



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 27, 2021



Preaching Today

The Rev. Canon Rosemarie Logan Duncan



Presiding Today

The Rev. Canon Dana Colley Corsello

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.

Your Online Cathedral

Enjoy exclusive online content at 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.

ONLINE HEALING PRAYER

Sign up to reserve a space in a private online chapel with our healing ministers following the service. [Register for your space](#).

Next Sunday

SERVICE AT 11:15 AM - IN PERSON AND ONLINE

The Rev. Canon Rosemarie Logan Duncan presides and the Very Rev. Randolph Marshall Hollerith preaches.

Virtual Coffee Hour

Join us for fellowship and a cup of "coffee" following the service. [Register](#) for upcoming dates.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, June 29, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, June 29, 6 pm

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

Our Grounds

EXPLORE THE BISHOP'S GARDEN

All Hallows Guild offers an online tour of the [Bishop's Garden](#).

CARILLON RECITALS

Most Saturdays at 12:30 pm Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon.

IN OUR OWN WORDS

Look for signs with QR codes highlighting exterior [building features](#).

GARDEN REFLECTIONS

Download a [booklet](#) of prayers and readings for the Cathedral gardens.

Return to In-person Worship

Sunday, July 4, 11:15 am

The Cathedral will reopen for weekly in person Sunday worship services next Sunday. Masking will be required inside the building. [Learn more](#) about our COVID-19 precautions. And of course, you will always have a front row seat on our [Youtube channel](#).

Les Colombes—through July

Experience Michael Pendry's dramatic installation of nearly 2,000 origami doves: participate from home by [folding your own dove](#); find updates; [reserve a space](#) on an exhibit walk and share the hope.

Docent Spotlight: Stained Glass

Tuesday, June 29, 4 pm

Our stained glass windows tell many stories, from Creation through American history and onto the Last Judgment. Join docents Margy Collom and Janice Brambilla to learn how to read our windows. [Register today](#).

Online July 4 Concert

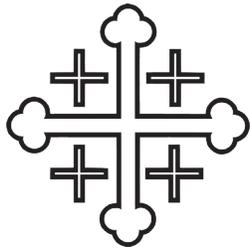
Sunday, July 4, 2 pm

There's a lot to celebrate this Independence Day—freedom from fear, freedom from illness and freedom to gather again to celebrate American endurance and determination. Join us online and celebrate with patriotic music that has become the soundtrack of our nation, including favorites from Aaron Copland, John Philip Sousa and others. The online concert is free, and your generous donations will help us reopen the doors to this sacred space for all Americans. [Register to receive the link](#) to view the concert on July 4.

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The Holy Eucharist

The Fifth Sunday after Pentecost

June 27, 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 a piece of music, during which the congregation can prepare for worship.

PRELUDE

Lord, I Want to Be a Christian

Negro spiritual

Oh, It Is Jesus

Andraé Crouch (1942–2015)

We're Gonna Make It

Myrna Summers (b. 1949)

Bless the Lord

A. Crouch; arr. Tye Tribbett (b. 1976)

THE ENTRANCE RITE

INTROIT

"For the Mountains Shall Depart" from *Elijah*, Op. 70

Felix Mendelssohn (1809–1847)

For the mountains shall depart, and the hills be removed; but thy kindness shall not depart from me; neither shall the covenant of thy peace be removed.

(Isaiah 54:10, KJV)

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

1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
 2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
 3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
 4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
 in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
 with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est ben - e - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

THE OPENING ACCLAMATION

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.

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.

The Gloria, or some other 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 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 COLLECT FOR THE FIFTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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.

Wisdom of Solomon 1:13-15; 2:23-24

Sabiduría 1:13-15; 2:23-24

God did not make death,
and he does not delight in the death of the living.
For he created all things so that they might exist;
the generative forces of the world are wholesome,
and there is no destructive poison in them,
and the dominion of Hades is not on earth.
For righteousness is immortal.
For God created us for incorruption,
and made us in the image of his own eternity,
but through the devil's envy death entered the world,
and those who belong to his company experience it.

The Word of the Lord.
Thanks be to God.

