



WELCOME

WASHINGTON NATIONAL CATHEDRAL

FEBRUARY 7, 2021



Preaching Today

Max Lucado, teaching minister,
Oak Hill Church, San Antonio, Texas



Presiding Today

The Right Reverend V. Gene Robinson,
IX bishop, Episcopal Diocese of New
Hampshire (retired)

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at [cathedral.org/support](https://www.cathedral.org/support).

Your Online Cathedral

Enjoy exclusive online content at [cathedral.org](https://www.cathedral.org).

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

PRAYERS FOR COVID-19 DEATHS

Each week we pray for those lost to the COVID-19 pandemic. Submit the [names of those lost](#) to be included in the service.

Next Sunday

PREACHING AT 11:15 AM

[The Rev. Canon Leonard L. Hamlin, Sr., preaches](#) and the Rev. Canon Jan Naylor Cope presides.

Virtual Coffee Hour

Gather together as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

Online Healing Prayer

SUNDAYS 12:45–1:30

Healing ministers are available for private online healing prayers following today's service. Join via Zoom, then break out for a healing minister in a private online chapel. [Register for link](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, February 9, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, February 9, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page](#).

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths passes 400,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at a weekly memorial service.

Black History Month

"Every February, Black History Month brings an everyday reality to light and life: African American contributions to our culture, our nation and our world have often been overlooked, unrecognized and, at times, unappreciated." Our Canon Missioner and Minister for Equity & Inclusion, Leonard L. Hamlin, Sr. released [a statement on Black History Month](#).

A Long, Long Way Book Talk

Thursday, February 11, 7 pm

Join Canon Theologian Kelly Brown Douglas and author Greg Garrett in a discussion using his recent book *A Long, Long Way: Hollywood's Unfinished Journey from Racism to Reconciliation* as a starting point to explore the history of race and film, noting how film has adapted to changes in cultural perspectives. [Register now: minimum donation \\$5](#)

Peace + Love: A Valentine's Day Online Concert

Sunday, February 14, 6 pm

It's been a tough year, and we could all use a little love. Daryl L.A. Hunt, the Cathedral's associate director of music for contemporary worship, teams up with Sylvester Logan Sharp and their band, the Groovement All Stars, to take you on this musical journey with them. [Registration is free and donations gratefully accepted](#).

Les Colombes (The Doves) Installation

Just before Christmas, German artist Michael Pendry installed Les Colombes: a winding column of 2,000 origami paper doves in our grand nave. [Learn more](#).

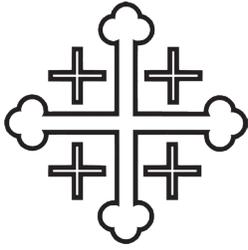
The Black Church

starting Tuesday February 16

Cathedral Canon Theologian Kelly Brown Douglas & Presiding Bishop Michael Curry are featured in the upcoming PBS series [The Black Church](#). Check your local PBS station and be sure to watch!

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The Holy Eucharist

The Fifth Sunday after the Epiphany

February 7, 2021 • 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.

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

PRELUDE

Sweet, Sweet Spirit

Doris Akers (1922–1995)

Spirit Break Out

Ben Bryant, Myles Dhillon,
Luke Hellebronth (b. 1985), and Tim Hughes (b. 1977)

Holy Spirit

Bryan Torwalt (b. 1985) and Katie Torwalt (b. 1988)

THE ENTRANCE RITE

INTROIT

Lord, Speak to Me

after Robert Schumann (1810–1856)

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

O lead me Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
The hungry ones with manna sweet.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

(Frances R. Havergal, 1836–1879)

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

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
 2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
 3. To all life thou giv - est, to both great and small; in all life thou
 4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -
 ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
 wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
 liv - est, the true life of all; we blos - som and flour - ish, like
 dore thee, all veil - ing their sight; all laud we would ren - der: O
 An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
 soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
 leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
 help us to see 'tis on - ly the spen - dor of light hid - eth thee.

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

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

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

Dios omnipotente,
 para quien todos los corazones están manifiestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos la grandeza de tu santo
 Nombre;
 por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William Howard Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - jice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE FIFTH 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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

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 40:21-31

Isaías 40:21-31

Have you not known? Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations
of the earth?

