

A stained glass window depicting a Juneteenth scene. The window is divided into several panels. The top panel shows a large, stylized 'H' in red and black. Below it, a panel shows a group of people, with one person in the foreground holding a sign that says 'JUNETEENTH' in red and black letters. The bottom panel shows a group of people, with one person in the foreground holding a sign that says 'JUNETEENTH' in red and black letters. The background of the window is a mix of purple, blue, and red tones. The overall scene is set within a cathedral, with stone columns visible on the left and right sides.

THE HOLY EUCHARIST
in Commemoration of

Juneteenth

June 14, 2026
11:15 AM

WASHINGTON NATIONAL CATHEDRAL

THE HISTORY OF JUNETEENTH

Juneteenth is the oldest nationally-celebrated commemoration of the ending of slavery in the United States. June 19, 1865, marks the date when Union soldiers, led by Major General Gordon Granger, reached Galveston, Texas, with the announcement of the Civil War's end, the abolition of slavery in Texas, and the emancipation of enslaved African Americans throughout the Confederate South. This news reached the enslaved two and a half years after President Abraham Lincoln signed the Emancipation

Proclamation and over two months after the surrender of General Robert E. Lee at the Appomattox Courthouse in Virginia. The 13th Amendment to the Constitution making slavery illegal in the United States would not be ratified until December 1865.



Juneteenth, also referred to as Freedom Day, Liberation Day, and Emancipation Day, has long been celebrated as a day of freedom in the African American community and marks our country's second independence day. In 2021, Juneteenth was commemorated as a federal holiday for the first time.



THE HOLY EUCHARIST

The Third Sunday after Pentecost & Juneteenth, Observed

June 14, 2026 • 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)

Come Sunday

Edward Kennedy "Duke" Ellington (1899–1974); arr. Edward M. Nassor (b. 1957)

Lift Every Voice and Sing

J. Rosamond Johnson (1873–1954); arr. E. M. Nassor

PRELUDE

Wir glauben all an einen Gott, BWV 740

Johann Sebastian Bach (1685–1750)

The Lord Is Blessing Me Right Now

Larry D. Trotter

THE ENTRANCE RITE

INTROIT

Little Innocent Lamb

Negro spiritual; arr. Marshall Bartholomew (1885–1978)

Refrain Little Lamb, little Lamb, little innocent lamb,
I'm a-gonna serve God till I die.

Devil, he's got a slippery shoe.
I'm a-gonna serve God till I die.

Hypocrite, Hypocrite, tell you what he'd do,
I'm a-gonna serve God till I die.

Now, if you don't mind, he's gonna slip it on you.
I'm a-gonna serve God till I die.

He'll talk about me, and he'll talk about you.
I'm a-gonna serve God till I die.

'Cause there ain't no dyin' over there,
In that Heavenly Land,

Refrain

There'll be joy, joy, joy.

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

God of Grace and God of Glory

Sung by all.

Cwm Rhondda

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

1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
 2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
 3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
 4. Save us from weak res - ig - na - tion to the e - vils we de - plore; let the gift of

Church - 's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom,
 long have bound us free our hearts to faith and praise: grant us wis - dom,
 self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom,
 thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour, for the fac - ing of this hour.
 grant us cour - age, for the liv - ing of these days, for the liv - ing of these days.
 grant us cour - age, lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
 grant us cour - age, serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

THE OPENING ACCLAMATION

Blessed are you, holy and living One.

You come to your people and set them free.

