



The Holy Eucharist

The Sixth Sunday after the Epiphany

February 16, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

God of grace and God of glory (Op. 86, Riverside New York)

Cwm Rhondda; arr. Edmond de Vos (b. 1924)

CHORAL PRELUDE

Sung by Morgan State University Choir

Lift every voice and sing

J. Rosamond Johnson (1873-1954); arr. Roland Carter (b. 1942)

Lift every voice and sing till earth and heaven ring, ring with the harmonies of liberty; let our rejoicing rise high as the listening skies. Let it resound loud as the rolling sea. Sing a song full of the faith that the dark past has taught us, sing a song full of the hope that the present has brought us. Facing the rising sun of our new day begun, let us march on, till victory is won. Stony the road we trod, bitter the chastening rod, felt in the days when hope unborn had died; yet with a steady beat, have not our weary feet come to the place for which our fathers sighed? We have come over a way that with tears has been watered, we have come, treading our path through the blood of the slaughtered, out of the gloomy past, till now we stand at last where the white gleam of our bright star is cast. God of our weary years, God of our silent tears, thou who hast brought us thus far on the way; thou who hast by thy might led us into the light, keep us for ever in the path, we pray. Lest our feet stray from the places, our God, where we met thee, lest, our hearts drunk with the wine of the world, we forget thee; shadowed beneath thy hand, may we forever stand. True to our God, true to our native land. Amen.

(James Weldon Johnson, 1872-1938; alt.)

Even me

William B. Bradbury (1816-1868)

Lord, I hear of showers of blessings, thou art scattering full and free; showers the thirsty souls refreshing, let some drops now fall on me! Even me, Lord, even me. Even me, Lord, even me. Let some drops now fall on me! Pass me not, O gentle Savior, sinful though my heart may be; I am longing for thy favor, whilst thou art blessing, O bless me! Even me, Lord, even me. Even me, Lord, even me. Whilst thou art blessing, Lord, bless me! Bread of heaven, bread of heaven, ever let me feed on thee; vine of heaven, vine of heaven, let thy blood atone for me! Even me, Lord, even me. Even me, Lord, even me. Let thy blood atone for me!

(Elizabeth Codner, 1823-1919)

Day and Night Praise

Margaret Pleasant Douroux (b. 1941)

Until the setting of the sun, until the going down of the same. The Lord be praised from the time that the sun comes up 'till the going down of the same.

(after Psalm 113:3)

The people remain seated for the Introit.

INTROIT

I sat down

Edward Bairstow (1874-1946)

I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.

(Song of Solomon 2:3-4)

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

HYMN AT THE PROCESSION • 594

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.

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.

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, heav-en-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 Fa - ther:
 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

THE COLLECT FOR THE SIXTH SUNDAY AFTER THE EPIPHANY

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

The Lord be with you.

And also with you.

Let us pray.

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

The people are seated.

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

See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

The Word of the Lord.

Thanks be to God.

PSALM 119:1-6

chant: Thomas Attwood Walmisley (1814-1856)

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

The choir introduces the refrain, then all repeat.



The choir sings the psalm.

Happy are they whose way is blameless,
who walk in the law of the LORD!

Happy are they who observe his decrees
and seek him with all their hearts!

All repeat the refrain.

Who never do any wrong,
but always walk in his ways.

You laid down your commandments,
that we should fully keep them.

All repeat the refrain.

Oh, that my ways were made so direct
that I might keep your statutes!

Then I should not be put to shame,
when I regard all your commandments.

All repeat the refrain.

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.

And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human? What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God's servants, working together; you are God's field, God's building.

The Word of the Lord.

Thanks be to God.

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

HYMN AT THE SEQUENCE

I will trust in the Lord

Sung by all.

Negro spiritual

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."

1. I will trust in the Lord, I will trust in the Lord,
 2. I'm gon-na stay on the path of free-dom, I'm gon-na stay on the path of free-dom,
 3. I'm gon-na treat ev - ery-bod - y right, I'm gon-na treat ev - ery-bod - y right,
 I will trust in the Lord till I die.
 I'm gon - na stay on the path of free-dom till I die.
 I'm gon - na treat ev - ery-bod - y right till I die.
 I will trust in the Lord, I will trust in the Lord,
 I'm gon-na stay on the path of free-dom, I'm gon - na stay on the path of free-dom,
 I'm gon-na treat ev - ery-bod - y right, I'm gon - na treat ev - ery-bod - y right,
 I will trust in the Lord, till I die.
 I'm gon - na stay on the path of free-dom, till I die.
 I'm gon - na treat ev - ery - bod - y right, till I die.

