

# The Holy Eucharist

The Second Sunday after Pentecost and Juneteenth

June 19, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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.*

## PRELUDE

|                            |   |
|----------------------------|---|
| <i>Christ Is All</i>       | Kenneth Morris (1917–1988); arr. John Stoddart (b. 1971), Kirk Whalum (b. 1958)                                       |
| <i>Lord, You're Mighty</i> | Eric Davis, James Hairston (b. 1974)  |
| <i>Can't Give Up Now</i>   | Curtis Burrell; arr. Erica Atkins-Campbell (b. 1972),<br>Trecina Atkins-Campbell (b. 1974), Warryn Campbell (b. 1975) |

## THE ENTRANCE RITE

### INTROIT

*Steal Away* Negro spiritual; arr. Nicholas White (b. 1967)

|                |   |   |
|----------------|---|---|
| <i>Refrain</i> | Steal away, steal away,<br>Steal away to Jesus.<br>Steal away, steal away home,<br>I ain't got long to stay here. | Green trees are bending,<br>Poor sinners stand a-trembling;<br>The trumpet sounds within my soul,<br>I ain't got long to stay here. |
|----------------|---|---|

My Lord, he calls me,  
He calls me by the thunder;  
The trumpet sounds within my soul,  
I ain't got long to stay here.

*Refrain*

*Refrain*

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

*O Worship the King*

*Sung by all.*

*Hanover*

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



1. O wor - ship the King, all glo - rious a - bove! O grate - ful - ly sing his power and his love!
2. O tell of his might! O sing of his grace! Whose robe is the light, whose can - o - py space.
3. The earth, with its store of won - ders un - told, Al - might - y, thy power hath found ed of old,
4. Thy boun - ti - ful care, what tongue can re - cite? It breathes in the air; it shines in the light;
5. Frail chil - dren of dust, and fee - ble as frail, in thee do we trust, nor find thee to fail;



1. Our shield and de - fend - er, the An - cient of Days, pa - vil - ioned in splen - dor, and gird - ed with praise.
2. His char - iots of wrath the deep thun - der - clouds form, and dark is his path on the wings of the storm.
3. hath stab - lished it fast by a change - less de - cree, and round it hath cast, like a man - tle, the sea.
4. it streams from the hills, it de - scends to the plain, and sweet - ly dis - tills in the dew and the rain.
5. thy mer - cies, how ten - der! how firm to the end! Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

**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 omnipotente,**  
 para quien todos los corazones están manifiestos,  
 todos los deseos son conocidos  
 y ningún secreto se halla encubierto:  
 Purifica los pensamientos de nuestros corazones  
 por la inspiración de tu Santo Espíritu,  
 para que perfectamente te amemos  
 y dignamente proclamemos la grandeza de tu  
 santo Nombre;  
 por Cristo nuestro Señor. Amén.

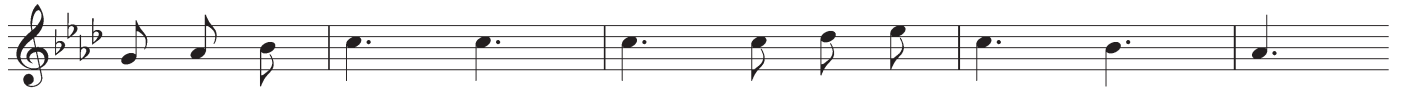
HYMN OF PRAISE

*Lift Every Voice and Sing*

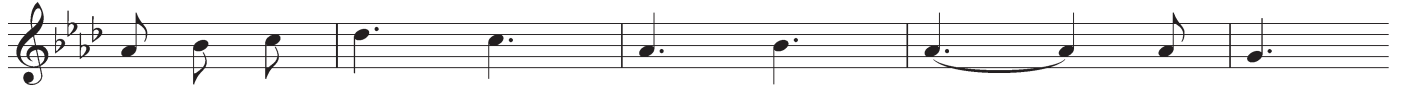
*Sung by all.*

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 SECOND SUNDAY AFTER PENTECOST

*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 Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## PRAYER FOR JUNETEENTH

God of freedom, you have made your faithfulness known from generation to generation. We celebrate Juneteenth, which commemorates the announcement in Texas on June 19, 1865, of the end of the Civil War and the abolition of slavery, two and a half years after the Emancipation Proclamation. Let us reflect on the jubilation that filled the hearts of women and men of African descent as they learned of their deliverance from the bondage of slavery, even as we mourn that the true promise freedom has yet to be fulfilled. We pray now for all whose lives have been traumatized and remain threatened by the legacy of slavery and institutional racism in our nation. We know that the arc of history is long and that it bends toward justice. Help us to commit to the work of ending racism by building the beloved community where all are judged not by the color of their skin but by the content of their character; in Christ’s name we pray. **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.*