THE COLLECT FOR PURITY

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

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

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

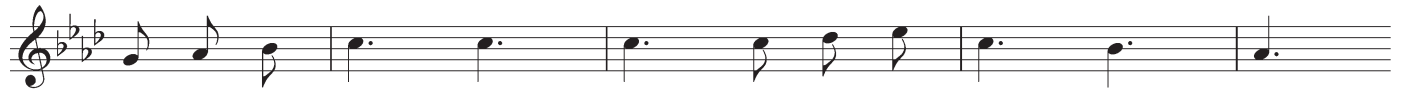
HYMN OF PRAISE

Lift Every Voice and Sing

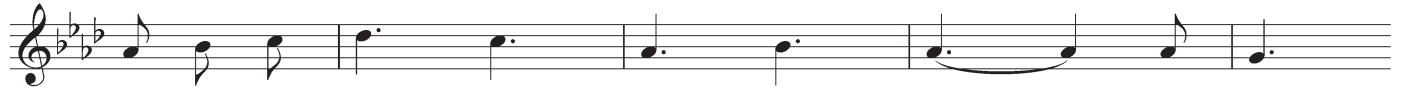
Sung by all.

J. R. Johnson

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.



1. Lift ev - 'ry voice and sing, till earth and hea - ven ring,
 2. Ston - y the road we trod, bit - ter the chas - tening rod,
 3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mon - ies of lib - er - ty,
 felt in the days when hope un - born had died;
 thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - tening skies;
 yet, with a stead - y beat, have not our wea - ry feet
 thou who hast by thy might led us in - to the light;



let it re - sound loud as the roll - ing sea.
 come to the place for which our fa - thers sighed?
 keep us for ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;
 We have come o - ver a way that with tears has been wa - tered;
 Lest our feet stray from the pla - ces, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;
 we have come, tread - ing our path through the blood of the slaugh - tered,
 lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,
 out of the gloom - y past, till now we stand at last
 sha-dowed be - neath thy hand may we for ev - er stand,



let us march on till vic - to - ry is won.
 where the white gleam of our bright star is cast.
 true to our God, true to our na - tive land.

THE COLLECT FOR THE THIRD SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

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

A PRAYER FOR JUNETEENTH

God of freedom, your faithfulness endures from generation to generation. We celebrate Juneteenth, commemorating the June 19, 1865, announcement in Texas that abolished slavery two and a half years after the Emancipation Proclamation. We recall the jubilation of those delivered from bondage, even as we mourn that the true promise of freedom remains unfulfilled. We pray for all traumatized and threatened by the legacy of slavery and institutional racism. As people of hope, we know the arc of history bends toward justice. Help us commit to dismantling racism and building the beloved community, where all are judged by the content of their character, not the color of their skin. In Christ’s name we pray. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 58:6-9a

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

The Word of the Lord.

Thanks be to God.

Isaías 58:6-9a

El ayuno que a mí me agrada consiste en esto: en que rompas las cadenas de la injusticia y desates los nudos que aprietan el yugo; en que dejes libres a los oprimidos y acabes, en fin, con toda tiranía; en que compartas tu pan con el hambriento y recibas en tu casa al pobre sin techo; en que vistas al que no tiene ropa y no dejes de socorrer a tus semejantes. Entonces brillará tu luz como el amanecer y tus heridas sanarán muy pronto. Tu rectitud irá delante de ti y mi gloria te seguirá. Entonces, si me llamas, yo te responderé; si gritas pidiendo ayuda, yo te diré: “Aquí estoy.”

Palabra de Dios.

Demos gracias a Dios.

THE PSALM

chant: Gerre Hancock (1934–2012)

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

Psalm 100

Salmo 100

Be joyful in the Lord, all you lands;
 serve the Lord with gladness
 and come before his presence with a song.
 Know this: The Lord himself is God;
 he himself has made us, and we are his;
 we are his people and the sheep of his pasture.
 Enter his gates with thanksgiving;
 go into his courts with praise;
 give thanks to him and call upon his Name.
 For the Lord is good;
 his mercy is everlasting;
 and his faithfulness endures from age to age.

