

ALL SAINTS' SUNDAY



The Festival Holy Eucharist

with Holy Baptism and Renewal of Baptismal Covenant

November 3, 2019

11:15 AM

WASHINGTON NATIONAL CATHEDRAL



ALL SAINTS' SUNDAY

The custom of commemorating all the saints of the Church as a single celebration dates back to at least the third century. The early history of the Church is filled with stories of the heroic faith of these witnesses to Christ's truth and love. The stories of these saints—those baptized Christians of all ages and in all walks of life—are models for all Christians throughout history. On this All Saints' Sunday we hold up holy men and women in the Church who have lived lives of faithful and joy-filled service. As one of the recommended days for the Sacrament of Holy Baptism, we also welcome the newly baptized as we all renew and reaffirm our own baptismal promises. And at the Lords' table we gather with the faithful of every time and place, trusting that the promises of God will be fulfilled in our lives.



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

The people's responses are in bold.

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

THE ENTRANCE RITE

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

CARILLON PRELUDE

For all the saints

I sing a song of the saints of God

Ye watchers and ye holy ones

Sine Nomine; arr. Joanne Droppers (1932-2018)

Grand Isle; arr. Edward M. Nassor (b. 1957)

Laast uns erfreuen; arr. Ronald Barnes (1926-1996)

ORGAN VOLUNTARY

Apparition de l'église éternelle

Olivier Messiaen (1908-1992)

The people remain seated during the introit.

INTROIT

Give me the wings of faith

David Hogan (1949-1996)

Give me the wings of faith to rise within the veil, to see the saints above, how great their joys, how bright their glories be. Once they were mourning here below, and wet their couch with tears. They wrestled hard, as we do now, with sins and doubts and fears. I asked them whence their victory came; they, with united breath, ascribe the conquest to the Lamb. They marked the footsteps that he trod, his zeal inspired their breast; and, following their incarnate God possess the promised rest.

(Isaac Watts, 1674-1748, alt.)

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

HYMN AT THE PROCESSION • 287

For all the saints

Sung by all.

Sine Nomine

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

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for ever. Amen.

There is one Body and one Spirit;

There is one hope in God's call to us;

One Lord, one Faith, one Baptism;

One God and Father of all.

THE WORD OF GOD

THE COLLECT FOR THE FEAST OF ALL SAINTS

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 knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

The people are seated.

THE FIRST READING

Daniel 7:1-3,15-18

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

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another. As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: “As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom for ever—for ever and ever.”

The Word of the Lord.

Thanks be to God.

PSALM 149

chant: Thomas Attwood (1765-1838)

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

The choir introduces the antiphon, then all repeat.



The choir sings the psalm.

Hallelujah!

Sing to the Lord a new song;

 sing his praise in the congregation of the faithful.

Let Israel rejoice in his Maker;

 let the children of Zion be joyful in their King.

Let them praise his Name in the dance;

 let them sing praise to him with timbrel and harp.

For the Lord takes pleasure in his people

 and adorns the poor with victory.

Let the faithful rejoice in triumph;

 let them be joyful on their beds.

Let the praises of God be in their throat

 and a two-edged sword in their hand;

To wreak vengeance on the nations

 and punishment on the peoples;

To bind their kings in chains

 and their nobles with links of iron;

To inflict on them the judgment decreed;

 this is glory for all his faithful people.

Hallelujah!

All repeat the antiphon.

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.

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory. I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

The Word of the Lord.

Thanks be to God.

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

HYMN AT THE SEQUENCE • 286

Who are these like stars appearing

Sung by all.

Zeuch mich, zeuch mich

The sequence hymn or Alleluia moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

THE HOLY GOSPEL

Luke 6:20-31

This reading is taken from one of the four gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

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

Glory to you, Lord Christ.

Jesus looked up at his disciples and said: “Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets. But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.”

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOLY BAPTISM & RENEWAL OF THE BAPTISMAL COVENANT

The candidates, Shaoming Yang, Li Lin, Newton Yang, John Cole Tuten IV, Kaimana Jaxon Homan, Brighton Lena Taft, Colbie Mae Diefenderfer, and Riddick Heyward Harvey, are presented. The presider questions the candidates and sponsors about the desire and readiness to receive the Sacrament of Holy Baptism.

After the candidates have been presented and the candidates and sponsors have been examined, the presider invites the people to stand.

Presider Will you who witness these vows do all in your power to support these persons in their life in Christ?
People **We will.**
Presider Let us join with those who are committing themselves to Christ and renew our own baptismal vows.

THE BAPTISMAL COVENANT

Presider Do you believe in God the Father?
People **I believe in God, the Father almighty, creator of heaven and earth.**

Presider Do you believe in Jesus Christ, the Son of God?
People **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

Presider Do you believe in God the Holy Spirit?
People **I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

Presider Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
People **I will, with God's help.**

Presider Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
People **I will, with God's help.**

Presider Will you proclaim by word and example the Good News of God in Christ?
People **I will, with God's help.**

Presider Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People **I will, with God's help.**

Presider Will you strive for justice and peace among all people, and respect the dignity of every human being?
People **I will, with God's help.**

Presider Let us now pray for these persons who are to receive the Sacrament of new birth.

