

THE HOLY EUCHARIST

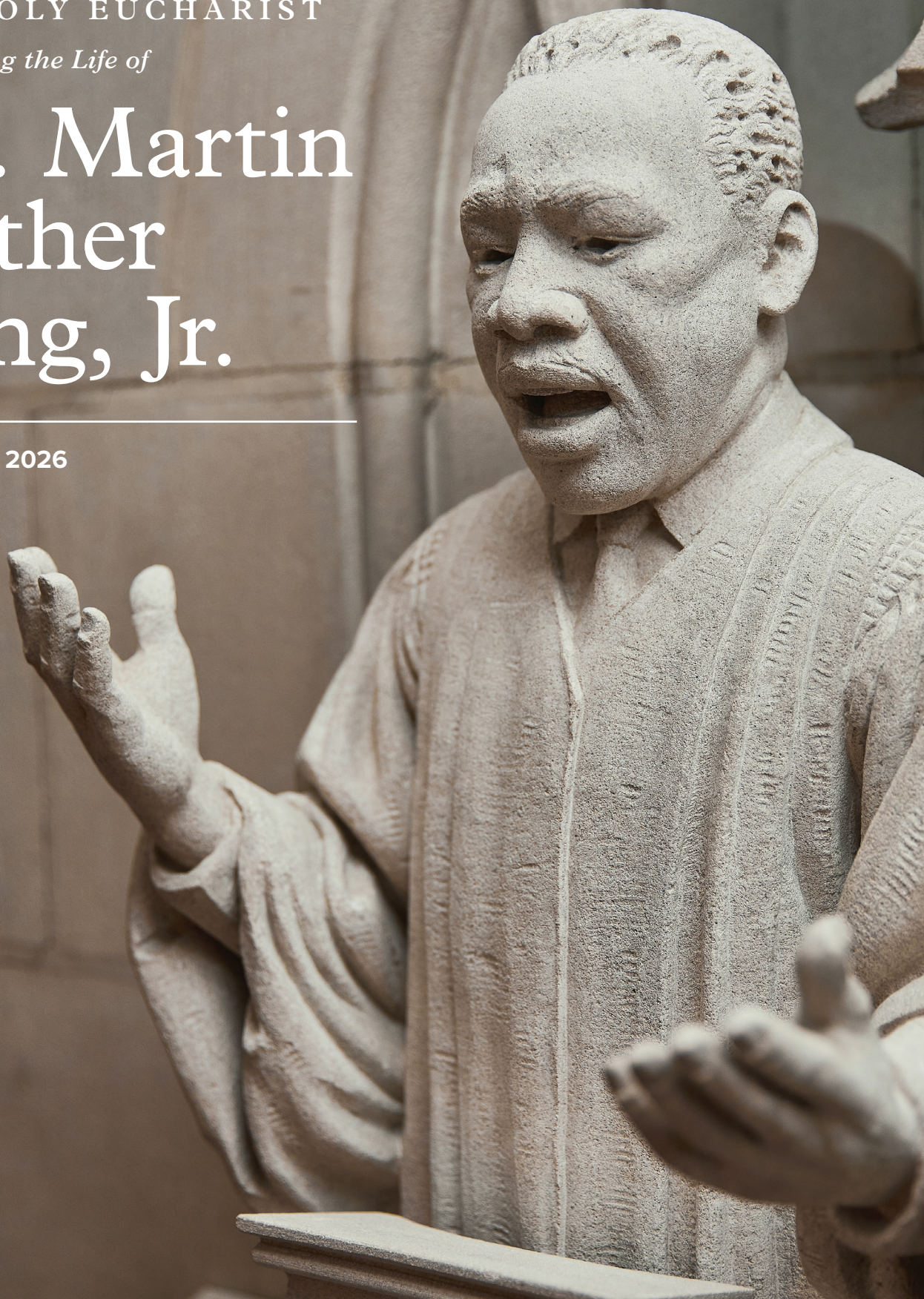
*Celebrating the Life of*

# Dr. Martin Luther King, Jr.

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January 18, 2026

11:15 AM



WASHINGTON NATIONAL CATHEDRAL

## REVEREND DR. MARTIN LUTHER KING, JR.

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

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

In 1954, King became pastor of a church in Montgomery, Alabama. There, Black indignation at inhumane treatment on segregated buses culminated in December 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites.

