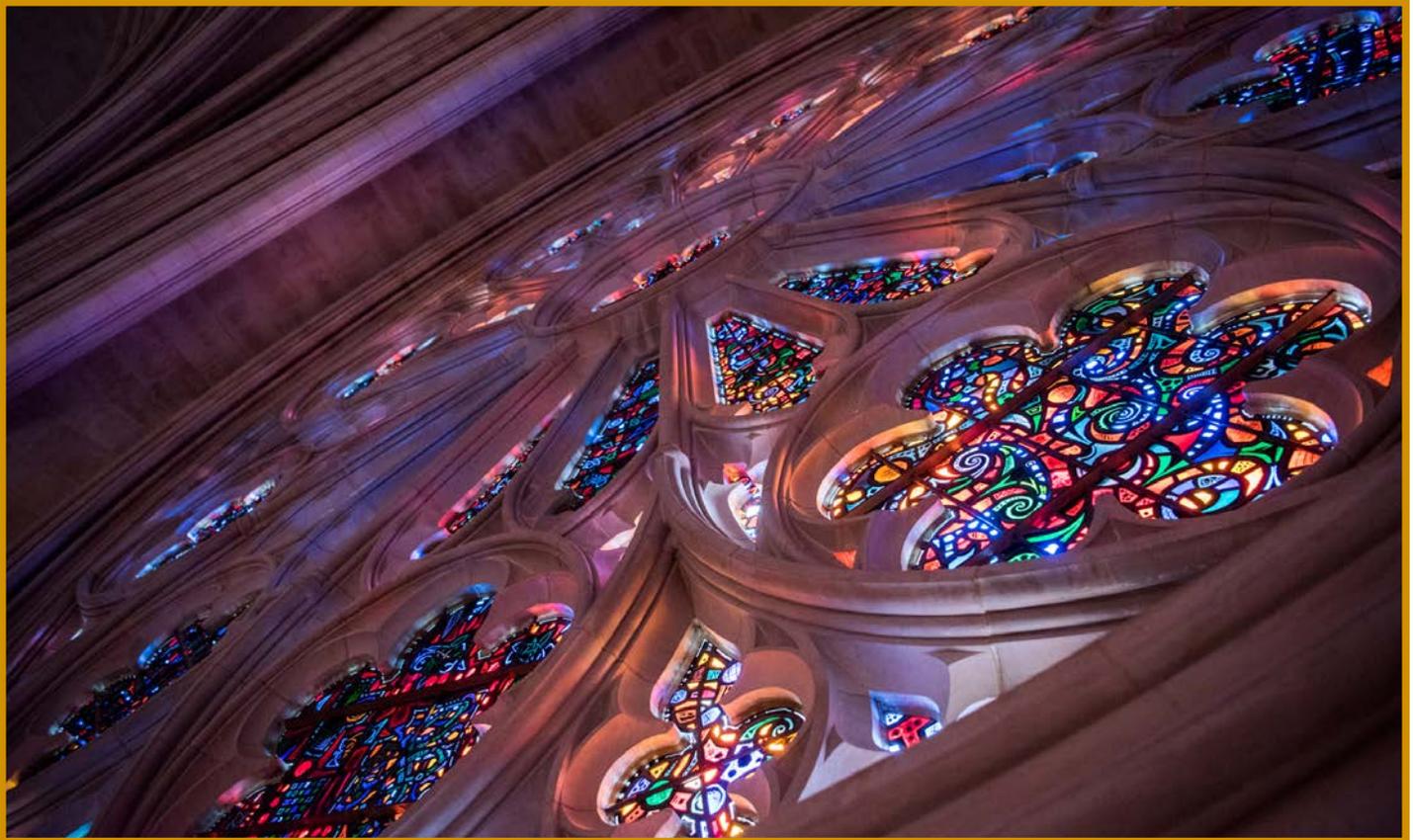


# CATHEDRAL DAY



## THE HOLY EUCHARIST

COMMEMORATING THE 112TH ANNIVERSARY OF THE LAYING OF THE FOUNDATION STONE

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Sunday, September 29, 2019

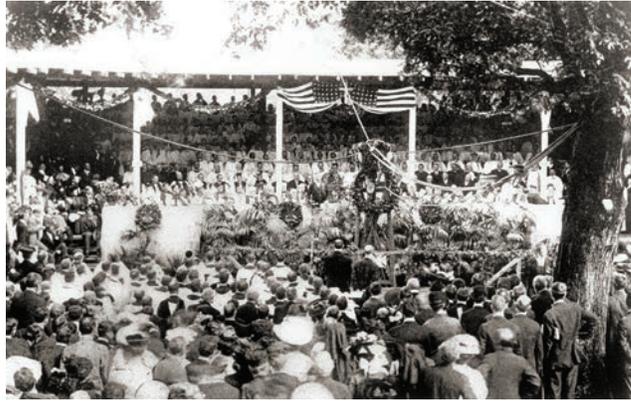
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WASHINGTON NATIONAL CATHEDRAL

**SEPTEMBER 29, 1907**

Workers laid the Cathedral's foundation stone on September 29, 1907, the Feast of Saint Michael and All Angels. President Theodore Roosevelt and the Bishop of London spoke to a crowd of ten thousand. The foundation stone came from a field near Bethlehem and was set into a larger piece of American granite. Its inscription reads: "The Word was made flesh, and dwelt among us" (John 1:14). Today with special music, readings, and prayers, we celebrate the history and mission of this House of Prayer for All People.



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## THE NATIONAL CATHEDRAL ASSOCIATION

The first "Cathedral Committees" were formed in 1899 to help secure the land atop Mount St. Alban for the new cathedral, eight years before the laying of the Cathedral's foundation stone. Bishop Henry Yates Satterlee charged the fledgling network of supporters with a call to "evoke interest among all the churchmen of America in the Cathedral at the National Capital." The earliest regional National Cathedral Association (NCA) committees provided "encouragement and moral support" as well as much-needed funds to cover the mortgage on the property.

The NCA was officially recognized on October 10, 1933, "to advance the interests of and to solicit funds and gifts for [the Cathedral] and to disseminate information for charitable, educational, and religious purposes" on the Cathedral's behalf.

As the NCA grew in size, organizing committees were formed in each diocese of The Episcopal Church. Regional volunteer leaders and an NCA board of trustees provided structure as rank-and-file NCA members served as Cathedral ambassadors.