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 Matthew.

Glory to you, Lord Christ.

Jesus said, "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny. You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell. It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery. Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.' But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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,

God of life and light:
Hear us, we pray.

The presider prays the concluding collect, and the people respond, Amen.

THE CONFESSION & 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.

The presider offers absolution and the people respond, 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 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. All are invited to make a gift to help keep the Cathedral strong—either as the plate is passed or texting the dollar amount you wish to give to (202) 856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Ezekiel saw de wheel

Negro spiritual; arr. Moses Hogan (1957-2003)

Ezekiel saw de wheel, 'way up in de air. And de lil' wheel run by faith, oh yes, and de big wheel run by de grace of God. 'Tis a wheel in a wheel in de middle of de wheel way in de middle of de air. Oh, some go to church for to sing and shout, and before six months they's all turned out. 'Tis a wheel in a wheel in de middle of de wheel way in de middle of de air. Let me tell you what a hypocrite do. He'll talk about me, and he'll talk about you. 'Tis a wheel in a wheel in de middle of de wheel way in de middle of de air. I'm goin' join the heavenly choir when dis world is set on fire. One o' dese days, 'bout twelve o'clock, dis old world gonna reel and rock. 'Tis a wheel in a wheel in de middle of de wheel way in de middle of de air. Ezekiel saw de wheel, 'way up in de air. And de lil' wheel run by faith, oh yes, and de big wheel run by de grace of God. 'Tis a wheel in a wheel in de middle of de wheel way up Lord in de middle of de air. 'Tis a wheel in de air, just turnin' in de air, 'tis a wheel just turnin' in de middle of de air.

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

HYMN AT THE PRESENTATION • 512

Come, gracious Spirit

Sung by all.

Mendon

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

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

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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.

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.

Jesus is here right now

Sung by all twice.

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 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.

ANTHEMS DURING THE COMMUNION

The Father's Love

Simon Lole (b. 1957)

As the Father has loved me, so I have loved you. Remain in my love. This is my commandment: that you love one another as I have loved you. God is love, and those who live in love live in God, and God lives in them. If you keep my commandments, love one another, as I have loved you. Then your joy will be complete.

(paraphrase after John 15:9-12 and 1 John 4:16b)

I waited for the Lord from *Hymn of Praise*, Op. 52

Felix Mendelssohn (1809-1847)

I waited for the Lord; he inclined unto me, and he heard my complaint. O blessed are they that hope and trust in the Lord. O blessed are they that hope and trust in him.

(paraphrase after Psalm 40:1, 4a)

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.

THE BLESSING

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

HYMN AT THE CLOSING • 347

Go forth for God; go to the world in peace

Sung by all.

Litton

THE DISMISSAL

Go in the light and peace of Christ.
Thanks be to God.

CHORAL POSTLUDE

Sung by Morgan State University Choir

Done made my vow

Negro spiritual; arr. Nolan Williams (b. 1969)

Done made my vow to the Lord, and I never will turn back. Oh, I will go, I shall go to see what the end will be. When I was a moaner just like you, I moaned, and I moaned till I came through. Done made my vow to the Lord, and I never will turn back. Oh, I will go, I shall go to see what the end will be. When every star refuse to shine, I know King Jesus will be mine. Done made my vow to the Lord, and I never will turn back. Oh, I will go, I shall go to see what the end will be.

I'll stand

Raymond Wise (b. 1961)

Anybody here gonna stand for the Master? I'll stand. I'm gonna stand up for the Lord 'cause I've made the Lord my choice. So if nobody else will stand for the Master, I'll stand. Stand up for the Master, stand up for the Lord. Stand in the power of Jesus' might with my shield and sword. If I don't stand for Jesus, I'll fall for anything the devil brings. So if nobody else will stand for the Master, I'll stand. Anybody here gonna stand? I'll stand. I'll stand 'cause God stood up for me when he died way back on Calvary. So if nobody else will stand for the Master, I'll stand. How you gonna stand? Stand against principalities. Stand against the enemy. Stand through adversity. Put on the armor of the Lord. Take up my shield and my sword. Stand. Anybody here gonna stand? I'll stand. I'm gonna stand. I will stand up for the Lord!

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

Thank you for worshiping at Washington National Cathedral, your National Cathedral.

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. 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. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. Visit cathedral.org to sign up for our weekly newsletter.

Thank you in advance for your generosity. Please know that your presence with us today has been a blessing.

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, The Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Colley Corsello, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Leonard L. Hamlin, Sr., The Reverend Dr. Nan Peete, The Boys Cathedral Choir, Morgan State University Choir, Sacred Music Festival Choir.

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

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