King founded the Southern Christian Leadership Conference to spearhead non-violent mass demonstrations against racism. Many confrontations followed, most notably in Birmingham and Selma, Alabama, and in Chicago. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965, and 1968. King then turned his attention to economic empowerment of the poor and to opposition to the Vietnam War, contending that racism, poverty, and militarism were interrelated. He was awarded the Nobel Peace Prize in 1964 for his commitment to non-violent social change.

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

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

—*Lesser Feasts and Fasts 2024*



# THE HOLY EUCHARIST

The Second Sunday after the Epiphany *and* Martin Luther King, Jr., Observed

January 18, 2026 • 11:15 AM

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

*The people's responses are in bold.*

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

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

## CARILLON PRELUDE

*Lift Every Voice and Sing*

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

## PRELUDE

*Hour of Peace*

Florence Price (1887–1953)

*The Lord Is My Light*

Lillian Bouknight (1917–2012)

## THE ENTRANCE RITE

### INTROIT

*Hail Gladdening Light*

Charles Wood (1866–1926)

Hail, gladdening Light, of His pure glory poured  
Who is th'immortal Father, heavenly, blest,  
Holiest of Holies—Jesus Christ our Lord!

Now we are come to the Sun's hour of rest;  
The lights of evening round us shine;  
We hymn the Father, Son, and Holy Spirit divine!

Worthiest art thou at all times to be sung  
With undefiled tongue,  
Son of our God, giver of life, alone:  
Therefore in all the world thy glories, Lord, they own. Amen.

*(ca. 4th cent. Greek, Phos hilaron; tr. John Keble, 1792–1866)*

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

HYMN AT THE PROCESSION • 7

*Christ, Whose Glory Fills the Skies*

*Sung by all.*

*Ratisbon*

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



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



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

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

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

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

**Dios 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.

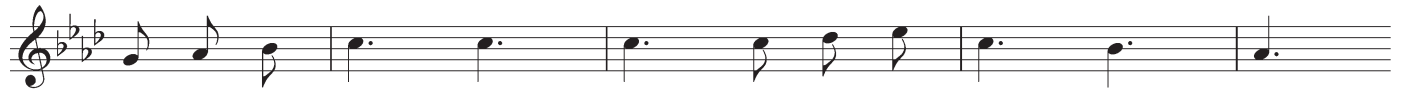
HYMN OF PRAISE

*Lift Every Voice and Sing*

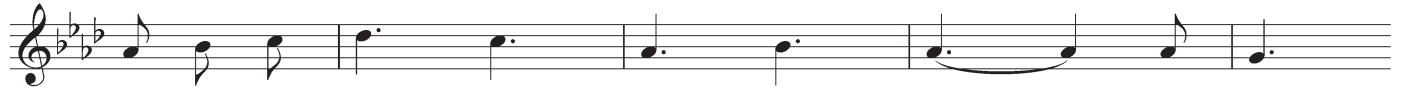
*Sung by all.*

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 SECOND SUNDAY AFTER THE EPIPHANY

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

The Lord be with you.

**And also with you.**

Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ’s glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

## THE COLLECT FOR MARTIN LUTHER KING, JR.

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The people are seated.*

## THE WORD OF GOD

### THE FIRST LESSON

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

Isaiah 49:1-7

Listen to me, O coastlands, pay attention, you peoples from far away! The Lord called me before I was born, while I was in my mother’s womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, “You are my servant, Israel, in whom I will be glorified.” But I said, “I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the Lord, and my reward with my God.” And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the Lord, and my God has become my strength—he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.” Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, “Kings shall see and stand up, princes, and they shall prostrate themselves,

Isaías 49:1-7

Óiganme, países del mar, présteme atención, naciones lejanas: El Señor me llamó desde antes de que yo naciera; pronunció mi nombre cuando aún estaba yo en el seno de mi madre. Convirtió mi lengua en espada afilada, me escondió bajo el amparo de su mano, me convirtió en una flecha aguda y me guardó en su aljaba. Me dijo: «Israel, tú eres mi siervo, en ti me mostraré glorioso.» Y yo que había pensado: «He pasado trabajos en vano, he gastado mis fuerzas sin objeto, para nada.» En realidad mi causa está en manos del Señor, mi recompensa está en poder de mi Dios. He recibido honor delante del Señor mi Dios, pues él ha sido mi fuerza. El Señor, que me formó desde el seno de mi madre para que fuera su siervo, para hacer que Israel, el pueblo de Jacob, se vuelva y se una a él, dice así: «No basta que seas mi siervo sólo para restablecer las tribus de Jacob y hacer volver a los sobrevivientes de Israel; yo haré que seas la luz de las naciones, para que lleves mi salvación hasta las partes más lejanas de la tierra.» El Señor, el redentor, el Dios Santo de Israel, dice al pueblo que ha sido totalmente despreciado, al que los otros pueblos aborrecen, al que

because of the Lord, who is faithful, the Holy One of Israel, who has chosen you.”

