



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 6, 2021



## Preaching Today

The Rev. Canon Jan Naylor Cope



## Presiding Today

The Very Rev. Randolph Marshall Hollerith

## 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://cathedral.org/support).

## Your Online Cathedral

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

The Rev. Canon Leonard L. Hamlin, Sr., preaches and the Rev. Canon Jan Naylor Cope presides.

## 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 8, 5:30 pm

### ONLINE CENTERING PRAYER

Tuesday, June 8, 6 pm

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

## On 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.

## Return to In-person Worship

The Cathedral will reopen for weekly Sunday worship services Sunday, July 4, 11:15 am. Following guidance from the D.C. Department of Health, face masks and social distancing will be required to help stem the spread of COVID-19. Full details about safety protocols and all the ways you can experience the Cathedral are available on our [website](#). Online worship has long been an important part of our ministry, and we will continue to stream services on our [Youtube channel](#).

## Les Colombes Multimedia Installation

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](#).

## West Façade Illumination

If you are on Wisconsin Avenue, or on our grounds, you will be able to see the west façade illuminated for Pride on June 6–8.

## Julie Zhu Carillon Concert

Sunday, June 6, 4 pm

Julie Zhu plays a carillon recital at the Cathedral. Join us outside for the performance and for a meet-and-greet following. [More information](#).

## The Black Church conversation

Friday, June 11, 7:30 pm

Discuss Episode 2 of PBS's [The Black Church](#) with the Cathedral's LGBTQIA Alliance and Racial Justice Task Force. [Learn more and register](#).

## Online Meditation: Connect with the Sun

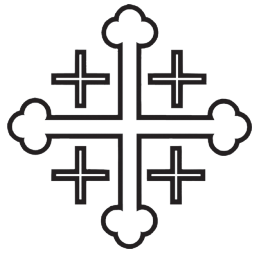
Sunday, June 13, 4 pm

As the summer solstice approaches, discover ways to connect with the energy of the sun to spark your inner light. Led by Joy Rains, host of the podcast [Mindful 180](#) and author of *Meditation Illuminated: Simple Ways to Manage Your Busy Mind*. [Learn more and reserve your spot](#).

## Honest to God with Bishop Yvette Flunder

Sunday, June 20, 2 pm

Guest preacher [Bishop Yvette Flunder](#) joins Dean Randy Hollerith and Canon Theologian Kelly Brown Douglas to reflect on LGBTQIA leadership and the church during Pride month. Featured in *The Black Church* (Episode 2), the Rev. Dr. Flunder is a writer, award-winning gospel musician and same-gender loving woman. [Learn more and register](#).



# The Holy Eucharist

The Second Sunday after Pentecost

June 6, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.*

*The people's responses are in bold.*

*This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.*

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

## PRELUDE

Chorale Prelude on "Ich halte treulich still"

Lawrence P. Schreiber (b. 1933)

*Allein Gott in der Höh' sei Ehr'*, BWV 676

Johann Sebastian Bach (1685–1750)

Chorale Prelude on "Liebster Jesu, wir sind hier"

George Walker (1922–2018)

*Christ, the Life of All the Living* (Prelude)

J. William Greene (b. 1956)

## THE ENTRANCE RITE

### INTROIT

*Adam Lay Ybounden*

Peter Warlock [Philip A. Heseltine] (1894–1930)

Adam lay ybounden  
Bounden in a bond;  
Four thousand winter  
Thought he not too long.

Ne had the apple taken been,  
The apple taken been,  
Ne had never our lady  
A-been heavene queen.

And all was for an apple,  
An apple that he took,  
As clerkës finden  
Written in their book.

Blessed be the time  
That apple taken was!  
Therefore we moun singen,  
Deo gratias! (*Thanks be to God!*)

(*Anonymous 15th century English*)

*God of Grace and God of Glory*

*Sung by all.*

*Cwm Rhondda*

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

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

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

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

**THE OPENING ACCLAMATION**

Blessed 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 SECOND 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.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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.*

Genesis 3:8-15

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?" He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." The Lord God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

The Word of the Lord.