The NCA contributed funds for constructing the north transept Women's Porch, the seventh-floor Pilgrim Observation Gallery, the NCA bay in the nave, and the NCA flying buttress. In addition, NCA members made contributions of metalwork, needlework, stained glass, and statuary throughout the Cathedral. The Cathedral's many guidebooks and other publications have historically been funded with NCA support as part of its mission to inspire love for the Cathedral in each new generation. On this Cathedral Day we celebrate the 120th anniversary of the National Cathedral Association



# The Holy Eucharist

*Commemorating the 112<sup>TH</sup> Anniversary of the Laying of the Foundation Stone*

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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.*

## THE ENTRANCE RITE

*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

*Te Deum Laudamus*

Roy Hamlin Johnson (b. 1929)

### ORGAN VOLUNTARY

*Prelude on "Urbs beata"*

Richard Wayne Dirksen (1921-2003)

*The people remain seated during the introit.*

### INTROIT

*My house shall be called a house of prayer*

Douglas Major (b. 1953)

My house shall be called a house of prayer for all people. Alleluia. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace. My house shall be called a house of prayer for all people. Alleluia.

*(Isaiah 56:7, Haggai 2:9)*

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

### HYMN AT THE PROCESSION • 518

*Christ is made the sure foundation*

*Sung by all.*

*Westminster Abbey*

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

## THE OPENING ACCLAMATION

I was glad when they said to me,  
“Let us go to the house of the Lord!”  
This is none other than the house of God,  
And this is the gate of heaven.  
Blessed be God: Father, Son, and Holy Spirit.  
And blessed be God’s kingdom, now and for ever. Amen.