The Word of the Lord.  
Thanks be to God.

ha sido esclavo de los tiranos: «Cuando los reyes y los príncipes te vean, se levantarán y se inclinarán delante de ti porque yo, el Señor, el Dios Santo de Israel, te elegí y cumplo mis promesas.»

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

chant: Thomas Attwood (1765–1838)

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

Psalm 40:1-2, 5-6, 10-12

Salmo 40:1-2, 5-6, 10-12

I waited patiently upon the Lord;  
he stooped to me and heard my cry.  
He lifted me out of the desolate pit,  
out of the mire and clay;  
he set my feet upon a high cliff  
and made my footing sure.  
Great things are they that you have done,  
O Lord my God!  
how great your wonders and your plans for us!  
there is none who can be compared with you.  
Oh, that I could make them known and tell them!  
but they are more than I can count.  
I proclaimed righteousness in the great congregation;  
behold, I did not restrain my lips;  
and that, O Lord, you know.  
Your righteousness have I not hidden in my heart;  
I have spoken of your faithfulness and  
your deliverance;  
I have not concealed your love and faithfulness from  
the great congregation.  
You are the Lord;  
do not withhold your compassion from me;  
let your love and your faithfulness keep me  
safe for ever.

Ansiosamente esperé a Dios;  
él se inclinó y oyó mi clamor.  
Me levantó del fango, de la fosa de la muerte;  
me plantó firme en un peñasco y afirmó mis pasos.  
¡Ay Señor, qué maravillas has hecho!  
Eres incomparable.  
Las daría a conocer y anunciaría,  
pero son incontables.  
En la gran asamblea proclamé tu justicia;  
¡Ay Dios! Tú sabes  
que no cerré mis labios.  
No escondí tu justicia en mi corazón;  
declaré tu fidelidad y liberación;  
no les oculté tu amor y tu verdad.  
Tú eres Dios; no me prives de tu compasión;  
que tu amor y verdad me escuden siempre.

## 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 1:1-9

1 Corintios 1:1-9

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord

Pablo, llamado por la voluntad de Dios a ser apóstol de Cristo Jesús, saluda, junto con el hermano Sóstenes, a los que forman la iglesia de Dios que está en Corinto, que en Cristo Jesús fueron santificados y llamados a formar su pueblo santo, junto con todos los que en todas partes invocan el nombre de nuestro Señor Jesucristo, Señor nuestro y del pueblo santo. Que Dios

Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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

nuestro Padre y el Señor Jesucristo derramen sobre ustedes su gracia y su paz. Siempre doy gracias a mi Dios por ustedes, por la gracia que Dios ha derramado sobre ustedes por medio de Cristo Jesús. Pues por medio de él Dios les ha dado toda riqueza espiritual, así de palabra como de conocimiento, ya que el mensaje acerca de Cristo se estableció firmemente entre ustedes. De este modo no les falta ningún don de Dios mientras esperan el día en que aparezca nuestro Señor Jesucristo. Dios los mantendrá firmes hasta el fin, para que nadie pueda reprocharles nada cuando nuestro Señor Jesucristo regrese. Dios siempre cumple sus promesas, y él es quien los llamó a vivir en unión con su Hijo Jesucristo, nuestro Señor.

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.*

John 1:29-42

Juan 1:29-42

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

**Glory to you, Lord Christ.**

John saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' And I myself have seen and have testified that this is the Son of God." The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).

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 Juan.