**Thanks be to God.**

Génesis 3:8-15

El hombre y su mujer escucharon que Dios el Señor andaba por el jardín a la hora en que sopla el viento de la tarde, y corrieron a esconderse de él entre los árboles del jardín. Pero Dios el Señor llamó al hombre y le preguntó: «¿Dónde estás?» El hombre contestó: «Escuché que andabas por el jardín y tuve miedo, porque estoy desnudo; por eso me escondí.» Entonces Dios le preguntó: «¿Y quién te ha dicho que estás desnudo? ¿Acaso has comido del fruto del árbol del que te dije que no comieras?» El hombre contestó: «La mujer que me diste por compañera me dio de ese fruto, y yo lo comí.» Entonces Dios el Señor le preguntó a la mujer: «¿Por qué lo hiciste?» Y ella respondió: «La serpiente me engañó, y por eso comí del fruto.» Entonces Dios el Señor dijo a la serpiente: «Por esto que has hecho, maldita serás entre todos los demás animales. De hoy en adelante caminarás arrastrándote y comerás tierra. Haré que tú y la mujer sean enemigas, lo mismo que tu descendencia y su descendencia. Su descendencia te aplastará la cabeza, y tú le morderás el talón.»

Palabra del Señor.

**Demos gracias a Dios.**

Out of the depths have I called to you, O Lord;  
 Lord, hear my voice;  
     let your ears consider well the voice of  
         my supplication.  
 If you, Lord, were to note what is done amiss,  
     O Lord, who could stand?  
 For there is forgiveness with you;  
     therefore you shall be feared.  
 I wait for the Lord; my soul waits for him;  
     in his word is my hope.  
 My soul waits for the Lord,  
 more than watchmen for the morning,  
     more than watchmen for the morning.  
 O Israel, wait for the Lord,  
     for with the Lord there is mercy;  
 With him there is plenteous redemption,  
     and he shall redeem Israel from all their sins.

De lo profundo, oh Señor, a ti clamo;  
 Señor, escucha mi voz;  
     estén atentos tus oídos a la voz de mi súplica.  
 Si tú, oh Señor, notares los delitos,  
     ¿quién, oh Señor, podrá mantenerse?  
 Mas en ti hay perdón,  
     por tanto serás venerado.  
 guardo al Señor; le aguarda mi alma;  
     en su palabra está mi esperanza.  
 Mi alma aguarda al Señor,  
 más que los centinelas a la aurora,  
     más que los centinelas a la aurora.  
 Oh Israel, aguarda al Señor,  
     porque en el Señor hay misericordia;  
 Con él hay abundante redención,  
     y él redimirá a Israel de todos sus pecados.

## 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 4:13–5:1

Just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

The Word of the Lord.  
**Thanks be to God.**

2 Corintios 4:13–5:1

La Escritura dice: «Tuve fe, y por eso hablé.» De igual manera, nosotros, con esa misma actitud de fe, creemos y también hablamos. Porque sabemos que Dios, que resucitó de la muerte al Señor Jesús, también nos resucitará a nosotros con él, y junto con ustedes nos llevará a su presencia. Todo esto ha sucedido para bien de ustedes, para que, recibiendo muchos la gracia de Dios, muchos sean también los que le den gracias, para la gloria de Dios. Por eso no nos desanimamos. Pues aunque por fuera nos vamos deteriorando, por dentro nos renovamos día a día. Lo que sufrimos en esta vida es cosa ligera, que pronto pasa; pero nos trae como resultado una gloria eterna mucho más grande y abundante. Porque no nos fijamos en lo que se ve, sino en lo que no se ve, ya que las cosas que se ven son pasajeras, pero las que no se ven son eternas. Nosotros somos como una casa terrenal, como una tienda de campaña no permanente; pero sabemos que si esta tienda se destruye, Dios nos tiene preparada en el cielo una casa eterna, que no ha sido hecha por manos humanas.

Palabra del Señor.  
**Demos gracias a Dios.**

HYMN AT THE SEQUENCE • 623 (STANZAS I–3)

*O What Their Joy and Their Glory Must Be*

*Sung by all.*

*O quanta qualia*

*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 what their joy and their glo - ry must be,  
 2. Tru - ly Je - ru - sa - lem, name we that shore,  
 3. There, where no trou - bles dis - trac - tion can bring,  
 those end - less Sab - baths the bless - ed ones see;  
 ci - ty of peace that brings joy ev - er - more;  
 we the sweet an - thems of Zi - on shall sing;  
 crown for the val - iant, to wea - ry ones rest:  
 wish and ful - fill - ment are not sev - ered there,  
 while for thy grace, Lord, their voic - es of praise  
 God shall be all, and in all ev - er blest.  
 nor do things prayed for come short of the prayer.  
 thy bless - ed peo - ple e - ter - nal - ly raise.

