



HOLY EUCHARIST

celebrating the life of

**Dr. Martin Luther
King, Jr.**

SUNDAY, JANUARY 16, 2022
11:15 AM

WASHINGTON NATIONAL CATHEDRAL

REVEREND DR. MARTIN LUTHER KING, JR.

Today's service of Holy Eucharist pays tribute to Reverend Dr. Martin Luther King, Jr., on the eve of the federal holiday honoring his life and legacy.

Martin Luther King, Jr., was born on January 15, 1929, in Atlanta. As the son and grandson of Baptist preachers, he was steeped in the Black Church tradition. Following graduation from Morehouse College in 1948, King entered Crozer Theological Seminary, having been ordained the previous year into the ministry of the National Baptist Church. He graduated from Crozer in 1951 and received a doctorate in theology from Boston University in 1955.

In 1954, King became pastor of a church in Montgomery, Alabama. There, Black indignation at inhumane treatment on segregated buses culminated in December 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites. King founded the Southern Christian Leadership Conference to spearhead nonviolent mass demonstrations against racism. Many confrontations followed, most notably in Birmingham and Selma, Alabama, and in Chicago. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965, and 1968. King then turned his attention to economic empowerment of the poor and to opposition to the Vietnam War, contending that racism, poverty, and militarism were interrelated. He was awarded the Nobel Peace Prize in 1964 for his commitment to non-violent social change.

King lived in constant danger: his home was dynamited, he was almost fatally stabbed, and he was harassed by death threats. He was even jailed thirty times; but through it all he was sustained by his deep faith. In 1957, he received, late at night, a vicious telephone threat. Alone in his kitchen he wept and prayed. He relates that he heard the Lord speaking to him and saying, "Martin Luther, stand up for righteousness, stand up for justice," and promising never to leave him alone—"No, never alone." King refers to his vision as his "Mountain-Top Experience."

After preaching at Washington National Cathedral on March 31, 1968, King went to Memphis in support of sanitation workers in their struggle for better wages. There, he proclaimed that he had been "to the mountain-top" and had seen "the Promised Land," and that he knew that one day he and his people would be "free at last." On the following day, April 4, he was cut down by an assassin's bullet.

—*Lesser Feasts and Fasts, 2018*



HOLY EUCHARIST

THE SECOND SUNDAY AFTER THE EPIPHANY
and MARTIN LUTHER KING, JR., OBSERVED

January 16, 2022 • 11:15 AM

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

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

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

CARILLON PRELUDE

Christ, Whose Glory Fills the Skies

Ratisbon; arr. Sally Slade Warner (1932–2009)

PRELUDE

There Is a Balm in Gilead

Adolphus Hailstork (b. 1941)

Just a Closer Walk with Thee

Anonymous

If I Can Help Somebody

Alma Androzso (1912–2000); arr. Stanley Thurston

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Ezekiel Saw the Wheel

Sung by the choir. Negro spiritual; arr. Moses Hogan (1957–2003)

Ezekiel saw the wheel,
Way up in the air.

And the little wheel run by faith, oh yes,
And the big wheel run by the grace of God.

Refrain 'Tis a wheel in a wheel in the middle of the wheel
Way in the middle of the air.

Oh, some go to church for to sing and shout,
And before six months they's all turned out.

Refrain

Let me tell you what a hypocrite do,
He'll talk about me and he'll talk about you.

Refrain

I'm gonna join the heavenly choir
When this world is set on fire.

One of these days, about twelve o'clock,
This old world gonna reel and rock.

Refrain

Ezekiel saw the wheel,
Way up in the air.

And the little wheel run by faith, oh yes,
And the big wheel run by the grace of God.

Refrain

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


HYMN AT THE PROCESSION • 7

Christ, Whose Glory Fills the Skies


Sung by all.

Ratisbon

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



1. Christ, whose glo - ry fills the skies, Christ the true, the on - ly Light, Sun of Right-eous-ness, a - rise!
2. Dark and cheer-less is the morn un - ac - com-pan - ied by thee; joy-less is the day's re-turn,
3. Vis - it then this soul of mine! Pierce the gloom of sin and grief! Fill me, ra - dian - cy di-vine;



Tri-umph o'er the shades of night: Day-spring from on high, be near; Day-star, in my heart ap - pear.
till thy mer cy's beams I see, till they in - ward light im part, glad my eyes, and warm my heart.
scat - ter all my un - be - lief; more and more thy - self dis play, shin - ing to the per - fect day.

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 manifestos,
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.

SONG 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 THE EPIPHANY

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

The Lord be with you.

And also with you.

Let us pray.