**Gloria a ti, Cristo Señor.**

Al día siguiente, Juan vio a Jesús, que se acercaba a él, y dijo: «¡Miren, ése es el Cordero de Dios, que quita el pecado del mundo! A él me refería yo cuando dije: "Después de mí viene uno que es más importante que yo, porque existía antes que yo." Yo mismo no sabía quién era; pero he venido bautizando con agua precisamente para que el pueblo de Israel lo conozca.» Juan también declaró: «He visto al Espíritu Santo bajar del cielo como una paloma, y reposar sobre él. Yo todavía no sabía quién era; pero el que me envió a bautizar con agua, me dijo: "Aquel sobre quien veas que el Espíritu baja y reposa, es el que bautiza con Espíritu Santo." Yo ya lo he visto, y soy testigo de que es el Hijo de Dios.» Al día siguiente, Juan estaba allí otra vez con dos de sus seguidores. Cuando vio pasar a Jesús, Juan dijo: «¡Miren, ése es el Cordero de Dios!» Los dos seguidores de Juan lo oyeron decir esto, y siguieron a Jesús. Jesús se volvió, y al ver que lo seguían les preguntó: «¿Qué están buscando?» Ellos dijeron: «Maestro, ¿dónde vives?» Jesús les contestó: «Vengan a verlo.» Fueron, pues, y vieron dónde vivía, y pasaron con él el resto del día, porque ya eran como las cuatro de la tarde. Uno de los dos que oyeron a Juan y siguieron a Jesús, era Andrés, hermano de Simón Pedro. Al primero que Andrés se encontró fue a su hermano Simón, y le dijo: «Hemos encontrado al Mesías (que significa: Cristo).» Luego Andrés llevó a Simón a donde estaba Jesús; cuando Jesús lo vio, le dijo: «Tú eres Simón, hijo de Juan, pero tu nombre será Cefas (que significa: Pedro).»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Shavon Arline-Bradley

## 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. Today's confession was written by Martin Luther King, Jr.*

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

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

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

The peace of Christ be always with you.  
And also with you.

La paz de Cristo sea siempre con ustedes.  
Y 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, 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.*

## ANTHEM AT THE OFFERTORY

*I'll Fly Away*

*Sung by the ensemble.*

Hezekiah Walker (b. 1962)

I've got a home in the sky,  
Gonna tell this world goodbye,  
You see, I'm gonna fly away.  
We'll be called up together,  
To live with Jesus Christ forever.  
You see, I'm gonna fly away.  
I will be free,  
Free one day.  
Some glad morning,  
When this life is over,  
I'll fly away, I'll fly away.

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

## PRESENTATION HYMN • 685

*Rock of Ages*

*Sung by all.*

*Top lady*

1. Rock of a - ges, cleft for me, let me hide my - self in thee;  
2. Should my tears for ev - er flow, should my zeal no lan - guor know,  
3. While I draw this fleet - ing breath, when mine eye - lids close in death,  
let the wa - ter and the blood from thy wound - ed side that flowed,  
all for sin - could not a - tone: thou must save, and thou a - lone;  
when I rise to worlds un - known and be - hold thee on thy throne,  
be of sin the dou - ble cure, cleanse me from its guilt and power.  
in my hand no price I bring, sim - ply to thy cross I cling.  
Rock of a - ges, cleft for me, let me hide my - self in thee.

## 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.*

Grayson Warren Brown (1948–2023)

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

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

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

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 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

*Taste and See*

*Sung by all.*

James E. Moore (1951–2022)

The image shows two staves of musical notation for the Fraction Anthem. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody consists of quarter and eighth notes. The lyrics 'Taste and see, taste and see the good - ness of the Lord.' are written below the first staff, with a long horizontal line under 'Lord.' indicating a sustained note. The second staff continues the melody with similar note values. The lyrics 'taste and see, taste and see the good - ness of the Lord, of the Lord.' are written below the second staff, also with a long horizontal line under 'Lord,'. The piece concludes with a double bar line.

## 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

*Rise Up, Shepherd*

*Sung by the choir.*

Negro spiritual; arr. David Hurd (b. 1950)

There's a star in the East on Christmas morn;  
Rise up, shepherd, and follow;  
It will lead to the place where the Savior's born;  
Rise up, shepherd, and follow.

Leave your flocks, and leave your lambs;  
Rise up, shepherd, and follow;  
Leave your ewes and leave your rams;  
Rise up, shepherd, and follow.

*Refrain* Follow, follow,  
Rise up, shepherd, and follow.  
Follow the Star of Bethlehem;  
Rise up, shepherd, and follow.