Isaiah 65:1-9

I was ready to be sought out by those who did not ask, to be found by those who did not seek me. I said, “Here I am, here I am,” to a nation that did not call on my name. I held out my hands all day long to a rebellious people, who walk in a way that is not good, following their own devices; a people who provoke me to my face continually, sacrificing in gardens and offering incense on bricks; who sit inside tombs, and spend the night in secret places; who eat swine’s flesh, with broth of abominable things in their vessels; who say, “Keep to yourself, do not come near me, for I am too holy for you.” These are a smoke in my nostrils, a fire that burns all day long. See, it is written before me: I will not keep silent, but I will repay; I will indeed repay into their laps their iniquities and their ancestors’ iniquities together, says the Lord; because they offered incense on the mountains and reviled me on the hills, I will measure

Isaías 65:1-9

El Señor dice: «Los que no me habían pedido nada fueron los que acudieron a mí; los que no me habían buscado fueron los que me encontraron. A un pueblo que no me había invocado fue al que le dije: “Aquí estoy.” Todo el día extendí mis manos para atraer a un pueblo rebelde que iba por caminos perversos siguiendo sus propios caprichos; un pueblo que en mi propia cara me ofendía continuamente; que ofrecía sacrificios a los dioses en los jardines y quemaba incienso en altares de ladrillo; que se sentaba entre los sepulcros y pasaba las noches en sitios escondidos; que comía carne de cerdo y llenaba sus ollas de caldos impuros. Dicen: “Quédate ahí, no me toques; soy demasiado sagrado para que me toques.” Esa gente es como fuego que arde todo el día; me molestan como el humo en las narices. Pero todo esto está escrito delante de mí, y no voy a quedarme cruzado de brazos; voy a darles su merecido,

into their laps full payment for their actions. Thus says the Lord: As the wine is found in the cluster, and they say, "Do not destroy it, for there is a blessing in it," so I will do for my servants' sake, and not destroy them all. I will bring forth descendants from Jacob, and from Judah inheritors of my mountains; my chosen shall inherit it, and my servants shall settle there.

The Word of the Lord.  
**Thanks be to God.**

tanto por los crímenes de ellos como por los de sus padres. Ellos quemaban incienso sobre los montes y me ofendían en las colinas. Haré primero la cuenta y les daré su merecido.» El Señor lo ha dicho. El Señor dice: «Cuando las uvas tienen mucho jugo la gente no las echa a perder, porque pueden sacar mucho vino. Así haré yo también por amor a mis siervos: no destruiré a toda la nación. Haré que Jacob tenga descendientes y que haya gente en Judá que viva en mis montañas. Mis elegidos poseerán la tierra, mis servidores vivirán allí.»

Palabra del Señor.  
**Demos gracias a Dios.**

## THE PSALM

*Sung by the choir.*

chant: Henry Smart (1813–1879)

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

Psalm 22:18-27

Salmo 22:18-27

Be not far away, O Lord;  
you are my strength; hasten to help me.  
Save me from the sword,  
my life from the power of the dog.  
Save me from the lion's mouth,  
my wretched body from the horns of wild bulls.  
I will declare your Name to my brethren;  
in the midst of the congregation I will praise you.  
Praise the Lord, you that fear him;  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.  
For he does not despise nor abhor the poor in  
their poverty;  
neither does he hide his face from them;  
but when they cry to him he hears them.  
My praise is of him in the great assembly;  
I will perform my vows in the presence of those who  
worship him.  
The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him:  
"May your heart live for ever!"  
All the ends of the earth shall remember and turn to  
the Lord,  
and all the families of the nations bow before him.  
For kingship belongs to the Lord;  
he rules over the nations.

