

# HBCU SUNDAY

**February 11, 2024**

11:15 AM Holy Eucharist



WASHINGTON  
NATIONAL  
CATHEDRAL

# HBCU Sunday

Historically Black Colleges and Universities (HBCUs) are a source of accomplishment and great pride for the African American community as well as the entire nation. The Higher Education Act of 1965, as amended, defines an HBCU as: "...any historically black college or university that was established prior to 1964, whose principal mission was, and is, the education of black Americans, and that is accredited by a nationally recognized accrediting agency or association determined by the Secretary [of Education] to be a reliable authority as to the quality of training offered or is, according to such an agency or association, making reasonable progress toward accreditation." HBCUs offer all students, regardless of race, an opportunity to develop their skills and talents. These institutions train young people who go on to serve domestically and internationally in the professions as entrepreneurs and in the public and private sectors.

(Source: *White House Initiative on HBCUs*)

Alabama A&M University	Grambling State University	Prairie View A&M University
Alabama State University	Hampton University	Rust College
Albany State University	Harris-Stowe State University	Savannah State University
Alcorn State University	Hinds Community College at Utica	Selma University
Allen University	Hood Theological	Shaw University
American Baptist College	Howard University	Shelton State Community College
University of Arkansas at Pine Bluff	Huston-Tillotson University	Shorter College
Arkansas Baptist College	Interdenominational Theological Center	Simmons College of Kentucky
Barber-Scotia College	J. F. Drake State Technical College	South Carolina State University
Benedict College	Jackson State University	Southern University at New Orleans
Bennett College	Jarvis Christian College	Southern University at Shreveport
Bethune-Cookman University	Johnson C. Smith University	Southern University and A&M College
Birmingham-Easonian Baptist Bible College	Johnson C. Smith Theological Seminary	Southwestern Christian College
Bishop State Community College	Kentucky State University	Spelman College
Bluefield State College	Knoxville College	St. Augustine's University
Bowie State University	Lane College	St. Philip's College
Carver College	Langston University	Stillman College
Central State University	Lawson State Community College	Talladega College
Charles Drew University of Medicine and Science	LeMoyne-Owen College	Tennessee State University
Cheyney University of Pennsylvania	Lincoln University	Texas College
Claffin University	Lincoln University of Missouri	Texas Southern University
Clark Atlanta University	Livingstone College	Tougaloo College
Clinton College	University of Maryland Eastern Shore	H. Councill Trenholm State Community College
Coahoma Community College	Meharry Medical College	Tuskegee University
Coppin State University	Miles College	University of the Virgin Islands
Delaware State University	Miles School of Law	Virginia State University
Denmark Technical College	Mississippi Valley State University	Virginia Union University
Dillard University	Morehouse College	Virginia University of Lynchburg
University of the District of Columbia	Morehouse School of Medicine	Voorhees College
Edward Waters College	Morgan State University	West Virginia State University
Elizabeth City State University	Morris Brown College	Wilberforce University
Fayetteville State University	Morris College	Wiley College
Fisk University	Norfolk State University	Winston-Salem State University
Florida A&M University	North Carolina A&T State University	Xavier University of Louisiana
Florida Memorial University	North Carolina Central University	
Fort Valley State University	Oakwood University	
Gadsden State Community College (Valley Street campus)	Paine College	
	Paul Quinn College	
	Payne Theological	
	Philander Smith College	



# THE HOLY EUCHARIST

The Last Sunday after the Epiphany *and* HBCU Sunday

February 11, 2024 • 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

*Fairest Lord Jesus*

*St. Elizabeth*; arr. James B. Slater (1927–2009)

## PRELUDE

*Siyahamba*

Andries van Tonder (1882–1955); arr. Anders Nyberg (b. 1955)

*Lord, You Are Good*

Todd O'Neal Galberth (b. 1981)

*Even Me*

William B. Bradbury (1816–1868); arr. Michael Reid

## THE ENTRANCE RITE

### INTROIT

*That's How Good God Is*

Phillip McIntyre (1951–1991)

Pray to him in deep despair,  
He will hear the faintest prayer.  
That's how good God is.

Young and old, the meek, the bold,  
Come in from life's bitter cold.  
For He is your friend.

Come to him on bended knee,  
He will hear your simplest plea,  
That's how good God is.

He awaits with open arms,  
He will shelter you from harm.  
That's how good God is.

