

THE HOLY EUCHARIST IN COMMEMORATION OF

JUNETEENTH



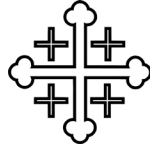
WASHINGTON
NATIONAL
CATHEDRAL

SUNDAY, JUNE 18, 2023

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.



THE FESTIVAL HOLY EUCHARIST

THE THIRD SUNDAY AFTER PENTECOST & JUNETEENTH, OBSERVED

JUNE 18, 2023 • 11:15 AM

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

The people's responses are in bold.

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

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

CARILLON PRELUDE

Lift Every Voice and Sing

J. Rosamond Johnson (1873–1954); arr. Edward M. Nassor (b. 1957)

PRELUDE

Arietta

Thomas Kerr (1915–1988)

The Presence of the Lord Is Here

Byron Cage (b. 1962)

THE ENTRANCE RITE

INTROIT

Precious Lord

Thomas Dorsey (1899–1993); arr. Arnold Sevier (b. 1949)

Precious Lord, take my hand,
Lead me on, let me stand,
I am tired, I'm weak, I am worn;
Through the storm, through the night,
Lead me on to the light,
Take my hand, precious Lord,
Lead me home.

When my way grows drear,
Precious Lord, linger near,
When my light is almost gone;
Hear my cry, hear my call,
Hold my hand, lest I fall,
Take my hand, precious Lord,
Lead me on.

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

HYMN AT THE PROCESSION • 686

Come, Thou Fount of Every Blessing

Sung by all.

Nettleton

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

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy
 2. Here I find my great - est trea - sure; hith - er by thy help, I've
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to
 grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:
 Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
 Je - sus sought me when a stran - ger wan - dering from the fold of
 prone to wan - der, Lord, I feel it, prone to leave the God I
 bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

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

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

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

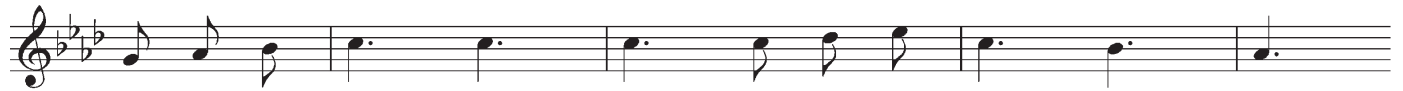
HYMN OF PRAISE

Lift Every Voice and Sing

Sung by all.

J. R. Johnson

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 THIRD 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.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

A 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. As people of hope, 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.

Exodus 19:2-8a

When the people of Israel had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness: Israel camped there in front of the mountain. Then Moses went up to God; the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.” So Moses came, summoned the elders of the people, and set before them all these words that the Lord had commanded him. The people all answered as one: “Everything that the Lord has spoken we will do.”

The Word of the Lord.
Thanks be to God.

Éxodo 19:2-8a

Después de salir de Refidim, llegaron al desierto del Sinaí y acamparon allí mismo, frente al monte. Allí Moisés subió a encontrarse con Dios, pues el Señor lo llamó desde el monte y le dijo: «Anúnciales estas mismas palabras a los descendientes de Jacob, a los israelitas: “Ustedes han visto lo que yo hice con los egipcios, y cómo los he traído a ustedes a donde yo estoy, como si vinieran sobre las alas de un águila. Así que, si ustedes me obedecen en todo y cumplen mi alianza, serán mi pueblo preferido entre todos los pueblos, pues toda la tierra me pertenece. Ustedes me serán un reino de sacerdotes, un pueblo consagrado a mí.” Diles todo esto a los israelitas.» Moisés fue y llamó a los ancianos del pueblo, y les expuso todo lo que el Señor le había ordenado. Entonces los israelitas contestaron a una voz: «Haremos todo lo que el Señor ha ordenado.»

Palabra de Dios.
Demos gracias a Dios.

ANTHEM

Psalm 100 (Enter In)

Sung by the ensemble.

Charity Gayle, Joshua Sherman,
Steven Musso, Laurel Taylor

Shout joyfully to the Lord all the earth.
Come worshipping before the throne of God.
For the Lord is good and his love endures forever.

Refrain So we enter in, into his gates,
Bringing words of praise and offerings of
thanksgiving.
So we enter in to bless his name,
Lifting holy hands in honor of our king.