## 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.

## GLORIA IN EXCELSIS DEO

*Sung by all.*

Robert Powell (b. 1932)

*The Gloria, or Song of Praise, centers the service on the God we gather to praise in our worship.*



Glo-ry to God in the high - est, and peace to his peo-ple on earth. Lord  
God, heaven-ly King, al - might-y God and Fa - ther, we wor - ship you, we give you thanks, we  
praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa - ther, Lord God, Lamb of God, you  
take a-way the sin of the world: have mer - cy on us; you are seat - ed at the right hand of the Father:  
re - ceive our prayer. For you a-lone are the Ho - ly One, you a- lone are the  
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly  
Spi - rit, in the glo - ry of God the Fa - ther. A - men.

# THE WORD OF GOD

## COLLECT ON THE ANNIVERSARY OF THE DEDICATION OF A CHURCH

*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, to whose glory we celebrate the dedication of this house of prayer: We give you thanks for the fellowship of those who have worshiped in this place, and we pray that all who seek you here may find you, and be filled with your joy and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

## COLLECT FOR THE APOSTLES PETER AND PAUL, PATRONS OF THIS CATHEDRAL CHURCH

Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*The people are seated.*

## THE OLD TESTAMENT READING

*Read by Joi L. Rutherford.*

Ruth 1:1-18

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

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of one was Orpah and the name of the other Ruth. When they had lived there for about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons or her husband. Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had had consideration for his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah. But Naomi said to her two daughters-in-law, “Go back each of you to your mother’s house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband.” Then she kissed them, and they wept aloud. They said to her, “No, we will return with you to your people.” But Naomi said, “Turn back, my daughters, why will you go with me? Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me.” Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her. So she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” But Ruth said, “Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!” When Naomi saw that she was determined to go with her, she said no more to her.

The Word of the Lord.

**Thanks be to God.**

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

*The choir introduces the antiphon, then all repeat.*



*The choir sings the psalm.*

How dear to me is your dwelling, O Lord of hosts!  
 My soul has a desire and longing for the courts of the Lord;  
 my heart and my flesh rejoice in the living God.

The sparrow has found her a house  
 and the swallow a nest where she may lay her young;  
 by the side of your altars, O Lord of hosts,  
 my King and my God.

Happy are they who dwell in your house!  
 they will always be praising you.

Happy are the people whose strength is in you!  
 whose hearts are set on the pilgrims' way.

Those who go through the desolate valley will find it a place of springs,  
 for the early rains have covered it with pools of water.

They will climb from height to height,  
 and the God of gods will reveal himself in Zion.

*All repeat the antiphon.*

## A READING FROM THE 1977 ADDRESS TO THE DIOCESAN CONVENTION BY BISHOP JOHN T. WALKER

*Read by Ana Caskin.*

It is my belief that of all the many sects, denominations, and communions that compromise modern day Christianity, the Episcopal Church is in a unique position to stand at the junction where Church and World meet. Any careful look at our own nation reveals the impact of the Anglican Compromise upon our social and political lives. That compromise suggests that cohabitation of widely divergent views in one community. Together we seek the truth—the truth as received by the church as revealed and the non-church community as discovered. But it isn't necessary for Christians to suppose that truth revealed means truth immediately comprehended. If that were the case, then we should long ago have discovered a way to make real the mandate of the Gospel.

Empowered with the Spirit, prepared to seek answers together, ready to love and trust one another, we can become leaders in producing the kind of world which the Church, anointed one of God, is dedicated to ushering in. It will be a world in which peace is both preached and lived; where prisoners are delivered; the sick are truly cared for; and those that are bruised are set at liberty.

Empowered with the Spirit, we pray that the day will come for us when we hear Jesus say, "Today this scripture has been fulfilled in your hearing." Amen.

**THE NEW TESTAMENT READING***Read by Andrew C. Florance.*

Romans 5:1-5

*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.*

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

The Word of the Lord.

**Thanks be to God.***The people stand as able at the introduction to the hymn.***HYMN AT THE SEQUENCE • 680***O God, our help in ages past**Sung by all.**St. Anne**The sequence hymn or Alleluia 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.”***THE HOLY GOSPEL**

Luke 9:51-62

*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.*

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

**Glory to you, Lord Christ.**

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, “Lord, do you want us to command fire to come down from heaven and consume them?” But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, “I will follow you wherever you go.” And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” To another he said, “Follow me.” But he said, “Lord, first let me go and bury my father.” But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”

The Gospel of the Lord.