When friends on earth deceive you,  
And you feel you're all alone,  
Don't hesitate to call on God,  
He's waiting on His throne.

He sends the Holy Spirit to direct and be our guide,  
To walk beside us always,  
Daily there to be our guide.

He will comfort you.  
He will see you through.  
That's how good God is.

He knows all our pain,  
He'll our hope sustain,  
That's how good God is.



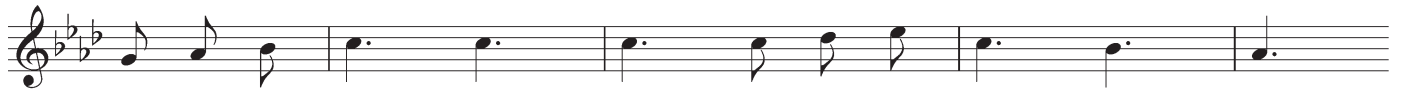
HYMN OF PRAISE

*Lift Every Voice and Sing*

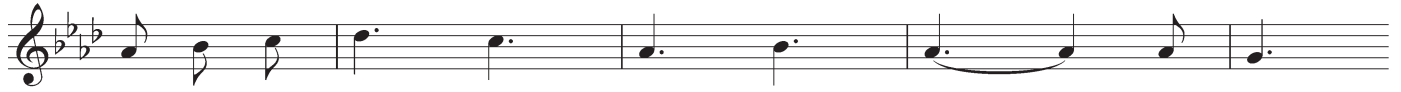
*Sung by all.*

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 LAST 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.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE COLLECT FOR ABSALOM JONES

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

*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.*

2 Kings 2:1-12

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, “Stay here; for the Lord has sent me as far as Bethel.” But Elisha said, “As the Lord lives, and as you yourself live, I will not leave you.” So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, “Do you know that today the Lord will take your master away from you?” And he said, “Yes, I know; keep silent.” Elijah said to him, “Elisha, stay here; for the Lord has sent me to Jericho.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, “Do you know that today the Lord will take your master away from you?” And he answered, “Yes, I know; be silent.” Then Elijah said to him, “Stay here; for the Lord has sent me to the Jordan.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing

2 Reyes 2:1-12

Cuando llegó el momento en que el Señor iba a llevarse a Elías al cielo en un torbellino, Elías y Eliseo salieron de Guilgal. Y Elías le dijo a Eliseo: «Quédate aquí, porque el Señor me ha enviado a Betel.» Pero Eliseo le contestó: «Juro por el Señor, y por ti mismo, que no voy a dejarte solo.» Entonces fueron juntos hasta Betel. Pero los profetas que vivían en Betel salieron al encuentro de Eliseo y le dijeron: «¿Sabes que el Señor va a quitarte hoy a tu maestro?» «Sí, ya lo sé» contestó Eliseo, «pero ustedes no digan nada.» Después Elías le dijo a Eliseo: «Quédate aquí, porque el Señor me ha enviado a Jericó.» Pero Eliseo le contestó: «Juro por el Señor, y por ti mismo, que no voy a dejarte solo.» Entonces fueron juntos hasta Jericó. Pero los profetas que vivían en Jericó salieron al encuentro de Eliseo y le dijeron: «¿Sabes que el Señor va a quitarte hoy a tu maestro?» «Sí, ya lo sé» respondió Eliseo, «pero ustedes no digan nada.» Luego le dijo Elías: «Quédate aquí, porque el Señor me ha enviado al Jordán.» Pero Eliseo le contestó: «Te juro por el Señor, y por ti mismo, que no voy a dejarte solo.» Entonces fueron los dos. Pero cincuenta profetas llegaron y se detuvieron

by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

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

a cierta distancia, frente a ellos; Elías y Eliseo, por su parte, se detuvieron a la orilla del río Jordán. Entonces Elías tomó su capa, la enrolló y golpeó el agua, y el agua se hizo a uno y otro lado, y los dos cruzaron el río como por terreno seco. En cuanto cruzaron, dijo Elías a Eliseo: «Dime qué quieres que haga por ti antes que sea yo separado de tu lado.» Eliseo respondió: «Quiero recibir una doble porción de tu espíritu.» «No es poco lo que pides» dijo Elías. «Pero si logras verme cuando sea yo separado de ti, te será concedido. De lo contrario, no se te concederá.» Y mientras ellos iban caminando y hablando, de pronto apareció un carro de fuego, con caballos también de fuego, que los separó, y Elías subió al cielo en un torbellino. Al ver esto, Eliseo gritó: «¡Padre mío, padre mío, que has sido para Israel como un poderoso ejército!» Después de esto no volvió a ver a Elías. Entonces Eliseo tomó su ropa y la rasgó en dos.

