



HOLY EUCHARIST

HBCU

Welcome

Sunday

February 16, 2025

11:15am



WASHINGTON
NATIONAL
CATHEDRAL

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



THE HOLY EUCHARIST

The Sixth Sunday after the Epiphany *and* HBCU Welcome Sunday

February 16, 2025 • 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

Hymn to Freedom

Oscar Peterson (1925–2007); arr. Abby Pan (b. 2000)

PRELUDE

Prelude in E minor

Mark Fax (1911–1974)

Lord, I'll Go

Sung by the North Carolina Central University Choir.

Negro spiritual;
arr. Jacqueline Hairston (b. 1932)

THE ENTRANCE RITE

INTROIT

Precious Lord

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

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 home.

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 home.

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

HYMN AT THE PROCESSION • 544

Jesus Shall Reign Where'er the Sun

Sung by all.

Duke Street

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



1. Je - sus shall reign where - e'er the sun doth his suc - ces - sive jour - neys run;
 2. To him shall end - less prayer be made, and prais - es throng to crown his head;
 3. Peo - ple and realms of ev - ery tongue dwell on his love with sweet - est song;
 4. Bless - ings a - bound where - e'er he reigns: the pris - on - ers leap to lose their chains,
 5. Let ev - ery crea - ture rise and bring pe - cu - liar hon - ors to our King;



1. his king - dom stretch from shore to shore, till moons shall wax and wane no more.
 2. his Name like sweet per - fume shall rise with ev - ery morn - ing sac - ri - fice.
 3. and in - fant voic - es shall pro - claim their ear - ly bless - ings on his Name.
 4. the wea - ry find e - ter - nal rest, and all who suf - fer want are blest.
 5. an - gels de - scend with songs a - gain, and earth re - peat the loud a - men.

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.

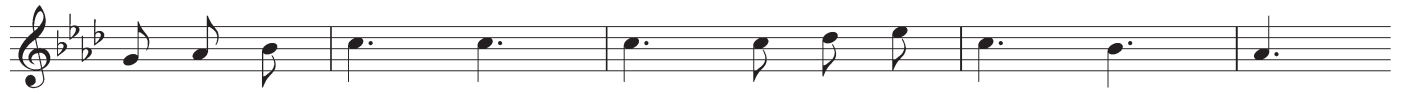
HYMN OF PRAISE

Lift Every Voice and Sing

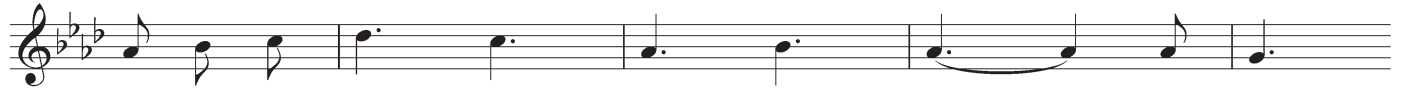
Sung by all.

J. 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 SIXTH 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, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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.

Jeremiah 17:5-10

Jeremías 17:5-10

Thus says the Lord:

“Cursed are those who trust in mere mortals
and make mere flesh their strength,
whose hearts turn away from the Lord.

They shall be like a shrub in the desert,
and shall not see when relief comes.

They shall live in the parched places of the wilderness,
in an uninhabited salt land.

Blessed are those who trust in the Lord,
whose trust is the Lord.

They shall be like a tree planted by water,
sending out its roots by the stream.

It shall not fear when heat comes,
and its leaves shall stay green;

in the year of drought it is not anxious,
and it does not cease to bear fruit.

The heart is devious above all else;
it is perverse—

who can understand it?

I the Lord test the mind

and search the heart,

to give to all according to their ways,
according to the fruit of their doings.”

The Word of the Lord.

Thanks be to God.

El Señor dice:

«Maldito aquel que aparta de mí su corazón,
que pone su confianza en los hombres
y en ellos busca apoyo.