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 3:20-35

Marcos 3:20-35

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

**Gloria to you, Lord Christ.**

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

**¡Gloria a ti, Cristo Señor!**

Entró Jesús en una casa, y otra vez se juntó tanta gente, que ni siquiera podían comer él y sus discípulos. Cuando lo supieron los parientes de Jesús, fueron a llevárselo, pues decían que se había vuelto loco. También los maestros de la ley que habían llegado de Jerusalén decían: «Beelzebú, el propio jefe de los demonios, es quien le ha dado a este hombre el poder de expulsarlos.» Jesús los llamó, y les puso un ejemplo, diciendo: «¿Cómo puede Satanás expulsar al propio Satanás? Un país dividido en bandos enemigos, no puede mantenerse; y una familia dividida, no puede mantenerse. Así también, si Satanás se divide y se

has come. But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered. Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin"—for they had said, "He has an unclean spirit." Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking at those who sat around him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."

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

levanta contra sí mismo, no podrá mantenerse; habrá llegado su fin. Nadie puede entrar en la casa de un hombre fuerte y robarle sus cosas, si no lo ata primero; solamente así podrá robárselas. Les aseguro que Dios dará su perdón a los hombres por todos los pecados y todo lo malo que digan: pero el que ofenda con sus palabras al Espíritu Santo, nunca tendrá perdón, sino que será culpable para siempre.» Esto lo dijo Jesús porque ellos afirmaban que tenía un espíritu impuro. Entre tanto llegaron la madre y los hermanos de Jesús, pero se quedaron afuera y mandaron llamarlo. La gente que estaba sentada alrededor de Jesús le dijo: «Tu madre, tus hermanos y tus hermanas están afuera, y te buscan.» Él les contestó: «¿Quiénes son mi madre y mis hermanos?» Luego, mirando a los que estaban sentados a su alrededor, añadió: «Éstos son mi madre y mis hermanos. Pues cualquiera que hace la voluntad de Dios, ése es mi hermano, mi hermana y mi madre.»

El Evangelio del Señor.  
**Te alabamos, Cristo Señor.**

#### THE SERMON

The Reverend Canon Jan Naylor Cope

*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](http://cathedral.org/support).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*I'm So Glad Jesus Lifted Me*

*Sung by the cantor.*

Negro spiritual

I'm so glad, Jesus lifted me!

I'm so glad, Jesus lifted me!

I'm so glad, Jesus lifted me,

Singin' glory, hallelujah, Jesus lifted me!

Satan had me bound; Jesus lifted me!

Satan had me bound; Jesus lifted me!

Satan had me bound; Jesus lifted me,

Singin' glory, hallelujah, Jesus lifted me!

When I was in trouble, Jesus lifted me!

When I was in trouble, Jesus lifted me!

When I was in trouble, Jesus lifted me,

Singin' glory, hallelujah, Jesus lifted me!

## THE GREAT THANKSGIVING

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

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

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

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

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

*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

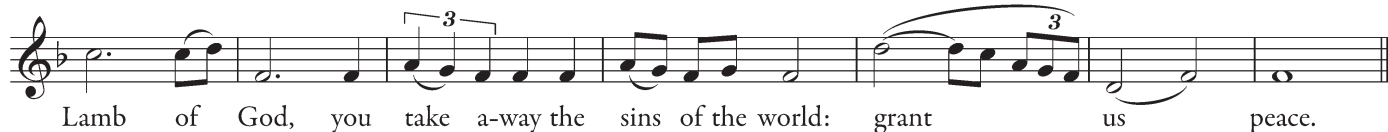
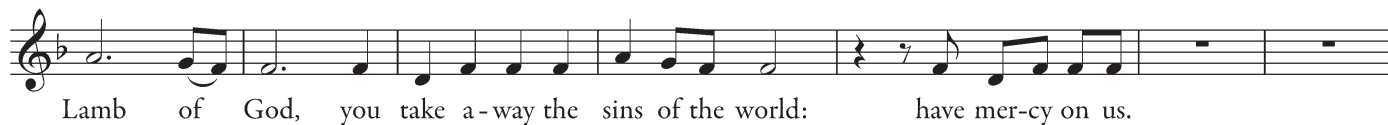
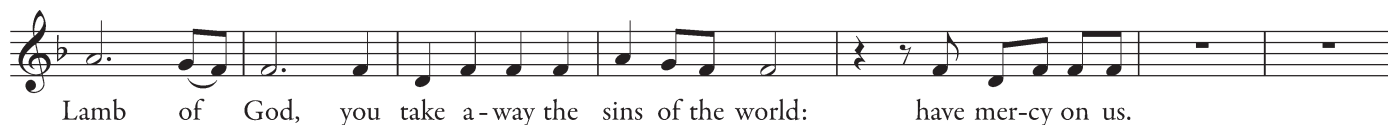
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Lamb of God*