So heavenly to walk into your courts.
Jesus you're the one that we adore.
Your majesty, we bow before you Lord.
For the Lord, he is good and his love endures.

Omnipotent, Amazing; our God will reign forever.
Magnificent, breathtaking; our God will reign forever.
Omnipotent, Amazing; our God will reign forever.
Magnificent, breathtaking.

Refrain

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.

Romans 5:1-8

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

The Word of the Lord.
Thanks be to God.

Romanos 5:1-8

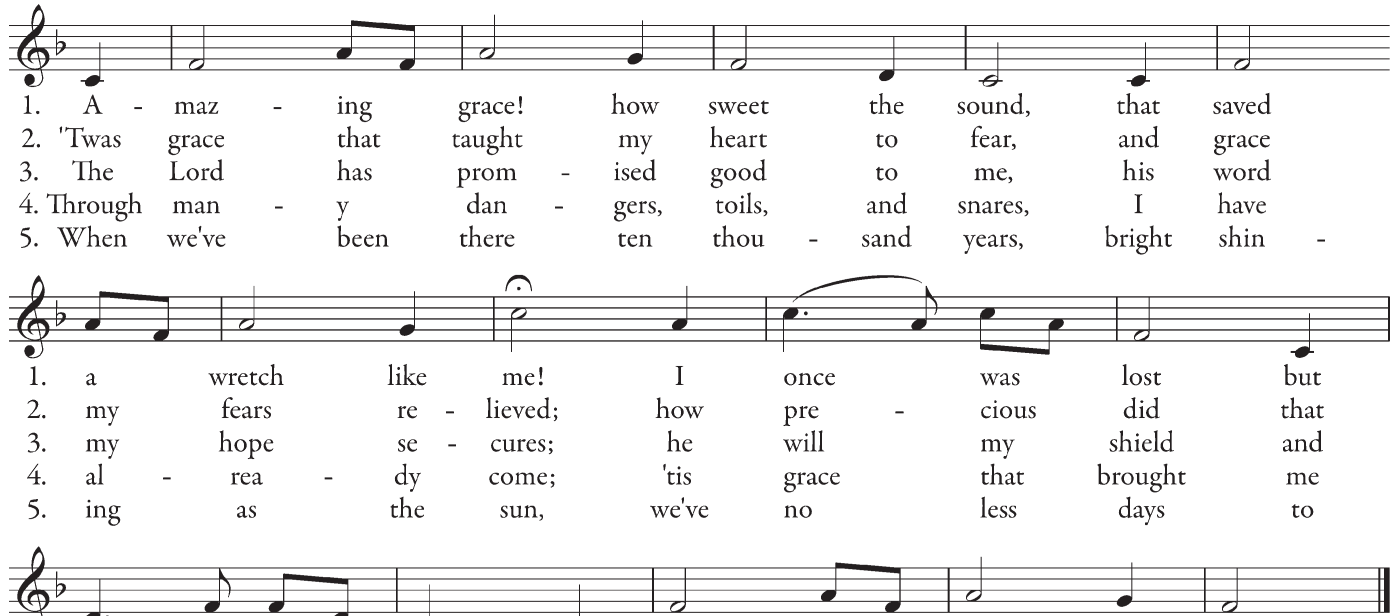
Puesto que Dios ya nos ha hecho justos gracias a la fe, tenemos paz con Dios por medio de nuestro Señor Jesucristo. Pues por Cristo hemos podido acercarnos a Dios por medio de la fe, para gozar de su favor, y estamos firmes, y nos gloriamos con la esperanza de tener parte en la gloria de Dios. Y no sólo esto, sino que también nos gloriamos de los sufrimientos; porque sabemos que el sufrimiento nos da firmeza para soportar, y esta firmeza nos permite salir aprobados, y el salir aprobados nos llena de esperanza. Y esta esperanza no nos defrauda, porque Dios ha llenado con su amor nuestro corazón por medio del Espíritu Santo que nos ha dado. Pues cuando nosotros éramos incapaces de salvarnos, Cristo, a su debido tiempo, murió por los pecadores. No es fácil que alguien se deje matar en lugar de otra persona. Ni siquiera en lugar de una persona justa; aunque quizás alguien estaría dispuesto a morir por la persona que le haya hecho un gran bien. Pero Dios prueba que nos ama, en que, cuando todavía éramos pecadores, Cristo murió por nosotros.