Palabra de Dios.  
**Demos gracias a Dios.**

#### ANTHEM

*Psalm 50*

*Sung by the ensemble.*

Koiné

The Mighty One, God, the Lord, speaks  
and summons all the earth from the rising of the sun to the place where it sets.  
From Zion, perfect in beauty,  
God shines forth.  
Our God comes and will not be silent;  
a fire devours before him,  
and around him a tempest rages.  
He summons the heavens above, and all the earth,  
that he may judge his people:  
"Gather to me my consecrated ones,  
who made a covenant with me by sacrifice."  
And the heavens proclaim his righteousness,  
for God himself is judge. Selah.

*(Psalm 50:1-6, English Standard Version, alt.)*

## 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.*

2 Corinthians 4:3-6

If our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Word of the Lord.  
Thanks be to God.

2 Corintios 4:3-6

Si el evangelio que anunciamos está como cubierto por un velo, lo está solamente para los que se pierden. Pues como ellos no creen, el dios de este mundo los ha hecho ciegos de entendimiento, para que no vean la brillante luz del evangelio del Cristo glorioso, imagen viva de Dios. No nos predicamos a nosotros mismos, sino a Jesucristo como Señor; nosotros nos declaramos simplemente servidores de ustedes por amor a Jesús. Porque el mismo Dios que mandó que la luz brotara de la oscuridad, es el que ha hecho brotar su luz en nuestro corazón, para que podamos iluminar a otros, dándoles a conocer la gloria de Dios que brilla en la cara de Jesucristo.

Palabra de Dios.  
Demos gracias a Dios.

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

## HYMN AT THE SEQUENCE

*I Love to Tell the Story*

*Sung by all.*

*Hankey*

*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 to tell the sto - ry of un - seen things a - bove,  
2. I love to tell the sto - ry, for those who know it best  
of Je - sus and his glo - ry, of Je - sus and his love.  
seem hun - ger - ing and thirst - ing to hear it, like the rest.  
I love to tell the sto - ry, be - cause I know it's true;  
And when, in scenes of glo - ry, I sing the new, new song,  
it sat - is - fies my long - ings as noth - ing else would do.  
'twill be the old, old sto - ry that I have loved so long.  
I love to tell the sto - ry; 'twill be my theme in glo - ry.  
To tell the old, old sto - ry of Je - sus and his love.

## 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.*

Mark 9:2-9

Marcos 9:2-9

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

**Glory to you, Lord Christ.**

Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE SERMON

*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.*

Santo evangelio de nuestro Señor Jesucristo según Marcos.

**Gloria a ti, Cristo Señor.**

Seis días después, Jesús se fue a un cerro alto llevándose solamente a Pedro, a Santiago y a Juan. Allí, delante de ellos, cambió la apariencia de Jesús. Su ropa se volvió brillante y más blanca de lo que nadie podría dejarla por mucho que la lavara. Y vieron a Elías y a Moisés, que estaban conversando con Jesús. Pedro le dijo a Jesús: «Maestro, ¡qué bien que estemos aquí! Vamos a hacer tres chozas: una para ti, otra para Moisés y otra para Elías.» Es que los discípulos estaban asustados, y Pedro no sabía qué decir. En esto, apareció una nube y se posó sobre ellos. Y de la nube salió una voz, que dijo: «Éste es mi Hijo amado: escúchenlo.» Al momento, cuando miraron alrededor, ya no vieron a nadie con ellos, sino a Jesús solo. Mientras bajaban del cerro, Jesús les encargó que no contaran a nadie lo que habían visto, hasta que el Hijo del hombre hubiera resucitado.

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Dr. Kenyatta R. Gilbert

## 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,*

Merciful God,  
Hear our prayer.

Dios misericordioso,  
Escucha nuestra oración.

*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.*

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, by scanning the QR code on the back of this leaflet, or online at [cathedral.org/give](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

ANTHEMS AT THE OFFERTORY

*Keep Your Eyes on the Prize*      *Sung by the Winston-Salem State University Choir.*

Traditional folk song

Paul and Silas bound in jail,  
Had no money for to go their bail.  
Keep your eyes on the prize, hold on, hold on.