In you, O Lord our God, we find our joy, for through your prophets you formed a people in mercy and freedom, in justice and righteousness. Pour your Spirit on us today, that we who are Christ's body may bear the good news of your ancient promises to all who seek you. **Amen.**

THE COLLECT FOR MARTIN LUTHER KING, JR.

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 strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 62:1-5

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

The Word of the Lord.

Thanks be to God.

Isaías 62:1-5

Por amor a ti, Sión, no me quedará callado; por amor a ti, Jerusalén, no descansaré hasta que tu victoria brille como el amanecer y tu salvación como una antorcha encendida. Las naciones verán tu salvación, todos los reyes verán tu gloria. Entonces tendrás un nombre nuevo que el Señor mismo te dará. Tú serás una hermosa corona real en la mano del Señor tu Dios. No volverán a llamarte «Abandonada», ni a tu tierra le dirán «Destruída», sino que tu nombre será «Mi predilecta», y el de tu tierra, «Esposa mía». Porque tú eres la predilecta del Señor, y él será como un esposo para tu tierra. Porque así como un joven se casa con su novia, así Dios te tomará por esposa, te reconstruirá y será feliz contigo, como es feliz el marido con su esposa.

Palabra del Señor.

Demos gracias a Dios.

Your love, O Lord, reaches to the heavens,
 and your faithfulness to the clouds.
 Your righteousness is like the strong mountains,
 your justice like the great deep;
 you save both man and beast, O Lord.
 How priceless is your love, O God!
 your people take refuge under the shadow of
 your wings.
 They feast upon the abundance of your house;
 you give them drink from the river of your delights.
 For with you is the well of life,
 and in your light we see light.
 Continue your loving-kindness to those who know you,
 and your favor to those who are true of heart.

Oh Señor, hasta los cielos llega tu amor;
 tu fidelidad alcanza hasta las nubes.
 Tu benevolencia es como las montañas más altas,
 tu providencia, como el abismo grande;
 tú salvas, oh Señor, tanto a los humanos como
 a las bestias.
 ¡Cuán precioso es tu amor!
 Mortales e inmortales se acogen
 bajo la sombra de tus alas.
 Festejan la abundancia de tu casa;
 los abrevarás del torrente de tus delicias;
 Porque contigo está el manantial de la vida,
 y en tu luz vemos la luz.
 Extiende tu bondad a los que te conocen,
 y tu favor a los rectos de corazón.

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.

1 Corinthians 12:1-11

1 Corintios 12:1-11

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of

Hermanos, quiero que ustedes sepan algo respecto a los dones espirituales. Ustedes saben que cuando todavía no eran creyentes se dejaban arrastrar ciegamente tras los ídolos mudos. Por eso, ahora quiero que sepan que nadie puede decir: «¡Maldito sea Jesús!», si está hablando por el poder del Espíritu de Dios. Y tampoco puede decir nadie: «¡Jesús es Señor!», si no está hablando por el poder del Espíritu Santo. Hay en la iglesia diferentes dones, pero el que los concede es un mismo Espíritu. Hay diferentes maneras de servir, pero todas por encargo de un mismo Señor. Y hay diferentes manifestaciones de poder, pero es un mismo Dios, que, con su poder, lo hace todo en todos. Dios da a cada uno alguna prueba de la presencia del Espíritu, para provecho de todos. Por medio del Espíritu, a unos les concede que hablen con sabiduría; y a otros, por el mismo Espíritu, les concede que hablen con profundo conocimiento. Unos reciben fe por medio del mismo Espíritu, y otros reciben el don de curar enfermos.

tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

The Word of the Lord.

Thanks be to God.

Unos reciben poder para hacer milagros, y otros tienen el don de profecía. A unos, Dios les da la capacidad de distinguir entre los espíritus falsos y el Espíritu verdadero, y a otros la capacidad de hablar en lenguas; y todavía a otros les da la capacidad de interpretar lo que se ha dicho en esas lenguas. Pero todas estas cosas las hace con su poder el único y mismo Espíritu, dando a cada persona lo que a él mejor le parece.

Palabra del Señor.

Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

His Eye Is on the Sparrow

Sung by all.

Sparrow

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. Why should I feel dis - cour - aged? Why should the shad - ows come?
2. "Let not your heart be trou- bled," his ten - der word I hear,

Why should my heart be lone - ly and long for heaven and home,
and rest - ing on his good- ness, I lose my doubts and fears;

when Je - sus is my por - tion? My con - stant friend is he:
though by the path he lead - eth but one step I may see:

his eye is on the spar - row, and I know he watch - es me;

his eye is on the spar - row, and I know he watch - es me.

I sing be - cause I'm hap - py, I sing be - cause I'm free,

for his eye is on the spar - row, and I know he watch - es me.

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.

John 2:1-11

Juan 2:1-11

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

Glory to you, Lord Christ.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Juan.