Será como la zarza del desierto,
que nunca recibe cuidados:

que crece entre las piedras,
en tierras de sal, donde nadie vive.

Pero bendito el hombre que confía en mí,
que pone en mí su esperanza.

Será como un árbol plantado a la orilla de un río,
que extiende sus raíces hacia la corriente

y no teme cuando llegan los calores,
pues su follaje está siempre frondoso.

En tiempo de sequía no se inquieta,
y nunca deja de dar fruto.

Nada hay tan engañoso y perverso
como el corazón humano.

¿Quién es capaz de comprenderlo?

Yo, el Señor, que investigo el corazón
y conozco a fondo los sentimientos;

que doy a cada cual lo que se merece,
de acuerdo con sus acciones.»

Palabra de Dios.

Demos gracias a Dios.

ANTHEM

Lord, from Sorrows Deep I Call

Sung by the choir and ensemble.

Matt Boswell, Matt Papa (b. 1983);
arr. Phillip Keveren (b. 1961)

Lord, from sorrows deep I call,
When my hope is shaken.
Torn and ruined from the fall,
Hear my desperation.
For so long I've pled and prayed,
God come to my rescue.
Even so the thorn remains,
Still my heart will praise You.

Storms within my troubled soul,
Questions without answers,
On my faith these billows roll,
God, be now my shelter.
Why are you cast down my soul?
Hope in Him who saves you.
When the fires have all grown cold,
Cause this heart to praise You.

Should my life be torn from me?
Every worldly pleasure,
When all I possess is grief,
God be then my treasure.
Be my vision in the night,
Be my hope and refuge,
'Til my faith is turned to sight,
Lord, my heart will praise You.

And oh, my soul put your hope in God.
My help, my rock, I will praise Him.
Sing, oh, sing through the raging storm,
You're still my God, my salvation.

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 15:12-20

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died.

The Word of the Lord.
Thanks be to God.

1 Corintios 15:12-20

Si nuestro mensaje es que Cristo resucitó, ¿por qué dicen algunos de ustedes que los muertos no resucitan? Porque si los muertos no resucitan, entonces tampoco Cristo resucitó; y si Cristo no resucitó, el mensaje que predicamos no vale para nada, ni tampoco vale para nada la fe que ustedes tienen. Si esto fuera así, nosotros resultaríamos ser testigos falsos de Dios, puesto que estaríamos afirmando en contra de Dios que él resucitó a Cristo, cuando en realidad no lo habría resucitado si fuera verdad que los muertos no resucitan. Porque si los muertos no resucitan, entonces tampoco Cristo resucitó; y si Cristo no resucitó, la fe de ustedes no vale para nada: todavía siguen en sus pecados. En este caso, también están perdidos los que murieron creyendo en Cristo. Si nuestra esperanza en Cristo solamente vale para esta vida, somos los más desdichados de todos. Pero lo cierto es que Cristo ha resucitado. Él es el primer fruto de la cosecha: ha sido el primero en resucitar.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Lead Me, Guide Me

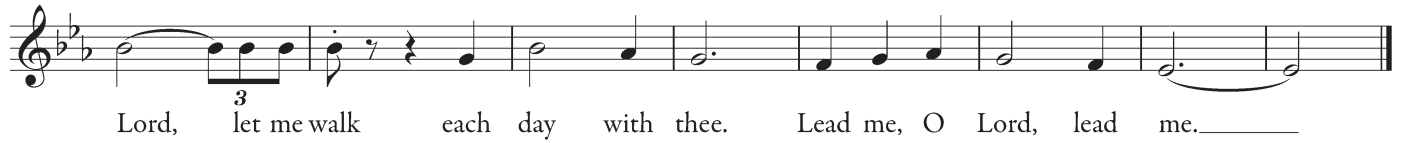
Sung by all.

Doris M. Akers (1923–1995)

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.”



Lead me, guide me, a - long the way, for if you lead me, I can-not stray.