Mas tú, oh Señor, no te alejes;  
fortaleza mía, apresúrate a socorrerme.  
Salva de la espada mi garganta,  
mi faz del filo del hacha.  
Sálvame de la boca del león,  
a este pobre, de los cuernos del búfalo.  
Proclamaré tu Nombre a mis hermanos;  
en medio de la congregación te alabaré.  
Los que temen al Señor, alábenle;  
glorifíquense, oh vástago de Jacob;  
tengan miedo de él, oh descendencia de Israel;  
Porque no menospreció ni abominó la aflicción  
de los afligidos,  
ni de ellos escondió su rostro;  
sino que cuando clamaron a él, los oyó.  
De ti será mi alabanza en la gran congregación;  
mis votos pagaré delante de los que le temen.  
Comerán los pobres, y serán saciados,  
alabarán al Señor los que le buscan:  
¡Viva su corazón para siempre!  
Se acordarán y se volverán al Señor  
todos los confines de la tierra,  
y todas las familias de las naciones  
delante de ti se inclinan  
Porque del Señor es el reino,  
y él rige las naciones.

## 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.*

Galatians 3:23-29

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

The Word of the Lord.  
Thanks be to God.

Gálatas 3:23-29

Antes de venir la fe, la ley nos tenía presos, esperando a que la fe fuera dada a conocer. La ley era para nosotros como el esclavo que vigila a los niños, hasta que viniera Cristo, para que por la fe obtuviéramos la justicia. Pero ahora que ha llegado la fe, ya no estamos a cargo de ese esclavo que era la ley, pues por la fe en Cristo Jesús todos ustedes son hijos de Dios, ya que al unirse a Cristo en el bautismo, han quedado revestidos de Cristo. Ya no importa el ser judío o griego, esclavo o libre, hombre o mujer; porque unidos a Cristo Jesús, todos ustedes son uno solo. Y si son de Cristo, entonces son descendientes de Abraham y herederos de las promesas que Dios le hizo.

Palabra del Señor.  
Demos gracias a Dios.

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

## HYMN AT THE SEQUENCE

*I Love the Lord*

*Sung by all.* Negro spiritual; arr. Richard Smallwood (b. 1948)

*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.”*

1. I love the Lord, \_\_\_\_\_ he heard my cry \_\_\_\_\_ and pi-tied ev - 'ry groan. \_\_\_\_\_  
2. I love the Lord, \_\_\_\_\_ he heard my cry \_\_\_\_\_ and pi-tied ev - 'ry groan. \_\_\_\_\_

Long as I live \_\_\_\_\_ and trou-bles rise, \_\_\_\_\_ I'll has-ten to \_\_\_\_\_ his throne.  
O let my heart \_\_\_\_\_ no more des - pair \_\_\_\_\_ while I have breath \_\_\_\_\_ to pray.

## 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.*

Luke 8:26-39

The Holy Gospel of our Lord Jesus Christ according to Luke.  
Glory to you, Lord Christ.

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As Jesus stepped out on land, a man of the city who had demons met him.

Lucas 8:26-39

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.  
¡Gloria a ti, Cristo Señor!

Jesús y sus discípulos llegaron a la tierra de Gerasa, que está al otro lado del lago, frente a Galilea. Al bajar Jesús a tierra, salió del pueblo un hombre que estaba

For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me"—for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

The Gospel of the Lord.  
Praise to you, Lord Christ.

endemoniado, y se le acercó. Hacía mucho tiempo que no se ponía ropa ni vivía en una casa, sino entre las tumbas. Cuando vio a Jesús, cayó de rodillas delante de él, gritando: «¡No te metas conmigo, Jesús, Hijo del Dios altísimo! ¡Te ruego que no me atormentes!» Dijo esto porque Jesús había ordenado al espíritu impuro que saliera de él. Muchas veces el demonio se había apoderado de él; y aunque la gente le sujetaba las manos y los pies con cadenas para tenerlo seguro, él las rompía y el demonio lo hacía huir a lugares desiertos. Jesús le preguntó: «¿Cómo te llamas?» Y él contestó: «Me llamo Legión.» Dijo esto porque eran muchos los demonios que habían entrado en él, los cuales pidieron a Jesús que no los mandara al abismo. Como había muchos cerdos comiendo en el cerro, los espíritus le rogaron que los dejara entrar en ellos; y Jesús les dio permiso. Los demonios salieron entonces del hombre y entraron en los cerdos, y éstos echaron a correr pendiente abajo hasta el lago, y allí se ahogaron. Los que cuidaban de los cerdos, cuando vieron lo sucedido, salieron huyendo y fueron a contarle en el pueblo y por el campo. La gente salió a ver lo que había pasado. Y cuando llegaron a donde estaba Jesús, encontraron sentado a sus pies al hombre de quien habían salido los demonios, vestido y en su cabal juicio; y tuvieron miedo. Y los que habían visto lo sucedido, les contaron cómo había sido sanado aquel endemoniado. Toda la gente de la región de Gerasa comenzó entonces a rogar a Jesús que se fuera de allí, porque tenían mucho miedo. Así que Jesús entró en la barca y se fue. El hombre de quien habían salido los demonios le rogó que le permitiera ir con él, pero Jesús le ordenó que se quedara, y le dijo: «Vuelve a tu casa y cuenta todo lo que Dios ha hecho por ti.» El hombre se fue y contó por todo el pueblo lo que Jesús había hecho por él.