Paul and Silas began to shout,  
The jail doors opened and they walked right out!  
Keep your eyes on the prize, hold on, hold on.

*Refrain*      Hold On! Hold On!  
Keep your eyes on the prize and hold on! Hold on!

I got my hand on the gospel plow,  
I wouldn't take nothing for my journey now.  
Keep your eyes on the prize, hold on, hold on.  
The only "thang" that we did wrong,  
Was stayed in the wilderness one day too long.  
Keep your eyes on the prize, hold on, hold on.

The only "thang" we did right, was the day we began to fight.  
Keep your eyes on the prize, hold on, hold on.  
We met jail and violence too, but God's love will see us through.  
Keep your eyes on the prize, hold on, hold on.

*Refrain*

*Rockin' Jerusalem*      *Sung by the Winston-Salem State University Choir.*

Negro spiritual;  
arr. Stacey V. Gibbs (b. 1962)

Mary, Mary, oh, Mary, Martha, oh,  
Mary, Mary, won' you ring-a dem, ring-a dem bells.

Don' you hear 'em ringin'?  
Oh, Mary, oh, Martha, oh,  
Mary, ring dem, ring-a dem bells.

Oh, Mary, oh, Martha, ring-a dem bells, jus'a ring-a dem bells.  
I hear archangels a-rockin' Jerusalem,  
I hear archangels a-ringin' dem bells.  
I hear archangels a-rockin' Jerusalem,  
A-ring-a dem bells, jus'a ring-a dem bells.

I'm singin' church gettin' higher,  
Yes, church gettin' higher!  
I said, a-church gettin' higher!  
Oh, Lord, a-church gettin' higher,  
won't you ring-a dem bells?

New Jerusalem, new Jerusalem,  
New Jerusalem. I said, a new Jerusalem.  
Oh, Lordy, new Jerusalem, a ringin', ring a-dem bells.

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

*Fairest Lord Jesus**Sung by all.**St. Elizabeth*

1. Fair - est Lord Je - sus, Ru - ler of all na - ture, O thou of God and man the Son;  
 2. Fair are the mea - dows, fair - er still the wood - lands, robed in the bloom - ing garb of spring;  
 3. Fair is the sun - shine, fair - er still the moon - light, and all the twink - ling, star - ry host:

thee will I cher - ish, thee will I hon - or, thou, my soul's glo - ry, joy, and crown.  
 Je - sus is fair - er, Je - sus is pur - er, who makes the woe - ful heart to sing.  
 Je - sus shines bright - er, Je - sus shines pur - er, than all the an - gels heaven can boast.

**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 the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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.**Michele Fowlin*

*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,  
 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.

*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 children, that with beloved Absalom, 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. You may 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. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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

*Take It to the Lord in Prayer*      *Sung by the Winston-Salem State University Choir.*      Nolan Williams, Jr. (b. 1969)

What a friend we have in Jesus!  
All our sins and griefs to bear!  
What a privilege it is to carry,  
Everything to God in prayer.  
Have we trials and temptations?  
Is there trouble anywhere?  
Our precious Savior, He is still our refuge.  
Take it to the Lord in prayer.  
Some things we have not,  
Because we ask not,  
When we have a friend who's there.  
When we're weak and heavy laden,  
Cumbered with a load of care,  
We should never be discouraged,  
When we take it to the Lord in prayer.  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear!

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

Dios eterno, Padre celestial:  
En tu gracia nos has aceptado como miembros vivos  
de tu Hijo nuestro Salvador Jesucristo,  
y nos has alimentado con comida espiritual  
en el sacramento de su cuerpo y de su sangre.  
Envíanos ahora en paz al mundo  
y danos fortaleza y valentía  
para amarte y servirte  
con alegría y de todo corazón;  
por Cristo nuestro Señor. Amén.