Lord, let me walk each day with thee. Lead me, O Lord, lead me._____



1. I am weak and I need thy strength and power to help me o - ver my weak - est hour;
2. Help me tread in the paths of right - eous - ness, be my aid when Sa - tan and sin op - press;
3. I am lost if you take your hand from me, I am blind with - out thy light to see;



help me through the dark-ness thy face to see, Lead me, oh Lord, lead me._____

I am put - ting all my trust in thee. Lead me, oh Lord, lead me._____

Lord, just al - ways let me thy ser - vant be. Lead me, oh Lord, lead 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.

Luke 6:17-26

Lucas 6:17-26

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

Glory to you, Lord Christ.

Jesus came down with the twelve apostles, and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them. Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Jesús bajó del cerro con ellos y se detuvo en un llano. Se habían juntado allí muchos de sus seguidores y mucha gente de toda la región de Judea, de Jerusalén y de la costa de Tiro y Sidón. Habían llegado para oír a Jesús y para que los curara de sus enfermedades. Los que sufrían a causa de espíritus impuros, también quedaban sanos. Así que toda la gente quería tocar a Jesús, porque los sanaba a todos con el poder que de él salía. Jesús miró a sus discípulos, y les dijo: «Dichosos ustedes los pobres, pues de ustedes es el reino de Dios. Dichosos ustedes los que ahora tienen hambre, pues quedarán satisfechos. Dichosos ustedes los que ahora lloran, pues después reirán. Dichosos ustedes cuando la gente los odie, cuando los expulsen, cuando los insulten y cuando desprecien su nombre como cosa mala, por causa del Hijo del hombre. Alégrese mucho, lléñense de gozo en ese día, porque ustedes recibirán un gran premio en el cielo; pues también así maltrataron los antepasados de esa gente a los profetas. Pero ¡ay de ustedes los ricos, pues ya han tenido su alegría! ¡Ay de ustedes los que ahora están satisfechos, pues tendrán hambre! ¡Ay de ustedes los que ahora ríen, pues van a llorar de tristeza! ¡Ay de ustedes cuando todo el mundo los alabe, pues así hacían los antepasados de esa gente con los falsos profetas!»

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,

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.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. 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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

City Called Heaven

Sung by the North Carolina Central University Choir.

Negro spiritual;
arr. Josephine Poelinitz (b. 1942)

I am a pilgrim, a pilgrim of sorrow.
I'm left in this wide world, this wide world alone.
Ain't got no hope, got no hope for tomorrow.
Trying to make it, make heaven my home.
Sometimes I'm tossed and I'm driven, Lord.
Sometimes I just don't know which way to turn.
Oh, I heard of a city, of a city called heaven.
I'm trying to make it, make heaven my home.

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

PRESENTATION HYMN • 635

If Thou but Trust in God

Sung by all.

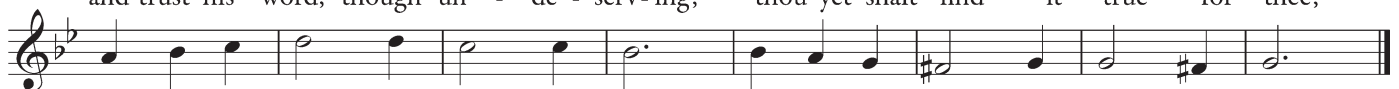
Wer nur den lieben Gott



1. If thou but trust in God to guide thee, and hope in him through all thy ways,
2. Sing, pray, and keep his ways un - swerv - ing; so do thine own part faith - ful - ly,



he'll give thee strength what - e'er be - tide thee, and bear thee through the e - vil days.
and trust his word, though un - de - serv - ing; thou yet shalt find it true for thee;



Who trusts in God's un - chang - ing love builds on a rock that nought can move.
God nev - er yet for - sook in need the soul that trust - ed him in - deed.