Palabra de Dios.
Demos gracias a Dios.

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

*Amazing Grace**Sung by all.**New Britain*

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. A - maz - ing grace! how sweet the sound, that saved
 2. 'Twas grace that taught my heart to fear, and grace
 3. The Lord has prom - ised good to me, his word
 4. Through man - y dan - gers, toils, and snares, I have
 5. When we've been there ten thou - sand years, bright shin -

1. a wretch like me! I once was lost but
 2. my fears re - lieved; how pre - cious did that
 3. my hope se - cures; he will my shield and
 4. al - rea - dy come; 'tis grace that brought me
 5. ing as the sun, we've no less days to

1. now am found, was blind but now I see.
 2. grace ap - pear the hour I first be - lieved.
 3. por - tion be as long as life en - dures.
 4. safe thus far, and grace will lead me home.
 5. sing God's praise than when we'd first be - gun.

THE HOLY GOSPEL

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

Matthew 9:35–10:23

Mateo 9:35–10:23

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

Gloria to you, Lord Christ.

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.” Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús recorría todos los pueblos y aldeas, enseñando en las sinagogas de cada lugar. Anunciaba la buena noticia del reino, y curaba toda clase de enfermedades y dolencias. Al ver a la gente, sintió compasión de ellos, porque estaban cansados y abatidos, como ovejas que no tienen pastor. Dijo entonces a sus discípulos: «Ciertamente la cosecha es mucha, pero los trabajadores son pocos. Por eso, pidan ustedes al Dueño de la cosecha que mande trabajadores a recogerla.» Jesús llamó a sus doce discípulos, y les dio autoridad para expulsar a los espíritus impuros y para curar toda clase de enfermedades y dolencias. Éstos son los nombres de

twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes."

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

los doce apóstoles: primero Simón, llamado también Pedro, y su hermano Andrés; Santiago y su hermano Juan, hijos de Zebedeo; Felipe y Bartolomé; Tomás y Mateo, el que cobraba impuestos para Roma; Santiago, hijo de Alfeo, y Tadeo; Simón el cananeo, y Judas Iscariote, que después traicionó a Jesús. Jesús envió a estos doce con las siguientes instrucciones: «No vayan a las regiones de los paganos ni entren en los pueblos de Samaria; vayan más bien a las ovejas perdidas del pueblo de Israel. Vayan y anuncien que el reino de los cielos se ha acercado. Sanen a los enfermos, resuciten a los muertos, limpien de su enfermedad a los leprosos y expulsen a los demonios. Ustedes recibieron gratis este poder; no cobren tampoco por emplearlo. No lleven oro ni plata ni cobre ni provisiones para el camino. No lleven ropa de repuesto ni sandalias ni bastón, pues el trabajador tiene derecho a su alimento. Cuando lleguen ustedes a un pueblo o aldea, busquen alguna persona de confianza y quédense en su casa hasta que se vayan de allí. Al entrar en la casa, saluden a los que viven en ella. Si la gente de la casa lo merece, su deseo de paz se cumplirá; pero si no lo merece, ustedes nada perderán. Y si no los reciben ni los quieren oír, salgan de la casa o del pueblo y sacúdanse el polvo de los pies. Les aseguro que en el día del juicio el castigo para ese pueblo será peor que para la gente de la región de Sodoma y Gomorra. ¡Miren! Yo los envío a ustedes como ovejas en medio de lobos. Sean, pues, astutos como serpientes, aunque también sencillos como palomas. Tengan cuidado, porque los entregarán a las autoridades, los golpearán en las sinagogas y hasta los presentarán ante gobernadores y reyes por causa mía; así podrán dar testimonio de mí delante de ellos y de los paganos. Pero cuando los entreguen a las autoridades, no se preocupen ustedes por lo que han de decir o cómo han de decirlo, porque cuando les llegue el momento de hablar, Dios les dará las palabras. Pues no serán ustedes quienes hablen, sino que el Espíritu de su Padre hablará por ustedes. Los hermanos entregarán a la muerte a sus hermanos, y los padres a sus hijos; y los hijos se volverán contra sus padres y los matarán. Todo el mundo los odiará a ustedes por causa mía; pero el que se mantenga firme hasta el fin, se salvará. Cuando los persigan en una ciudad, huyan a otra; pues les aseguro que el Hijo del hombre vendrá antes que ustedes hayan recorrido todas las ciudades de Israel.»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Dr. Raphael Warnock

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 del cielo y de la tierra,
de todo lo visible e invisible.