*Sung by all.*

Lena McLin (b. 1928)



## 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.

## ANTHEM DURING THE COMMUNION

*Light's Abode, Celestial Salem*

Light's abode, celestial Salem,  
Vision whence true peace doth spring,  
Brighter than the heart can fancy,  
Mansion of the highest King;  
O how glorious are the praises  
Which of thee the prophets sing!

There forever and forever  
Alleluia is outpoured;  
For unending, for unbroken  
Is the feast-day of the Lord;  
All is pure and all is holy  
That within thy walls is stored.

There no cloud nor passing vapor  
Dims the brightness of the air;  
Endless noonday, glorious noonday,  
From the Sun of suns is there;  
There no night brings rest from labor,  
For unknown are toil and care.

## 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.

*Sung by the cantor.*

plainsong

O how glorious and resplendent,  
Fragile body, shalt thou be,  
When endued with heavenly beauty,  
Full of health and strong and free,  
Full of vigor, full of pleasure  
That shall last eternally!

Now with gladness, now with courage,  
Bear the burden on thee laid,  
That hereafter these thy labors  
May with endless gifts be paid,  
And in everlasting glory  
Thou with brightness be arrayed.

*(Latin, 15th cent.; tr. John Mason Neale, 1818–1866, alt.)*

## 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

*When We All Get to Heaven*

*Sung by all.*

*Heaven*



1. Sing the won - drous love of Je - sus, sing his mer - cy and his grace;
2. While we walk the pil - grim path - way, clouds will o - ver - spread the sky;
3. Let us then be true and faith - ful, trust - ing, serv - ing ev - 'ry day;
4. On - ward to the prize be - fore us! soon his beau - ty we'll be - hold;



in the man - sion bright and bles - sed, he'll pre - pare for us a place.  
but when trav - 'ling days are o - ver, not a shad - ow, not a sigh.  
just one glimpse of him in glo - ry will the toils of life re - pay;  
soon the pearl - y gates will o - pen; we shall tread the streets of gold.

When we all \_\_\_\_\_ what a day of re-joic-ing that will be! \_\_\_\_\_



When we all get to heav - en, what a day of re - joic - ing that will be!

When we all \_\_\_\_\_ shout the vic - to - ry. \_\_\_\_\_



When we all see Je - sus, we'll sing and shout, and shout the vic - to - ry.

**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**

*Ain't That Good News*

Negro spiritual, arr. Ernest Davis, Jr.



## PARTICIPANTS/PARTICIPANTES

### PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith  
*Dean*

### PREACHER/PREDICADORA

The Reverend Canon Jan Naylor Cope  
*Provost*

### GOSPELLERS/EVANGELISTAS

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Patrick L. Keyser  
*Priest Associate*

### READER/LECTORA

Erin Ennis  
*Verger*

### MUSICIANS/MÚSICOS

Thomas M. Sheehan  
*Organist and Associate Director of Music*

Daryl L. A. Hunt  
*Associate Director of Music for Contemporary Worship*

Imani-Grace Cooper, *singer*

Matthew Goinz, *singer*

Marshall Keys, *saxophone*

### AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Ashley Middleton

Jamie S. Sycamore

**FLOWERS** The flowers are given to the glory of God. In memory of Paul Callaway, Organist/Choirmaster Emeritus; in memory of Josephine Work Balassone; in honor of Charity, Brianne, Rebecca, Joseph, Joshua, and Rachel Bogumill and Jeffery and Thomas Britt; in memory of Jessie Guernsey Shaw, National Cathedral School, class of 1928; and in celebration of the ordination of Catherine Ann Ballinger, Hope Alice Jee Christensen, and Robert Douglas Kirby to the sacred priesthood.

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