¡Gloria a ti, Cristo Señor!

Al tercer día hubo una boda en Caná, un pueblo de Galilea. La madre de Jesús estaba allí, y Jesús y sus discípulos fueron también invitados a la boda. Se acabó el vino, y la madre de Jesús le dijo: «Ya no tienen vino.» Jesús le contestó: «Mujer, ¿por qué me dices esto? Mi hora no ha llegado todavía.» Ella dijo a los que estaban sirviendo: «Hagan todo lo que él les diga.» Había allí seis tinajas de piedra, para el agua que usan los judíos en sus ceremonias de purificación. En cada tinaja cabían de cincuenta a setenta litros de agua. Jesús dijo a los sirvientes: «Llenen de agua estas tinajas.» Las llenaron hasta arriba, y Jesús les dijo: «Ahora saquen un poco y llévenselo al encargado de la fiesta.» Así lo hicieron. El encargado de la fiesta probó el agua convertida en vino, sin saber de dónde había salido; sólo los sirvientes lo sabían, pues ellos habían sacado el agua. Así que el encargado llamó al novio y le dijo: «Todo el mundo sirve primero el mejor vino, y cuando los invitados ya han bebido bastante, entonces se sirve el vino corriente. Pero tú has guardado el mejor vino hasta ahora.» Esto que hizo Jesús en Caná de Galilea fue la primera señal milagrosa con la cual mostró su gloria; y sus discípulos creyeron en él.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

Dr. Barbara Williams-Skinner

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,

God of light and life,
Hear us, we pray.

Dios de luz y vida,
Atiéndenos, te suplicamos.

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

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion. Today's confession was written by Martin Luther King, Jr.

O thou Eternal God, out of whose absolute power and infinite intelligence the whole universe has come into being. We humbly confess that we have not loved thee with our hearts, souls, and minds, and we have not loved our neighbors as Christ loved us. We have all too often lived by our own selfish impulses rather than by the life of sacrificial love as revealed by Christ. We often give in order to receive, we love our friends and hate our enemies, we go the first mile but dare not travel the second, we forgive but dare not forget. And so as we look within ourselves we are confronted with the appalling fact that the history of our lives is the history of an eternal revolt against thee. But thou, O God, have mercy upon us. Forgive us for what we could have been but failed to be. Give us the intelligence to know thy will. Give us the courage to do thy will. Give us the devotion to love thy will. In the name and spirit of Jesus we pray. Amen.

Oh Eterno Dios, de cuyo poder absoluto e inteligencia infinita ha llegado a existir el universo entero. Confesamos humildemente que no te hemos amado con nuestros corazones, nuestras almas, y nuestras mentes, y no hemos amado a nuestros prójimos como Cristo nos amó. Hemos vivido con demasiada frecuencia por nuestros propios impulsos egoístas en lugar de por la vida del amor sacrificial como fue revelado por Cristo. A menudo damos para recibir, amamos nuestros amigos y odiamos nuestros enemigos, vamos a la prima milla pero no nos atrevemos a ir la segunda, perdonamos pero no nos atrevemos a olvidar. Y así como miramos dentro de nosotros mismos, nos enfrentamos a la pésima realidad que la historia de nuestras vidas es la historia de una revuelta eterna contra ti. Pero tú, Oh Dios, ten misericordia de nosotros. Perdónanos por lo que podríamos haber sido pero no pudimos ser. Danos la inteligencia para conocer tu voluntad. Danos el valor para hacer tu voluntad. Danos la devoción para amar tu voluntad. En el nombre y el espíritu de Jesús oramos. 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 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.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Take My Hand, Precious Lord

Sung by the cantor.

Thomas A. Dorsey (1899–1993)

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,
When my life is almost gone;
At the river I stand,
Guide my feet, hold my hand,
Take my hand, precious Lord,
Lead me on.

The people stand as able.

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.

Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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

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

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

God of our weary years, God of our silent tears, you have brought us this far along the way. In times of bitterness you did not abandon us, but guided us into the path of love and light. In every age you sent prophets to make known your loving will for all humanity. The cry of the poor has become your own cry; our hunger and thirst for justice is your own desire.

In the fullness of time, you sent your Son to preach good news to the afflicted, to break bread with the outcast, oppressed, and despised, and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you for all for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup we proclaim the Lord's death and resurrection until he comes.