## THE BLESSING

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

*O Wondrous Type*

*Sung by all.*

*Wareham*



1. O won - drous type! O vi - sion fair of glo - ry that the Church may share,
2. With Mo - ses and E - li - jah nigh the in - car - nate Lord holds con - verse high;
3. With shin - ing face and bright ar - ray, Christ deigns to man - i - fest to - day
4. And faith - ful hearts are raised on high by this great vi - sion's mys - ter - y;
5. O Fa - ther, with the e - ter - nal Son, and Ho - ly Spi - rit, ev - er One,



1. which Christ up - on the moun - tain shows, where bright - er than the sun he glows!
2. and from the cloud, the Ho - ly One bears re - cord to the on - ly Son.
3. what glo - ry shall be theirs a - bove who joy in God with per - fect love.
4. for which in joy - ful strains we raise the voice of prayer, the hymn of praise.
5. vouch - safe to bring us by thy grace to see thy glo - ry face to face.

**THE DISMISSAL**

Let us go forth to love and serve the Lord.  
**Thanks be to God.**

Salgamos a amar y servir al Señor.  
**Demos gracias a Dios.**

**POSTLUDE**

*Lift Every Voice and Sing*

J. R. Johnson; arr. Roland Carter (b. 1942)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today  
 at the National-International Coffee Hour at 1:30 pm EST.*

*The link to register: [t.ly/1kHQ](https://t.ly/1kHQ)*

## ORGAN RENOVATION PROJECT

From January through March, the Cathedral will be under active construction as part of the Organ Renovation Project. The High Altar, Great Choir, and St. John's Chapel will be closed and inaccessible due to scaffolding installed during this period. The Cathedral remains open for Sunday Eucharist, weekday services, and programming throughout the project. Please check [www.cathedral.org](http://www.cathedral.org) for the most up-to-date information about service and program locations. Learn more about the Organ Renovation at [www.cathedral.org/organ](http://www.cathedral.org/organ).

**FLOWERS** The flowers are given to the glory of God, and in memory of Nancy Mission Cooper; in memory of Arthur Brammer; in thanksgiving for the Altar Guild of Christ Church, Greenwich, Connecticut; and in honored memory of Frederick Weyerhaeuser.

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# Service Participants

## PRESIDER

The Reverend Canon Rosemarie Logan Duncan  
*Canon for Worship*

## PREACHER

The Reverend Dr. Kenyatta R. Gilbert  
*Dean and Professor of Homiletics, Howard University School of Divinity*

## GOPELLERS

The Very Reverend Randolph Marshall Hollerith  
*Dean*

The Reverend Yoimel González Hernández  
*Dean, Latino Deacons School, Episcopal Diocese of Washington*

## ASSISTING CLERGY

The Reverend Canon Jan Naylor Cope  
*Provost*

The Reverend Patrick L. Keyser  
*Associate Priest for Worship*

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Spencer W. Brown  
*Priest Associate*

The Reverend Canon Leonard L. Hamlin, Sr.  
*Canon Missioner and Minister of Equity and Inclusion*

The Reverend Martha D. Johns

## READERS

Eric N. Fields  
*Basileus, Gamma Pi Chapter, Omega Psi Phi Fraternity, Inc.*

Dr. Dietra Trent  
*Executive Director, White House Initiative on HBCUs*

## MUSICIANS

Winston-Salem State University Choir  
Dr. D'Walla Simmons-Burke, *Director*

The Boys Cathedral Choir

The Cathedral Contemporary Ensemble

Canon Michael McCarthy  
*Canon for Music and Director of Institutional Planning*

Thomas M. Sheehan  
*Organist & Associate Director of Music*

Julie DeBoer  
*Chorister Program Director & Associate Director of Music*

Michele Fowlin  
*Associate Director of Music for Contemporary Worship*

Dr. Edward M. Nassor  
*Carillonneur*

*Thank you for joining us in worship. Please know that your participation with us today has been a blessing.*

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. • By scanning the QR code at the left. • Online at [cathedral.org/give](https://cathedral.org/give).

By texting the dollar amount you wish to give to 202-856-9005.

*Thank you for your generosity.*

## ASH WEDNESDAY AT WASHINGTON NATIONAL CATHEDRAL

February 14

### Holy Eucharist with Imposition of Ashes

- NOON ET (contemporary music, in-person & online)
- 7:00 PM ET (traditional music, in-person & online)

### Rite of Reconciliation

In-person

10:00–11:30 AM ET & 4:00–6:30 PM ET

Online via Zoom

10:15–11:15 AM ET & 4:00–6:00 PM ET

*Register at [cathedral.org/lent](https://cathedral.org/lent) for Zoom; registration not required for in-person reconciliation.*

For more details, visit: [cathedral.org/lent](https://cathedral.org/lent)