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

*The people are seated at the invitation of the preacher.*

#### THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

*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.*

## 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 de cielo y 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: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. 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,*

**Lord, in your mercy  
Hear our prayer.**

**Señor, en tu misericordia  
Atiende nuestra súplica.**

## 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.*

**God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.**

**Dios de misericordia,  
confesamos que hemos pecado contra ti,  
oponiéndonos a tu voluntad en nuestras vidas.  
Hemos negado tu bondad el uno del otro,  
en nosotros mismos, y en el mundo**



We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.

que has creado.  
Nos arrepentimos del mal que nos esclaviza,  
el mal que hemos hecho,  
y el mal que ha sido hecho en nuestro nombre.  
Perdona, restaura, y fortalécenos  
a través de nuestro Salvador Jesucristo,  
que podamos permanecer en tu amor  
y servir solo a tu voluntad. 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 con tu espíritu.

*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, confessed our sins, received forgiveness 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, at [cathedral.org/support](http://cathedral.org/support), or by texting the dollar amount you wish to give to 202-856-9005.*

*The altar is prepared for Holy Communion.*

#### ANTHEM AT THE OFFERTORY

*Climbin' Up to Zion*

*Sung by the cantor.*

Wintley Phipps (b. 1955)

*Refrain* I'm climbin' up, up,  
The rough side of the mountain.  
Climbin' up to Zion  
To see my Lord.

Children, won't you listen?  
Oh, yes!  
I'm climbing up to Zion  
To see my Lord!

Brother, won't you listen?  
Oh, yes!  
Sister, won't you listen?  
Oh, yes!  
Brother, won't you listen?  
Oh, yes;  
I'm climbing up to Zion  
To see my Lord!

*Refrain*  
See the gates up yonder?  
Oh, yes!  
See the gates up yonder?  
Oh, yes!  
See the gates up yonder?  
Oh, yes!  
I'm climbing up to Zion.  
Climbing up to Zion.  
Lord, I'm climbing up to Zion,  
To see my Lord.

*Refrain*  
Children, won't you listen?  
Oh, yes!  
Children, won't you listen?  
Oh, yes!

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

PRESENTATION HYMN • 529

*In Christ There Is No East or West*

*Sung by all.*

*McKee*

1. In Christ there is no East or West, in him no South or North,  
2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!  
3. In Christ now meet both East and West, in him meet South and North;  
but one great fel - low - ship of love through - out the whole wide earth.  
Who serves my Fa - ther as his child is sure - ly kin to me.  
all Christ - ly souls are one in him, through - out the whole wide earth.

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.*

Avon Gillespie (b. 1938)

*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 Lord, God of pow - er and might, \_\_\_\_\_  
 heav - en and earth are full of your glo - ry. Ho - san - na in \_\_\_\_\_ the high - est.  
 Bless - ed is he who comes in the name of the Lord. \_\_\_\_\_ Ho -  
 san - na in the high - est, ho - san - na in the high - est.

*We recall God’s acts of salvation history. The 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 daughters and sons, 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 tentación  
y líbranos del mal.  
Porque tuyo es el reino,  
tuyo es el poder, y tuya es la gloria,  
ahora y por siempre. Amén.

## THE BREAKING OF THE BREAD

*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Lamb of God*

*Sung by all.*

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

## 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. Please 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. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please 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

*Amazing Grace (My Chains Are Gone)*

*Sung by the cantors.*

*New Britain; John Newton (1725–1807);  
arr. Chris Tomlin (b. 1972)*

Amazing grace  
How sweet the sound  
That saved a wretch like me.  
I once was lost, but now I'm found,  
Was blind, but now I see.  
'Twas grace that taught my heart to fear  
And grace my fears relieved.  
How precious did that grace appear  
The hour I first believed.  
My chains are gone,  
I've been set free.  
My God, my Savior has ransomed me.  
And like a flood his mercy reigns.  
Unending love, amazing grace.