Pues Dios no hizo la muerte
ni se alegra destruyendo a los seres vivientes.
Todo lo creó para que existiera;
lo que el mundo produce es saludable,
y en ello no hay veneno mortal;
la muerte no reina en la tierra,
porque la justicia es inmortal.
En verdad, Dios creó al hombre para que no muriera,
y lo hizo a imagen de su propio ser;
sin embargo, por la envidia del diablo
entró la muerte en el mundo,
y la sufren los que del diablo son.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

Psalm 30:1-6, 12-13

Salmo 30:1-6, 12-13

I will exalt you, O Lord,
because you have lifted me up
and have not let my enemies triumph over me.
O Lord my God, I cried out to you,
and you restored me to health.
You brought me up, O Lord, from the dead;
you restored my life as I was going down
to the grave.
Sing to the Lord, you servants of his;
give thanks for the remembrance of his holiness.
For his wrath endures but the twinkling of an eye,
his favor for a lifetime.
Weeping may spend the night,
but joy comes in the morning.
You have turned my wailing into dancing;
you have put off my sack-cloth and clothed me
with joy.
Therefore my heart sings to you without ceasing;
O Lord my God, I will give you thanks for ever.

Te ensalzaré, oh Señor,
porque me has alzado,
y no permitiste que mis enemigos triunfaran
sobre mí.
Oh Señor Dios mío, a ti clamé,
y tú me sanaste.
Oh Señor, me sacaste del abismo;
me hiciste revivir, para que no descendiese
a la sepultura.
Canten al Señor, ustedes sus fieles,
y celebren su santo Nombre;
Porque sólo un momento dura su ira,
pero su favor toda la vida.
Aunque al anochecer nos visite el llanto,
en la mañana vendrá la alegría.
Has cambiado mi lamento en danzas;
me has quitado el luto, y me has vestido de fiesta.
Por tanto a ti canta mi corazón, y no llora más;
oh Señor Dios mío, te daré gracias para siempre.

THE SECOND LESSON

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

2 Corinthians 8:7-15

2 Corintios 8:7-15

Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking. I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, “The one who had much did not have too much, and the one who had little did not have too little.”

The Word of the Lord.
Thanks be to God.

Pues ustedes, que sobresalen en todo: en fe, en facilidad de palabra, en conocimientos, en buena disposición para servir y en amor que aprendieron de nosotros, igualmente deben sobresalir en esta obra de caridad. No les digo esto como un mandato; solamente quiero que conozcan la buena disposición de otros, para darles a ustedes la oportunidad de demostrar que su amor es verdadero. Porque ya saben ustedes que nuestro Señor Jesucristo, en su bondad, siendo rico se hizo pobre por causa de ustedes, para que por su pobreza ustedes se hicieran ricos. Por el bien de ustedes les doy mi opinión sobre este asunto. Desde el año pasado, no sólo comenzaron ustedes a hacer algo al respecto, sino a hacerlo con entusiasmo. Ahora pues, dentro de sus posibilidades, terminen lo que han comenzado con la misma buena disposición que mostraron al principio, cuando decidieron hacerlo. Porque si alguien de veras quiere dar, Dios le acepta la ofrenda que él dé conforme a sus posibilidades. Dios no pide lo que uno no tiene. No se trata de que por ayudar a otros ustedes pasen necesidad; se trata más bien de que haya igualdad. Ahora ustedes tienen lo que a ellos les falta; en otra ocasión ellos tendrán lo que les falte a ustedes, y de esta manera habrá igualdad. Como dice la Escritura: «Ni le sobró al que había recogido mucho, ni le faltó al que había recogido poco.»

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Great Is Thy Faithfulness

Sung by all.

Faithfulness (Runyan)

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



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

Refrain



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



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

THE 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 5:21-43

Marcos 5:21-43

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

Glory to you, Lord Christ.

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Cuando Jesús regresó en la barca al otro lado del lago, se le reunió mucha gente, y él se quedó en la orilla. En esto llegó uno de los jefes de la sinagoga, llamado Jairo, que al ver a Jesús se echó a sus pies y le rogó mucho, diciéndole: «Mi hija se está muriendo; ven a poner tus manos sobre ella, para que sane y viva.» Jesús fue con él, y mucha gente lo acompañaba apretujándose a su alrededor. Entre la multitud había una mujer que desde hacía doce años estaba enferma, con derrames de sangre. Había sufrido mucho a manos de muchos médicos, y había gastado todo lo que tenía, sin que le hubiera servido de nada. Al contrario, iba de mal en peor. Cuando oyó hablar de Jesús, esta mujer se le acercó por detrás, entre la gente, y le tocó la capa.

cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

The Gospel of the Lord.
Praise to you, Lord Christ.

