Portugal, and toured Spain and Italy. The choir consistently lends its support to charitable causes by rendering concerts to benefit victims of hunger, disease and domestic violence.

**ADAMS BEAT** is a youth choir from All Dulles Area Muslim Society (ADAMS) Center. ADAMS' mission is to provide religious, social, and educational services to enable the Muslim community to fulfill its responsibilities and contribute to the betterment of society by embodying and exemplifying leadership and excellence and fostering peace. [www.adamscenter.org](http://www.adamscenter.org)

## SPEAKERS

**The Rev. Dr. Kelly Brown Douglas** is the Susan D. Morgan Distinguished Professor of Religion at Goucher College in Baltimore and is canon theologian at Washington National Cathedral. Considered a leader in the field of womanist theology, racial reconciliation and sexuality and the black church, she holds degrees from Denison University and obtained her Ph.D. from Union Theological Seminary. Her newest book is *Stand Your Ground: Black Bodies and the Justice of God*.

**The Rev. Charles Wynder, Jr.**, is the program staff officer for social justice and advocacy engagement of The Episcopal Church. Through leadership in organizations including National Legal Aid & Defender Association, Legal Services of Eastern Virginia, and the Boston Workers Alliance, he has worked to improve the criminal justice system and civil legal aid and to combat discrimination faced by formerly incarcerated people. A Truman Scholar, Wynder is a native of Hampton, Va. He is a graduate of Syracuse University, the University of Michigan Law School and the Episcopal Divinity School.

**Greisa Martinez** is advocacy director at the United We Dream Network. Originally from Hidalgo, Mexico, Martinez immigrated to the U.S. with her family at an early age and grew up in Dallas, Tex., as an undocumented immigrant. Greisa has organized immigrant youth and workers for the passage of pro-immigrant policies at the local and national level for the past 9 years. She co-founded the Council for Minority Student Affairs at Texas A&M University, the first undocumented youth-led group in the University's 100 year history. She founded the Texas Dream Alliance and was a fellow with the League of Young Voters.

**Judith Browne Dianis**, executive director of the Advancement Project, has protected the rights of people of color in the midst of some of the greatest civil rights crises of our modern times. She has an extensive background in civil rights litigation and advocacy in the areas of voting, education, policing, housing and employment. Dianis has supported efforts to secure justice as part of the Movement for Black Lives, partnering with grassroots organizations nationwide. Under her leadership, Advancement Project continues pioneering work to eliminate barriers to voting and building the grassroots movement to end school discipline policies that push out and criminalize children of color. She is a graduate of the Wharton School at University of Pennsylvania and Columbia Law School and has written and commentated extensively about race, voting rights, and education issues.

## READERS AND GREETERS

**The Cathedral Scholars Program** provides support and resources to D.C. public high school students that would likely not receive them. Scholars enter the program with a cohort of 15 peers and receive year-round academic and social support for four years, including a six-week academic summer institute; SAT-prep classes; college tours and workshops teaching them skills in leadership, team building, social advocacy and professionalism. For 19 years 100% of our scholars have graduated from high school on time and go on to further their education.

**Cathedral Scholars readers:** MiRae Ellis, Gregory Hollis, Kayla Stewart and Telia Walton

**Cathedral Scholars greeters:** Ananda Nuñez, Ashanti Tazanu, Caitlin Ballard, Desmond Brown Jr., Dieudonne Kazzembe, D'Mario Anderson, Isaiah Wallace, Nya Lee, Olivia Howard, Simone Smith, Zoie Little, Zymya Roberson Sharrif Cox-Davis, Naujae Cooper and Feyameta Adefris

**The Duke Ellington School of the Arts**, established in 1974, remains the sole D.C. public high school to offer a dual curriculum encompassing professional arts training and academic enrichment, in preparation for college and careers in the arts. With a mission to nurture and inspire passion for arts and learning in talented students who might not otherwise have an opportunity to develop their artistic skills, the school ensures that students are prepared for post-secondary education and/or careers in the arts by offering an intensive arts-based program.

**Duke Ellington School performers:** Adobe Amarche, Kyndall Jones, Aliyah Morris-Chevalier, Adarius Henderson, Jamarri White, Jalin Blagrove and Tyree Gilliam

**Duke Ellington School greeters:** Kellen Alfaro, Jensen Villaflor, Sofia Klena and Anna Robinson

THE  
*Episcopal*  
CHURCH



**THE EPISCOPAL CHURCH** The Episcopal Church welcomes all who worship Jesus Christ, in 109 dioceses and three regional areas in 17 nations. The Episcopal Church is a member province of the worldwide Anglican Communion. The mission of the church, as stated in the Book of Common Prayer's catechism (p. 855), is "to restore all people to unity with God and each other in Christ." [episcopalchurch.org](http://episcopalchurch.org).



**ADVANCEMENT PROJECT** is a next generation, civil rights organization. Rooted in the great human rights struggles for equality and justice, we exist to fulfill America's promise of a caring, inclusive and just democracy. To pursue this mission, we provide support to movements for racial justice. Advancement Project believes that structural exclusion can be dismantled through the multi-racial collective action of organized communities. [advancementproject.org](http://advancementproject.org)



**WASHINGTON NATIONAL CATHEDRAL** is dedicated to serve as a house of prayer for all people and a spiritual home for the nation. It seeks to be a catalyst for spiritual harmony in our nation, reconciliation among faiths and compassion in the world. [cathedral.org](http://cathedral.org)