It is he who sits above the circle of the earth,
and its inhabitants are like grasshoppers;
who stretches out the heavens like a curtain,
and spreads them like a tent to live in;
who brings princes to naught,
and makes the rulers of the earth as nothing.
Scarcely are they planted, scarcely sown,
scarcely has their stem taken root in the earth,
when he blows upon them, and they wither,
and the tempest carries them off like stubble.
To whom then will you compare me,
or who is my equal? says the Holy One.

Lift up your eyes on high and see:
Who created these?
He who brings out their host and numbers them,
calling them all by name;
because he is great in strength,
mighty in power,
not one is missing.
Why do you say, O Jacob,
and speak, O Israel,
“My way is hidden from the Lord,
and my right is disregarded by my God”?
Have you not known? Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
his understanding is unsearchable.
He gives power to the faint,
and strengthens the powerless.
Even youths will faint and be weary,
and the young will fall exhausted;
but those who wait for the Lord shall renew
their strength,
they shall mount up with wings like eagles,

¿Acaso no lo sabían ustedes?
¿No lo habían oído decir?
¿No se lo contaron desde el principio?
¿No lo han comprendido desde la creación
del mundo?

Dios tiene su trono sobre la bóveda que cubre la tierra,
y ve a los hombres como si fueran saltamontes.
Él extiende el cielo como un toldo,
lo despliega como una tienda de campaña.
Él convierte en nada a los grandes hombres
y hace desaparecer a los jefes de la tierra.
Son como plantas tiernas, recién plantadas,
que apenas han echado raíces en la tierra.
Si Dios sopla sobre ellos, se marchitan,
y el huracán se los lleva como a paja.
El Dios Santo pregunta:
«¿Con quién me van a comparar ustedes?
¿Quién puede ser igual a mí?»
Levanten los ojos al cielo y miren:
¿Quién creó todo eso?
El que los distribuye uno por uno
y a todos llama por su nombre.
Tan grande es su poder y su fuerza
que ninguno de ellos falta.
Israel, pueblo de Jacob,
¿por qué te quejas? ¿Por qué dices:
«El Señor no se da cuenta de mi situación;
Dios no se interesa por mí»?
¿Acaso no lo sabes? ¿No lo has oído?
El Señor, el Dios eterno,
el creador del mundo entero,
no se fatiga ni se cansa;
su inteligencia es infinita.
Él da fuerzas al cansado,
y al débil le aumenta su vigor.
Hasta los jóvenes pueden cansarse y fatigarse,
hasta los más fuertes llegan a caer,
pero los que confían en el Señor
tendrán siempre nuevas fuerzas

they shall run and not be weary,
they shall walk and not faint.

The Word of the Lord.
Thanks be to God.

y podrán volar como las águilas;
podrán correr sin cansarse
y caminar sin fatigarse.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Joseph Barnby (1838–1896)

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

Psalm 147:1-7, 21C

Salmo 147:1-7, 21C

Hallelujah!
How good it is to sing praises to our God!
how pleasant it is to honor him with praise!
The Lord rebuilds Jerusalem;
he gathers the exiles of Israel.
He heals the brokenhearted
and binds up their wounds.
He counts the number of the stars
and calls them all by their names.
Great is our Lord and mighty in power;
there is no limit to his wisdom.
The Lord lifts up the lowly,
but casts the wicked to the ground.
Sing to the Lord with thanksgiving;
make music to our God upon the harp.
Hallelujah!

¡Aleluya!
¡Cuán bueno es cantar alabanzas a nuestro Dios!
¡Cuán agradable es honrarle con loores!
El Señor reconstruye Jerusalén;
a los desterrados de Israel recoge.
El sana a los quebrantados de corazón,
y venda sus heridas.
Cuenta el número de las estrellas;
a todas ellas llama por su nombre.
Grande es el Señor nuestro, incomparable su poder,
infinita su sabiduría.
El Señor levanta a los humildes,
mas humilla hasta el polvo a los malvados.
Canten al Señor con acción de gracias;
toquen el arpa a nuestro Dios.
¡Aleluya!