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 the Apostles Peter and Paul, our patrons, 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

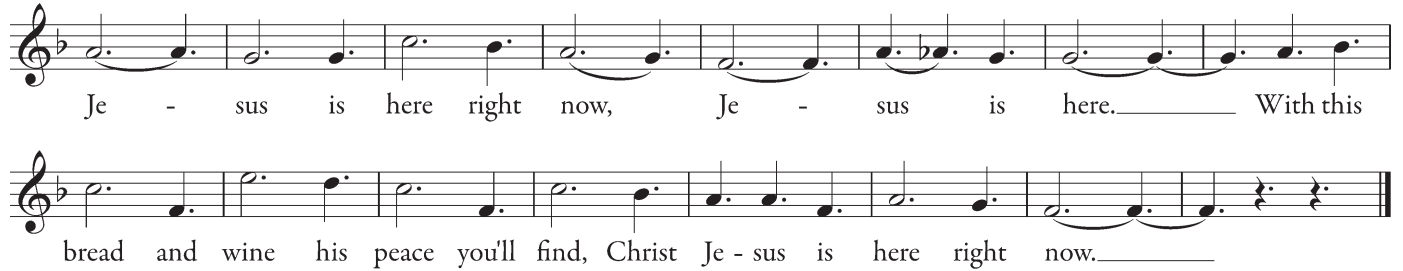
The presider breaks the bread in silence.

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

The people are seated.

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

Battle Hymn of the Republic *Sung by the North Carolina Central University Choir.* William Steffe (1830–1890);
arr. Peter J. Wilhousky (1902–1978)

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword;
His truth is marching on.

Refrain Glory! Glory! Hallelujah!
His truth is marching on!

I have seen him in the watch-fires of a hundred circling camps;
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps,
His day is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us live to make men free,
While God is marching on.

Refrain
Amen!

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.

HYMN AT THE CLOSING • 493

O for a Thousand Tongues to Sing

Sung by all.

Azmon



1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2. My gra - cious Mas - ter and my God, as - sist me to pro - claim
3. Je - sus! the Name that charms our fears and bids our sor - rows cease;
4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5. Hear him, ye deaf: ye voice - less ones, your loos - ened tongues em - ploy;



1. the glo - ries of my God and King, the triumphs of his grace!
2. and spread through all the earth a - broad the hon - ors of thy Name.
3. 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4. the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
5. ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6. Glory to God and praise and love
be now and ever giv en
by saints below and saints above,
the Church in earth and heav en.

THE DISMISSAL

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

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

POSTLUDE

This Little Light of Mine *Sung by the North Carolina Central University Choir.* Anonymous American melody;
arr. Roland M. 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



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

GOSPELLER

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

DEACON OF THE WORD, SPANISH

The Reverend Rosa L. Briones
Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland

ASSISTING CLERGY

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Canon Preston B. Hannibal
Canon, Episcopal Diocese of Washington (Hon.)

The Reverend Patrick L. Keyser
Associate Priest for Worship

The Reverend Spencer W. Brown
Priest Associate

The Reverend Vincent Powell Harris



SERVICE PARTICIPANTS

MUSICIANS

The North Carolina Central University Choir
Roberta A. Laws, *University Choir Director*
North Carolina Central University, Durham, North Carolina

The Cathedral Choir

The Cathedral Contemporary Ensemble

Thomas M. Sheehan
Organist and Interim Director of Music

Michele Fowlin
Associate Director of Music for Contemporary Worship

Ariana Corbin
Organ Scholar

Dr. Edward M. Nassor
Carillonneur

READERS

Chief Bentil
Bowie State University, Bowie, Maryland

The Honorable Kimberly A. Bassett
Secretary of the District of Columbia

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://www.cathedral.org/give).

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Paul H. Kea; Children's Chapel: in memory of Virginia McVey Morris; Bethlehem Chapel Altar: in honor of the anniversary of Sarah Farmer Wall and John Edgar Wall, Jr.

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