The Lord has promised good to me.  
His word my hope secures.  
He will my shield and portion be  
As long as life endures.  
My chains are gone,  
I've been set free.  
My God, my Savior has ransomed me.  
And like a flood, his mercy reigns.  
Unending love, amazing grace.  
The earth shall soon dissolve like snow,  
The sun forbear to shine.  
But God, who called me here below,  
Will be forever mine.  
Will be forever mine.  
You are forever mine.

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Loving God,  
we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth  
a people, forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior.  
Amen.

Dios amoroso,  
te damos gracias  
por restaurarnos a tu imagen  
y alimentarnos con alimento espiritual  
en el Sacramento del Cuerpo y Sangre de Cristo.  
Ahora envíanos como  
un pueblo, perdonado, sanado, renovado;  
para que podamos proclamar tu amor al mundo  
y continuar en la vida resucitada de Cristo  
nuestro Salvador. Amén.

## THE BLESSING

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

*Thine Arm, O Lord, in Days of Old*

*Sung by all.*

*St. Matthew*



1. Thine arm, O Lord, in days of old was strong to heal and save; it tri-umphed o'er dis-  
 2. And lo! thy touch brought life and health, gave hear - ing, strength, and sight; and youth re - newed and  
 3. Be thou our great de - liv - erer still, thou Lord of life and death; re - store and quick - en,



ease and death, o'er dark - ness and the grave. To thee they went, the blind, the deaf, the  
 fren - zy calmed owned thee, the Lord of light: and now, O Lord, be near to bless, al -  
 soothe and bless, with thine al - might - y breath: to hands that work and eyes that see, give



pal - sied, and the lame, the lep - er set a - part and shunned, the sick with fe - vered frame.  
 might - y as of yore, in crowd - ed street, by rest - less couch, as by Gen - nes - ar - et's shore.  
 wis - dom's heav - en - ly lore, that whole and sick, and weak and strong, may praise thee ev - er - more.

**THE DISMISSAL**

Live in peace to love and serve the Lord.  
 Make no peace with oppression  
 and go forth in the name of Christ.  
 Thanks be to God.

Vivan en paz para amar y servir al Señor.  
 No hagan las paces con la opresión  
 y vayan en el nombre de Cristo.  
 Demos gracias a Dios.

**POSTLUDE**

Prelude and Fugue in B major, Op. 7/1

Marcel Dupré (1886–1971)



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

**THE HISTORY OF JUNETEENTH**

Juneteenth is the oldest nationally-celebrated commemoration of the ending of slavery in the United States. June 19, 1865, marks the date when Union soldiers, led by Major General Gordon Granger, reached Galveston, Texas, with the announcement of the Civil War's end, the abolition of slavery in Texas, and the emancipation of enslaved African Americans throughout the Confederate South. This news reached the enslaved two and a half years after President Abraham Lincoln signed the Emancipation Proclamation and over two months after the surrender of General Robert E. Lee at the Appomattox Courthouse in Virginia. The 13th Amendment to the Constitution making slavery illegal in the United States would not be ratified until December 1865.

Juneteenth, also referred to as Freedom Day, Liberation Day, and Emancipation Day, has long been celebrated as a day of freedom in the African American community and marks our country's second independence day. In 2021, Juneteenth was commemorated as a federal holiday for the first time.

**PARTICIPANTS** Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Reverend Patrick L. Keyser, Priest Associate, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Jenifer Gamber, Director for the School of Christian Faith and Leadership, Episcopal Diocese of Washington; Musicians: The Professional Cathedral Choir, Stephen Caracciolo, conductor, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Erik William Suter, Organist, Washington National Cathedral, 1998–2007, Javan Bowden, singer, Imani-Grace Cooper, singer; Jasmine Jacobs, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. In memory of those in the St. Albans School class of 1958 who have died: Robert C. Kammholz, Hadi Raza Ali, John C. Boyd III, Curtis Lucius Hillyer, Windsor Peyton Booth, Jr., Thomas L. Stokes III, Peter Ourusoff, Jonathan Roosevelt, Christian H. Clarke, James G. Mills, Tony Scoville, and Blain Davis; in thanksgiving for and in memory of Robert C. and Ruth O. Faulstich; in memory of Mary Scribner Judson; in memory of Mr. and Mrs. James Polk Bennett; in loving memory of Margot Semler Shorb; in celebration of the marriage of Susie Alexander and Rivers Patterson; in celebration of the marriage of Christine Nieva and Berbyn Levy.

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*Thank you for joining us in worship.*

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love as the plate is passed, at [cathedral.org/support](http://cathedral.org/support), or by texting the dollar amount you wish to give to 202-856-9005.

Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