**Praise to you, Lord Christ.***The people are seated at the invitation of the bishop.***THE SERMON**

The Right Reverend Mariann Edgar Budde

*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.**

#### 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,*

With grateful hearts,  
**We thank you, Lord.**

*The people pray the concluding collect.*

**O God, whose blessed Son hath taught us that the truth will make us free: Grant, we pray thee, that the gospel may be so faithfully proclaimed by Washington National Cathedral, in beauty and in power, that thy people may be free indeed: Bless all who labor for thee in this church in the nation’s capital; and may our hearts, united with theirs, be lifted daily to the vision of that temple not made with hands, eternal in the heavens, where thou, Lord God omnipotent, reignest, world without end. Amen.**

#### THE PEACE

The peace of the Lord be always with you.  
**And also with you.**

*The people greet one another with a sign of God’s peace and are then 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 with the world.*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*How lovely is thy dwelling place* from *A German Requiem*, Op. 45

Johannes Brahms (1833-1897)

How lovely is thy dwelling place, O Lord of Hosts! For my soul, it longeth, yea fainteth for the courts of the Lord; my soul and body crieth out, yea for the living God. O blest are they that dwell within thy house; they praise thy Name evermore!

*(Psalm 84:1, 3)*

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

## HYMN AT THE PRESENTATION

*Only-begotten, Word of God eternal*

*Sung by all.*

*Christe Sanctorum*

1. On - ly - be - got - ten, Word of God e - ter - nal,  
2. This is thy tem - ple; here thy pres - ence - cham - ber;  
3. Hal - lowed this dwell - ing where the Lord a - bid - eth,  
Lord of cre - a - tion, mer - ci - ful and might - y,  
here may thy ser - vants, at the mys - tic ban - quet,  
this is none o - ther than the gate of hea - ven;  
hear now thy ser - vants, when their joy - ful  
hum - bly a - dor - ing, take thy Bo - dy  
strang - ers and pil - grims, seek - ing homes e -  
voic - es rise to thy pres - ence.  
bro - ken, drink of thy chal - ice.  
ter - nal, pass through its por - tals.

## 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 God thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

And now we give you thanks for your blessing on this house of prayer, where through your grace we offer you the sacrifice of praise and are built by your Spirit into a temple made without hands, even the body of your Son Jesus Christ.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## SANCTUS & BENEDICTUS

*Sung by all.*

Richard Proulx (1937-2010)

*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 pow-er and might, heaven and earth are full of your  
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the  
name 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.*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 shed for you and for many 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.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

*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.*

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for 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.*

**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.**

## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*The presider breaks the bread in silence.*

*This is the Body of Christ*

*Sung by all.*

John Bell (b. 1949)

This is the Bo-dy of Christ, bro-ken that we may be whole; this cup, as pro-mised by  
God, true to his word, cra-dles our Lord: food for the good of the soul.

## 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 receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying "Amen." If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

*During the administration of Holy Communion, the laying on of hands and prayers for healing are offered in St. John's Chapel. Please enter the chapel by the ramp or stairs to the right of the pulpit.*

## COMMUNION ANTHEM

*O sacrum convivium*

Olivier Messiaen (1908-1992)

*Sung in Latin.* O sacred feast, wherein Christ is received: the memory of his passion is renewed in us. Our souls are filled with grace, and the pledge of everlasting glory is given unto us. Alleluia.

*(attr. Thomas Aquinas, 1225-1274)*

*The people stand as able.*

## POSTCOMMUNION PRAYER

*As the celebration ends, we are charged to reach out beyond our own church to the world around us.*

Father in heaven, whose Church on earth is a sign of your heavenly peace, an image of the new and eternal Jerusalem: grant to us in the days of our pilgrimage that, fed with the living bread of heaven, and united in the body of your Son, we may be the temple of your presence, the place of your glory on earth, and a sign of your peace in the world; through Jesus Christ our Lord. Amen.

## THE BLESSING

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

## HYMN AT THE CLOSING • 525

*The Church's one foundation*

*Sung by all.*

*Aurelia*

## THE DISMISSAL

Like living stones precious in his sight, go in peace to proclaim the mighty acts of God.  
Thanks be to God.