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Corinthians 9:16-23

1 Corintios 9:16-23

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel. For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might

Para mí no es motivo de orgullo anunciar el evangelio, porque lo considero una obligación ineludible. ¡Y ay de mí si no lo anuncio! Por eso, si lo hiciera por propia iniciativa, tendría derecho a una recompensa; pero si lo hago por obligación, es porque estoy cumpliendo un encargo que Dios me ha dado. En este caso, mi recompensa es la satisfacción de anunciar el evangelio sin cobrar nada; es decir, sin hacer valer mi derecho a vivir del anuncio del evangelio. Aunque no soy esclavo de nadie, me he hecho esclavo de todos, a fin de ganar para Cristo el mayor número posible de personas. Cuando he estado entre los judíos me he vuelto como un judío, para ganarlos a ellos; es decir, que para ganar a los que viven bajo la ley de Moisés, yo mismo me he puesto bajo esa ley, aunque en realidad no estoy sujeto a ella. Por otra parte, para ganar a los que no viven bajo la ley de Moisés, me he vuelto como uno de ellos, aunque

win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

The Word of the Lord
Thanks be to God.

realmente estoy sujeto a la ley de Dios, ya que estoy bajo la ley de Cristo. Cuando he estado con los que son débiles en la fe, me he vuelto débil como uno de ellos, para ganarlos también. Es decir, me he hecho igual a todos, para de alguna manera poder salvar a algunos. Todo lo hago por el evangelio, para tener parte en el mismo.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 411 (STANZAS 1-4)

O Bless the Lord, My Soul!

Sung by all.

St. Thomas (Williams)

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. O bless the Lord, my soul! His grace to thee pro - claim!
2. O bless the Lord, my soul! His mer - cies bear in mind!
3. He will not al - ways chide; he will with pa - tience wait;
4. He par - dons all thy sins, pro - longs thy fee - ble breath;

And all that is with - in me join to bless his ho - ly Name!
For - get not all his ben - e - fits! The Lord to thee is kind.
his wrath is ev - er slow to rise and rea - dy to a - bate.
he heal - eth thine in - fir - mi - ties and ran - soms thee from death.

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.

Mark 1:9-15

Marcos 1:9-15

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

Glory to you, Lord Christ.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Por aquellos días, Jesús salió de Nazaret, que está en la región de Galilea, y Juan lo bautizó en el Jordán. En el momento de salir del agua, Jesús vio que el cielo se abría y que el Espíritu bajaba sobre él como una paloma. Y se oyó una voz del cielo, que decía: «Tú eres mi Hijo amado, a quien he elegido.» Después de esto, el Espíritu llevó a Jesús al desierto. Allí estuvo cuarenta días, viviendo entre las fieras y siendo puesto a prueba por Satanás; y los ángeles le servían. Después que metieron a Juan en la cárcel, Jesús fue a Galilea a anunciar las buenas noticias de parte de Dios. Decía: «Ya se cumplió el plazo señalado, y el reino de Dios está cerca. Vuélvanse a Dios y acepten con fe sus buenas noticias.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

Max Lucado

Teaching Minister, Oak Hills Church, San Antonio, Texas

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 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 de cielo y 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:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
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 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,

Light of the world,
Fill us with your love.

Después de cada intercesión,

Luz del mundo,
Llénanos con tu amor.

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 con tu espíritu.

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.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Holy Spirit

Sung by the cantor.

Richard Smallwood (b. 1948)

Holy Spirit, fall fresh on me.
Lord, anoint us, we yield our all to thee;
For we know that yokes are broken,
And the captives are set free;
So let it fall down on me.

We need the power of the Holy Spirit.
Send your anointing,
Let it fall down on me.

Holy Spirit, Holy Spirit,
Oh, Holy Spirit, send your power.

Fall down on 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 God thanks and praise.

God of blessing, we thank you always for making us in your image to serve the peace of all creation. You shared your name with our mothers and fathers: Sarah and Abraham, who left their home and became a blessing to all nations; Moses and Miriam, who went through sea and wilderness to the place of revelation; Deborah and Samson, who gave hope and justice to a people ruled by fear; Ruth and Jonah, who went to foreign soil and found a God who loves the stranger.

From our ancestors in faith came Jesus, the son of promise, to fulfill the law, embody your love, and draw all people to himself. He accepted death to break its fearful hold; he was raised to life to share it in abundance; he comes again to break the bread and pour the wine of hope.