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

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

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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.
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.

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 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 también contigo.

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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/give, by scanning the code on the back cover of this leaflet, 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

Keep Me Every Day

Sung by the ensemble.

Emmett S. Dean (1876–1951);
arr. Temple of Deliverance

Lord, I want to live for thee,
Every day and every hour.
Let your Spirit be,
Lord, let it be in me,
In its saving power,
Keep my heart, and keep my hands,
Keep my soul, Lord, I pray.
Keep my tongue so I can speak your praise,
Keep me all the way.

Keep me, Lord, in the middle of the storm.
Keep me, Lord, in the middle of the fire.
Keep me, Lord, in the middle of the pain.

Take all of me, Lord.
Keep me all the way.

(Franklin L. Eiland, 1860–1909)

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

HYMN AT THE PRESENTATION

Great Is Thy Faithfulness

Sung by all.

Faithfulness



1. Great is thy faith-ful-ness, O God my Fa-ther, there is no sha-dow of turn-ing with thee;
2. Sum-mer and win-ter, and spring-time and har-vest, sun, moon and stars in their cours-es a-bove,
3. Par-don for sin and a peace that en-dur-eth, thine own dear pres-ence to cheer and to guide;



thou chang-est not, thy com-pas-sions, they fail not, as thou hast been thou for-ev-er wilt be.
join with all na-ture in man-i-fold wit-ness, to thy great faith-ful-ness, mer-cy and love.
strength for to-day and bright hope for tom-or-row, bless-ings all mine, with ten thou-sand be-side!

Refrain



Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by morn-ing new mer-cies I



see; all I have need-ed thy hand hath pro-vid-ed, great is thy faith-ful-ness, Lord un-to me!

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.

Lena McLin (b. 1928)

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 power and might,
hea - ven 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.

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 la tentación
y líbranos del mal.**

**Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

Je - sus is here right now, Je - sus is here. With this
bread and wine his peace you'll find, Christ Je - sus is here right now.

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

Total Praise

Sung by the ensemble.

Richard Smallwood (b. 1948)

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

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

Amen.

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.

HYMN AT THE CLOSING

Blessed Assurance

Sung by all.

Assurance



1. Bless - ed as - sur - ance, Je - sus is mine! O what a fore - taste of glo - ry di - vine!
2. Per - fect sub - mis - sion, per - fect de - light, vis - ions of rap - ture now burst on my sight;
3. Per - fect sub - mis - sion, all is at rest, I in my sa - vior am hap - py and blest;



Heir of sal - va - tion, pur - chase of God, born of his spi - rit, washed in his blood.
an - gels de - scend - ing, bring from a - bove ech - oes of mer - cy, whis - pers of love.
watching and wait - ing, look - ing a - bove, filled with his good - ness, lost in his love.

Refrain



This is my sto - ry, this is my song, prais - ing my sa - vior all the day long;



this is my sto - ry, this is my song, prais - ing my sa - vior all the day long.

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

Soon I Will Be Done

Calvin Taylor (b. 1948)



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

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Dr. Raphael Warnock, Senior Pastor, Ebenezer Baptist Church, Atlanta, Georgia; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Kelly Brown Douglas, Canon Theologian, 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 Vincent P. Harris, The Reverend Rebecca Myers; Musicians: The Cathedral Contemporary Ensemble, Michele Fowlin, Associate Director for Contemporary Music, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: 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; St. Mary's Chapel Altar: in thanksgiving for and in memory of Robert C. and Ruth O. Faulstich and in memory of Mary Scribner Judson; Children's Chapel Altar: in memory of Mr. and Mrs. James Polk Bennett; Bethlehem Chapel Altar: in loving memory of Margot Semler Shorb.

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All are invited to make a gift to support the Cathedral's ministry of sharing God's love as the plate is passed. Gifts may also be made online by scanning the QR code at the left, or by texting the dollar amount you wish to give to 202-856-9005.

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