If you take good heed to the angel's word;  
Rise up, shepherd, and follow;  
You'll forget your flock; you'll forget your herd;  
Rise up, shepherd, and follow.

*Refrain*

*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.*

*Ye Servants of God, Your Master Proclaim*

*Sung by all.*

*Paderborn*

1. Ye ser - vants of God, your Mas - ter pro - claim, and pub - lish a - broad his  
 2. God rul - eth on high, al - might - y to save; and still he is nigh: his  
 3. Sal - va - tion to God who sits on the throne! Let all cry a - loud, and  
 4. Then let us a - dore, and give him his right: All glo - ry and power, all  
 won - der - ful Name; the Name all - vic - to - rious of Je - sus ex -  
 pres - ence we have. The great con - gre - ga - tion his tri - umph shall  
 hon - or the Son. The prais - es of Je - sus the an - gels pro -  
 wis - dom and might, and hon - or and bless - ing, with an - gels a -  
 tol: his king - dom is glo - rious; he rules o - ver all.  
 sing, as - crib - ing sal - va - tion to Je - sus our King.  
 claim, fall down on their fa - ces, and wor - ship the Lamb.  
 bove, and thanks nev - er - ceas - ing and in - fi - nite love.

**THE DISMISSAL**

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

Vayamos para amar y servir al Señor.  
**Demos gracias a Dios.**

**POSTLUDE**

“Allegro Maestoso” from Organ Sonata in G major, Op. 28

Edward Elgar (1857–1934)



*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)*



## SHAVON ARLINE-BRADLEY

Reverend Shavon Arline-Bradley is the president and CEO for the National Council of Negro Women (NCNW) and brings 23 years of experience in healthcare, diversity, equity, & inclusion (DEI), government affairs, and executive leadership. She is also the founding principal and CEO of R.E.A.C.H. Beyond Solutions, a public health, advocacy, and executive leadership firm promoting DEI, political and organizational strategy, risk management, government affairs, and technical assistance.

Prior to starting R.E.A.C.H., she served as senior advisor and director of external engagement during the Obama Administration in the Department of Health & Human Services for the 19th U.S. Surgeon General, Dr. Vice Admiral Vivek H. Murthy. Before her tenure in the Office of the U.S. Surgeon General, at the National Association for the Advancement of Colored People (NAACP) headquarters, Shavon served as the executive vice president of strategic planning & partnerships, as well as the former chief of staff.

She is a community advocate serving in a leadership capacity in the following organizations: Delta for Women for Action, NAACP Board of Directors Health Committee, Delta Sigma Theta Sorority, Incorporated, National Social Action Commission, and Oprah Winfrey Network initiative “OWN Your Health.” In addition, she is an active member of American Public Health Association, Links, Inc., and Jack & Jill of America, Inc., just to name a few. In 2024, Shavon became the youngest to keynote the Martin Luther King, Jr. Beloved Community Commemorative Service, the world-renown annual celebration of Dr. King’s birthday, organized by the King Center. Further in 2024, she was one of 25 women to be named “Women Who Mean Business” by the Washington Business Journal, an honor is bestowed upon women that are considered the most influential business leaders in the Greater Washington, D.C. area.

A southern New Jersey native, she earned her undergraduate degree in exercise science and master’s in public health from Tulane University in New Orleans, Louisiana. She also graduated from the Samuel Dewitt Proctor School of Theology at Virginia Union University with a Master of Divinity, where she too became an ordained minister. Shavon completed an Executive Certificate of Business Management from Howard University and an Executive Certificate in Diversity & Inclusion from Cornell University. In December 2024, she received an honorary doctorate in Humane Letters from Livingstone College.

Shavon is a lover of all-things sports and music and also an avid resort traveler. Most important to her are her faith and family, as she enjoys being a wife to Andrew Bradley and mother of two children.

**PARTICIPANTS** Presider: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Preacher: The Reverend Shavon Arline-Bradley, President and CEO, National Council of Negro Women; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God and in loving memory of Virginia Hammond; in honor of flower arrangers in Virginia and Connecticut; in loving memory of Erin E. Kailbat; in memory of Naomi Erb Scholz; in memory of Virginia Patton Steger.

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*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](http://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](http://www.cathedral.org/organ).

### **LIVESTREAMED SERVICES**

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

### **ASSISTIVE LISTENING DEVICES**

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