Therefore, with all people whose story you have shaped, with women and men of faith in every part of the world, we glory in your generous love and sing in praise of you:

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.

We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, Jesus took bread, gave thanks, broke it and said: “This is my body, which is given for you. Do this to remember me.”

In the same way after supper, Jesus took the cup, saying: “This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me.”

As on that night, so here and now Jesus offers himself in touch and taste beyond what words can hold.

Great is the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Therefore we come in memory and hope, responding to your call and the promise that echoes from the dawn of all time. May mind and heart be held by your self-giving love as we stand before the cross, approach the empty tomb, and praise the one whose name is lifted high above all earthly power.

Receive our broken offering through his all-powerful grace, and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all the worlds are drawn into the ceaseless love of Father, Son, and Holy Spirit. 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 tentación
y líbranos del mal.

Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James E. Moore (b. 1951)

Taste and see, taste and see the good - ness of the Lord. _____ O

taste and see, taste and see the good - ness of the Lord, _____ of the Lord.

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

Beloved Jesus,
I believe that you are present
in the Blessed Sacrament of the Altar.
I love you above all things,
and I desire to receive you in my soul.
Since I cannot at this moment receive you
in the Sacrament of your Body and Blood,
come spiritually into my heart.
I embrace you and unite myself entirely to you.
Let me never be separated from you
in this life or in the life to come.
Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

El presidente invita a todos a rezar esta oración.

Amado Jesús,
creo que estás presente
en el Santísimo Sacramento del Altar.
Te amo sobre todas las cosas,
y deseo recibirte en mi alma.
Como en este momento no puedo recibirte
en el Sacramento de tu Cuerpo y Sangre,
ven espiritualmente a mi corazón.
Te abrazo y me uno por completo a ti.
No permitas que jamás me separe de ti
en esta vida o en la vida venidera.
Amén.

ANTHEM DURING THE COMMUNION

Spirit of God

Sung by the cantor.

Anonymous French melody

Spirit of God, you moved over the waters
Whispering God's love to the whole of creation.
You breathe your life into God's sons and daughters.
Giving us talents and your inspiration.

Spirit of God, by the prophets you sought us,
Calling us back from our pride-filled behavior.
Through chosen leaders you reached us and taught us,
By your own gift we were given our Savior.

Spirit of God, like a dove you once rested,
Showing God's joy on the day Christ was baptized.
You sent Christ out to the hills to be tested,
Through you he called us to see God with new eyes.

Spirit of God, like a mighty wind blowing:
Suddenly Christians stopped hiding and fearing.
You gave them courage and love overflowing,
So they proclaimed you to all in their hearing.

Help us to see you, still calling and caring,
Help us to know you among us, creating.
Spirit of God, give us courage and daring—
To share God's love with a world that is waiting.

(Carolyn Winfrey Gillette, b. 1961)

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 • 529

In Christ There Is No East or West

Sung by all.

McKee

1. In Christ there is no East or West, in him no South or North,
 2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!
 3. In Christ now meet both East and West, in him meet South and North;

but one great fel - low - ship of love through - out the whole wide earth.
 Who serves my Fa - ther as his child is sure - ly kin to me.
 all Christ - ly souls are one in him, through - out the whole wide earth.

THE DISMISSAL

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

Vayan en la luz y en la paz de Cristo.
Demos gracias a Dios.

POSTLUDE

“Finale: Fast and Lively” from Sonata for Organ

Richard Wayne Dirksen (1921–2003)

Performed in celebration of the centenary of the composer’s birth tomorrow, February 8.

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PRESIDER/PRESIDENTE

The Right Reverend V. Gene Robinson
IX Bishop, Episcopal Diocese of New Hampshire (retired)
Vice President of Religion, Chautauqua Institution

PREACHER/PREDICADOR

Max Lucado
Teaching Minister, Oak Hills Church, San Antonio, Texas

ASSISTANT/ASISTENTE

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLERS/EVANGELISTAS

The Reverend Canon Dana Colley Corsello
Canon Vicar, Washington National Cathedral

The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral

READER/LECTORA

Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

Thomas M. Sheehan
Organist and Associate Director of Music, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Imani-Grace Cooper, *singer*

Matthew Goinz, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

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