¡Cante al Señor toda la tierra!
 Sirvan al Señor con alegría;
 vengan cantando a su presencia.
 Reconozcan que el Señor es Dios;
 Dios nos hizo y somos suyos,
 su pueblo, el rebaño que apacienta.
 Entren por sus puertas dando gracias;
 lleguen a sus atrios alabando;
 denle gracias y bendigan su nombre.
 Porque Dios es bueno;
 su misericordia, eterna;
 y su lealtad, por todas las generaciones.

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.*

Galatians 3:23-29

Gálatas 3:23-29

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Antes de venir la fe, la ley nos tenía presos, esperando a que la fe fuera dada a conocer. La ley era para nosotros como el esclavo que vigila a los niños, hasta que viniera Cristo, para que por la fe obtuviéramos la justicia. Pero ahora que ha llegado la fe, ya no estamos a cargo de ese esclavo que era la ley, pues por la fe en Cristo Jesús todos ustedes son hijos de Dios, ya que al unirse a Cristo en el bautismo, han quedado revestidos de Cristo. Ya no importa el ser judío o griego, esclavo o libre, hombre o mujer; porque unidos a Cristo Jesús, todos ustedes son uno solo. Y si son de Cristo, entonces son descendientes de Abraham y herederos de las promesas que Dios le hizo.

The Word of the Lord.
Thanks be to God.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 671 (STANZAS 1, 4, 5)

Amazing Grace

Sung by all.

New Britain

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!
4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;
5. When we've been there ten thou - sand years, bright shin - ing as the sun,

I once was lost but now am found, was blind but now I see.
'tis grace that brought me safe thus far, and grace will lead me home.
we've no less days to sing God's praise than when we'd first be - gun.

THE HOLY GOSPEL

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

Luke 4:16-22

Lucas 4:16-22

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

Glory to you, Lord Christ.

When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?"

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 Lucas.

Gloria a ti, Cristo Señor.

Jesús fue a Nazaret, el pueblo donde se había criado. El sábado entró en la sinagoga, como era su costumbre, y se puso de pie para leer las Escrituras. Le dieron a leer el libro del profeta Isaías, y al abrirlo encontró el lugar donde estaba escrito: «El Espíritu del Señor está sobre mí, porque me ha consagrado para llevar la buena noticia a los pobres; me ha enviado a anunciar libertad a los presos y dar vista a los ciegos; a poner en libertad a los oprimidos; a anunciar el año favorable del Señor.» Luego Jesús cerró el libro, lo dio al ayudante de la sinagoga y se sentó. Todos los que estaban allí tenían la vista fija en él. Él comenzó a hablar, diciendo: «Hoy mismo se ha cumplido la Escritura que ustedes acaban de oír.» Todos hablaban bien de Jesús y estaban admirados de las cosas tan bellas que decía. Se preguntaban: «¿No es éste el hijo de José?»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Thomas L. Bowen

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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, 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

I Have Surrendered

Sung by the ensemble.

Patrick Lundy (b. 1967)

When I was in trouble, you delivered me
Brightened up my darkest day,
To my soul, you gave relief.
And all you asked of me to do
Was that you make my life complete.
I don't mind dying so you can live,
Because you've been so good to me

Refrain Lord, I surrender,
Lord, I surrender.
My life means nothing to me
Until you take control.

Yes, to your will,
Yes, to your way,
Yes, to your goodness,
Yes, to all of my days.

I surrender, I surrender, I surrender.
I surrender, I surrender, I surrender.
I surrender, I surrender, I surrender all,
All.

Refrain

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

PRESENTATION HYMN

Great Is Thy Faithfulness

Sung by all.

Faithfulness



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



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

Refrain



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



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

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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

SANCTUS & BENEDICTUS

Sung by all.

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 daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

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

THE INVITATION TO HOLY COMMUNION

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

"I Believe in Liberty" from *Credo*

Sung by the choir.

Margaret Bonds (1913–1972)

I believe in Liberty for all men; the space to stretch their arms and their souls; the right to breathe and the right to vote, the freedom to choose their friends, enjoy the sunshine and ride on the railroads, uncursed by color; thinking, dreaming, working as they will in a kingdom of God and love.