Porque pensaba: «Tan sólo con que llegue a tocar su capa, quedaré sana.» Al momento, el derrame de sangre se detuvo, y sintió en el cuerpo que ya estaba curada de su enfermedad. Jesús, dándose cuenta de que había salido poder de él, se volvió a mirar a la gente, y preguntó: «¿Quién me ha tocado la ropa?» Sus discípulos le dijeron: «Ves que la gente te oprime por todos lados, y preguntas "¿Quién me ha tocado?"» Pero Jesús seguía mirando a su alrededor, para ver quién lo había tocado. Entonces la mujer, temblando de miedo y sabiendo lo que le había pasado, fue y se arrodilló delante de él, y le contó toda la verdad. Jesús le dijo: «Hija, por tu fe has sido sanada. Vete tranquila y curada ya de tu enfermedad.» Todavía estaba hablando Jesús, cuando llegaron unos de casa del jefe de la sinagoga a decirle al padre de la niña: «Tu hija ha muerto. ¿Para qué molestar más al Maestro?» Pero Jesús, sin hacer caso de ellos, le dijo al jefe de la sinagoga: «No tengas miedo; cree solamente.» Y no dejó que lo acompañaran más que Pedro, Santiago y Juan, el hermano de Santiago. Al llegar a la casa del jefe de la sinagoga y ver el alboroto y la gente que lloraba y gritaba, entró y les dijo: «¿Por qué hacen tanto ruido y lloran de esa manera? La niña no está muerta, sino dormida.» La gente se rió de Jesús, pero él los hizo salir a todos, y tomando al padre, a la madre y a los que lo acompañaban, entró a donde estaba la niña. La tomó de la mano y le dijo: «Talithá, cum» (que significa: «Muchacha, a ti te digo, levántate»). Al momento, la muchacha, que tenía doce años, se levantó y echó a andar. Y la gente se quedó muy admirada. Pero Jesús ordenó severamente que no se lo contaran a nadie, y luego mandó que dieran de comer a la niña.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Rosemarie Logan Duncan

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiende nuestra súplica.

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 the Lord be always with you.
And also with you.

La paz del Señor 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

The Potter's House

Sung by the cantor.

Varn Michael McKay

In case you have fallen by the wayside of life,
Dreams and visions shattered; you're all broken inside.
You don't have to stay in the shape that you're in,
The Potter wants to put you back together again,
Oh, the Potter wants to put you back together again.

In case your situation has turned upside down,
And all that you've accomplished is now on the ground.
You don't have to stay in the shape that you're in,
The Potter wants to put you back together again,
Oh, the Potter wants to put you back together again.

You, who are broken, stop by the Potter's house.
You who need mending, stop by the Potter's house.
Give him the fragments of your life, my friend!
The Potter wants to put you back together again,
Oh, the Potter wants to put you back together again.

Joy, in the Potter's house.
Peace, in the Potter's house.
Love, in the Potter's house.
There is salvation in the Potter's house.
There is healing in the Potter's house.
There is deliverance in the Potter's house.
You'll find everything you need in the Potter's house.

The Potter wants to put you back together again,
Oh, the Potter wants to put you back together again.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

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

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

SANCTUS & BENEDICTUS • S 125

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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

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

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

THE LORD'S PRAYER

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

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

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

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

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en 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

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

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 into 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.

La presidenta 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

Heal Me, Hands of Jesus

Sung by the cantor.

Carl Haywood (b. 1949)

Heal me, hands of Jesus,
And search out all my pain:
Restore my hope, remove my fear
And bring me peace again.

Cleanse me, blood of Jesus,
Take bitterness away;
Let me forgive as one forgiven
And bring me peace today.

Know me, mind of Jesus,
And show me all my sin;
Dispel the memories of guilt,
And bring me peace within.

Fill me, joy of Jesus:
Anxiety shall cease
And heaven's serenity be mine,
For Jesus brings me peace!

(Michael Perry, 1942–1996)

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Eterno Dios, Padre celestial,
en tu bondad nos has aceptado
como miembros vivos
de tu Hijo, nuestro Salvador Jesucristo;
nos has nutrido con alimento espiritual
en el Sacramento de su Cuerpo y de su Sangre.
Envíanos ahora en paz al mundo;
revístenos de fuerza y de valor
para amarte y servirte
con alegría y sencillez de corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 4II (STANZAS I-4)

O Bless the Lord, My Soul

Sung by all.

St. Thomas (Williams)



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 DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

Vayan en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

Prelude in C major, BWV 547/I

Johann Sebastian Bach (1685-1750)

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA

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

PREACHER/PREDICADORA

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship, Washington National Cathedral

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The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

The Reverend Yoimel González Hernández
Dean, Latino Deacons School, Episcopal Diocese of Washington

READER/LECTOR

Verne Rinker
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*

Mark Wanich, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jeremy Mann

FLOWERS The flowers are given to the glory of God. In memory of Kathryn M. Plugge; in memory of Mary Scribner Judson; in memory of Margaret Keena Gillis; in memory of Joseph Clegg; in thanksgiving for the ministry of William Sydnor; and in celebration of and in thanksgiving for the life of John William Warner.

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