## ORGAN VOLUNTARY

*Tu es petra*

Henri Mulet (1878-1967)

*"Thou art the rock, and the gates of hell shall not prevail against thee."*

*Following the service, the Washington Ringing Society will ring the Cathedral bells.*



## John Thomas Walker

On this Cathedral Day we remember and honor the life and legacy of The Right Reverend John Thomas Walker, sixth bishop of the Episcopal Diocese of Washington and former dean of this Cathedral and mark the 30th anniversary of his death.

John Thomas Walker was born on July 27, 1925, in Barnesville, Georgia, and grew up in Detroit, Michigan, in the African Methodist Episcopal (AME) Church. In 1947, at the age of 22, John joined The Episcopal Church, and upon graduation from Wayne State University in 1951, accepted God's call to become an Episcopal priest.

John graduated from Virginia Theological Seminary in 1954. His subsequent ministry included service as rector of St. Mary's Episcopal Church, Detroit, Michigan; the first black master at St. Paul's School, Concord, New Hampshire; a seminarian supervisor in Central America; and a college teacher at Bishop Tucker Seminary in Uganda.

In 1966, John joined the Washington National Cathedral staff as canon missionary. He was elected Suffragan Bishop of the Diocese of Washington in 1971 and bishop coadjutor in 1976. In 1977, John Thomas Walker became the Sixth Bishop of Washington—Washington's first black diocesan bishop and the second black diocesan bishop in The Episcopal Church. When The Very Reverend Francis B. Sayre, Jr., retired in 1978, Bishop Walker became dean of the Cathedral Church of Saint Peter and Saint Paul. As bishop and dean until his death in 1989, Walker influenced the activities of both institutions and ensured their common goals.

Bishop Walker was a man of God who was straightforward without being intimidating and whose manner was that of a shepherd gently leading his flock. As bishop, Walker focused the Church's attention on a wide variety of reconciliation and social justice issues, including: infant mortality, ordination of women, gays and lesbians, HIV/AIDS, racism, civil rights in the U.S., and apartheid in South Africa.

Bishop Walker was blessed with a loving wife, Maria, and three wonderful children: Thomas, Ana Maria, and Charles.

Bishop John Thomas Walker was a man of wisdom, courage, and grace.

FLOWERS throughout the Cathedral are given to the glory of God and in celebration of Cathedral Day and the dedication of the Garth; and in honor and memory of The Right Reverend John T. Walker, Sixth Bishop of the Episcopal Diocese of Washington, on the 30th anniversary of his death.

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## SERVICE PARTICIPANTS

The Right Reverend Mariann Edgar Budde  
*Bishop of the Episcopal Diocese of Washington*

The Reverend Canon Jan Naylor Cope  
*Provost*

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Canon Rosemarie Logan Duncan  
*Canon for Worship*

The Reverend Canon Leonard L. Hamlin, Sr.  
*Canon Missioner*

The Venerable L. Sue von Rautenkranz  
*Archdeacon, Episcopal Diocese of Washington*

### READERS

Ana Caskin  
*Member, Cathedral Chapter and  
daughter of Bishop John T. Walker*

Andrew C. Florance  
*Chair, Cathedral Chapter*

Joi L. Rutherford  
*Vice Chair, Cathedral Congregation Committee*

### INTERCESSOR

John H. Shenefield  
*Chair, National Cathedral Association*

### OBLATION BEARERS

Scott Holland  
*Member, Saint Albans School Student Vestry*

William Holland  
*Member, Saint Albans School Student Vestry*

Ariana Thornton  
*Member, National Cathedral School Student Vestry*

Ally Wilkinson  
*Member, National Cathedral School Student Vestry*

### MUSICIANS

Canon Michael McCarthy  
*Director of Music*

Thomas Sheehan  
*Organist and Associate Director of Music*

George H. Fergus  
*Associate Director of Music and Assistant Organist*

Dr. Edward M. Nassor  
*Carillonneur*

The Girls Cathedral Choir

Washington Ringing Society

Robert Bannister  
*Ringing Master*

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