I believe in the training of little children, black even as white; the leading out of little souls into the green pastures and beside the still waters, not for pelf or peace, but for Life lit by some large vision of beauty and goodness and truth; lest we forget, and the sons of the fathers, like Esau, for mere meat barter their birthright in a mighty nation.

The people stand as able.

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada
de Cristo nuestro Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING

For the Healing of the Nations

Sung by all.

Westminster Abbey

1. For the heal - ing of the na - tions, God, we pray with one ac - cord; for a just and
 2. Lead us for - ward in - to free - dom; from de - spair your world re - lease, that, redeemed from
 3. All that kills a - bun - dant liv - ing, let it from the earth be banned; pride of sta - tus,
 4. You, Cre - a - tor God, have writ - ten your great name on hu - man - kind; for our grow - ing

e - qual shar - ing of the things that earth af - fords; to a
 war and ha - tred, all may come and go in peace. Show us
 race, or school - ing, dog - mas that ob - scure your plan. In our
 in your like - ness bring the life of Christ to mind, that by

life of love in ac - tion help us rise and pledge our word.
 how through care and good - ness fear will die and hope in - crease.
 com - mon quest for jus - tice may we hal - low life's brief span.
 our re - sponse and ser - vice earth its des - ti - ny may find.

THE DISMISSAL

Go forth in faith.
 Make no peace with oppression.
 Love and serve the Lord,
 rejoicing in the power of the Holy Spirit.
Thanks be to God.

Salgan en fe.
 No hagan las paces con opresión.
 Amen y sirvan al Señor,
 con gozo y en el poder del Espíritu Santo.
Demos gracias a Dios.

POSTLUDE

Wir glauben all an einen Gott, BWV 680

J. S. Bach



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

THE REVEREND THOMAS L. BOWEN

The Reverend Thomas L. Bowen is a nationally recognized faith leader, public theologian, and civic strategist working at the intersection of faith, justice, and public life. He serves as General Secretary of the Progressive National Baptist Convention (PNBC), a historic denomination founded in 1961 that has long advanced civil rights, social justice, and human dignity.

Reverend Bowen previously served in the Biden Administration as a Senior Advisor in the White House Office of Public Engagement, where he led national faith outreach and built strategic partnerships to advance equity and strengthen communities. Prior to his White House service, he spent nearly eight years in the Executive Office of the Mayor of Washington, DC, where he led African American Engagement and Religious Affairs under Mayor Muriel Bowser.

He also serves as the Earl L. Harrison Minister of Social Justice at Shiloh Baptist Church in Washington, DC, where his ministry bridges the sacred and the civic, calling the Church to prophetic witness in the public square. Reverend. Bowen is a graduate of Morehouse College and a Ford Foundation Scholar who pursued advanced theological studies at the University of Chicago Divinity School. He was inducted into the Martin Luther King, Jr. Board of Preachers at Morehouse College, honoring his commitment to the prophetic preaching tradition of justice and faith.

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Preacher: The Reverend Thomas L. Bowen, General Secretary, Progressive National Baptist Convention; 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 Vincent Powell Harris, The Reverend Martha D. Johns; Guest Readers: Lisa A. Crooms-Robinson, Professor of Law, Howard University School of Law, Frank White, Board Chair, Interfaith Works; 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, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in thanksgiving for the Yale University classes of 1951 and 1978, and the National Cathedral School class of 1974; St. Mary's Chapel Altar: in memory of Canon and Mrs. Frederick H. Arterton; Holy Spirit Chapel Altar: in honor of Nancy Springer; Children's Chapel Altar: in honor of the Right Reverend Harold Barrett Robinson; War Memorial Chapel Altar: in honor of Canon Luther D. Miller on the anniversary of his birthday; Bethlehem Chapel Altar: in honor of the Reverend William Sydnor.

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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.

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.

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.