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 Martin Luther King, Jr., 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

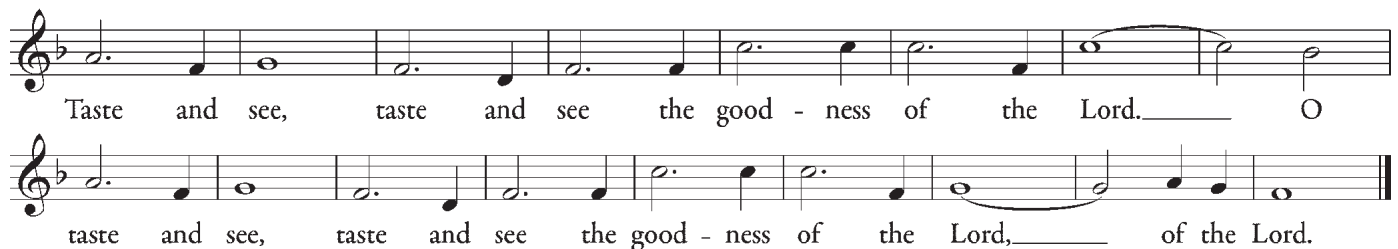
The presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James Moore (b. 1951)



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

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

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying “Amen.” You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. 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

Listen to the Lambs

Sung by the choir.

Negro spiritual;
arr. R. Nathaniel Dett (1882–1943)

Listen to the lambs; all a-crying!
He shall feed his flock like a shepherd, and carry the young lambs in his bosom.
Listen to the lambs; all a-crying! Amen.

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios,
te damos gracias porque nos has nutrido con el
alimento espiritual
del preciosísimo Cuerpo y Sangre de tu Hijo,
nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo para cumplir
la misión que tú nos has encomendado,
para amarte y servirte como fieles testigos de
Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

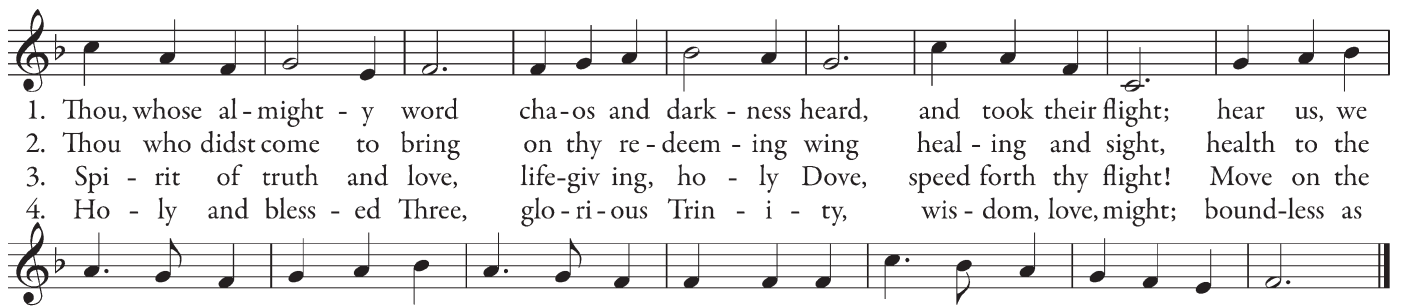
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 371

Thou, Whose Almighty Word

Sung by all.

Moscow



1. Thou, whose al-might - y word cha-os and dark - ness heard, and took their flight; hear us, we
2. Thou who didst come to bring on thy re - deem - ing wing heal - ing and sight, health to the
3. Spi - rit of truth and love, life-giv ing, ho - ly Dove, speed forth thy flight! Move on the
4. Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might; bound-less as

hum - bly pray, and, where the Gos - pel day sheds not its glo - rious ray, let there be light!
sick in mind, sight to the in - ly blind, now to all hu - man-kind, let there be light!
wa - ters' face bear - ing the gifts of grace, and, in earth's dark - est place, let there be light!
o - cean's tide, roll - ing in full - est pride, through the world far and wide, let there be light!

THE DISMISSAL

Go in the peace of Christ.
Thanks be to God.

Vayan en la paz de Cristo.
Demos gracias a Dios.

POSTLUDE

Dance

Kola Owolabi (b. 1977)

Thank you for worshiping with Washington National Cathedral, your National Cathedral.

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PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: Dr. Barbara Williams-Skinner, CEO and co-founder, Skinner Leadership Institute; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar; The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion The Reverend Canon Preston B. Hannibal Canon, Episcopal Diocese of Washington (Hon.); The Reverend P. L. Hilton, The Reverend Patrick L. Keyser, Priest Associate, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Dr. Edward M. Nassor, Carillonneur, Michele Fowlin, piano, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. The High Altar: in loving memory of Virginia Hammond; Children's Chapel Altar: in honor of flower arrangers in Virginia and Connecticut; Christ Child Statue: in loving memory of Erin E. Kalibat; War Memorial Chapel Altar: in memory of Naomi Erb Scholz; Bethlehem Chapel Altar: in memory of Virginia Patton Steger.

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