THE PRAYERS FOR THE CANDIDATES

Intercessor Deliver them, O Lord, from the way of sin and death.
People **Lord, hear our prayer.**

Intercessor Open their hearts to your grace and truth.
People **Lord, hear our prayer.**

Intercessor Fill them with your holy and life-giving Spirit.
People **Lord, hear our prayer.**

Intercessor Keep them in the faith and communion of your holy Church.
People **Lord, hear our prayer.**

Intercessor Teach them to love others in the power of the Spirit.
People **Lord, hear our prayer.**

Intercessor Send them into the world in witness to your love.
People **Lord, hear our prayer.**

Intercessor Bring them to the fullness of your peace and glory.
People **Lord, hear our prayer.**

Presider Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.

All **Amen.**

The ministers and candidates move to the font at the mid nave.

THE THANKSGIVING OVER THE WATER

Presider The Lord be with you.
People **And also with you.**

Presider Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

The presider prays over the water. The people affirm the prayer with, Amen.

THE BAPTISMS

The candidates are baptized. The people affirm the baptisms, sealing with chrism, and presentation of candles with Amen. At the conclusion of the baptisms, the people welcome the newly baptized.

Presider Let us welcome the newly baptized.
People **We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

THE ASPERGES

The people remain standing as the ministers sprinkle the congregation with blessed water.

ANTHEM AT THE ASPERGES

Vidi aquam

Michael McCarthy (b. 1966)

Sung in Latin. I saw water flowing from the right side of the temple, and all those to whom this water came were saved. O give praise to the Lord our God who is gracious. Alleluia.

(Ezekiel 47)

THE PEACE

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

The people greet one another with a sign of God's peace and are then seated.

THE IN-GATHERING

Members of the Cathedral congregation are invited to come forward and present their pledge cards.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love with the world.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

And I saw a new heaven

Edgar Bainton (1880-1956)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(Revelation 21:1-4, KJV)

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

HYMN AT THE PRESENTATION

No saint on earth lives life to self alone

Sung by all.

Song 1

1. No saint on earth lives life to self a-lone or dies a-lone, for we with Christ are one.
2. For to this end our Lord by death was slain, that to new life he might a-rise a-gain.

So if we live, for Christ a-lone we live, and if we die, to Christ our dy-ing give.
Through sor-row on to tri-umph Christ has led, and reigns o'er all: the liv-ing and the dead.

In liv-ing and in dy-ing this con-fess: we are the Lord's, safe in God's faith-ful-ness.
In liv-ing and in dy-ing, him we bless. We are the Lord's, safe in God's faith-ful-ness.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

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

SANCTUS & BENEDICTUS

Sung by all.

Land of Rest

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 power and might, heav'n and earth are
full of your glo-ry. Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

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

THE LORD’S PRAYER

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

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

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

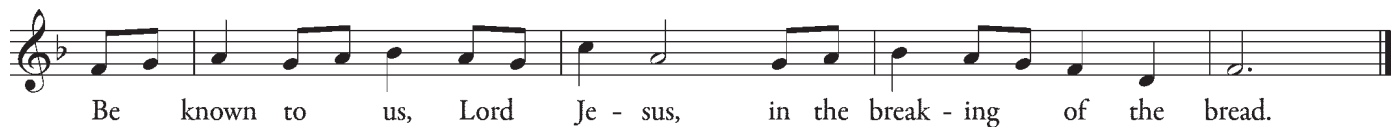
THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

Be known to us, Lord Jesus

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses.

The bread which we break, alleluia, is the communion of the body of Christ. *Refrain*
One body are we, alleluia, for though many, we share one bread. *Refrain*

THE INVITATION TO HOLY COMMUNION

The people are seated.

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

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

MILITARY RECOGNITION SUNDAY

During Communion and following the service, healing prayers and blessings for active duty military, veterans, and their families will be available in War Memorial Chapel. Please enter the chapel by the ramp to the right of the pulpit.

COMMUNION ANTHEM

Song for Athene

John Tavener (1944-2013)

Alleluia. May flights of angels sing thee to thy rest. Alleluia. Remember me, O Lord, when you come into your kingdom. Alleluia. Give rest, O Lord, to your handmaid who has fallen asleep. Alleluia. The Choir of Saints have found the well-spring of life and door of paradise. Alleluia. Life: a shadow and a dream. Alleluia. Weeping at the grave creates the song: Alleluia. Come, enjoy the rewards and crowns I have prepared for you. Alleluia.

(Mother Thekla, 1918-2011)

The people stand as able.

POSTCOMMUNION PRAYER

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

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

THE BLESSING

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

HYMN AT THE CLOSING • 618

Ye watchers and ye holy ones

Sung by all.

Lasst uns erfreuen

THE DISMISSAL

Following God's saints in the ways of holiness and truth, go in the peace of Christ.
Thanks be to God.

ORGAN VOLUNTARY

Placare Christe servulis

Marcel Dupré (1886-1971)

Following the 11:15 AM service, the Washington Ringing Society will ring the Cathedral bells.

November's Military Recognition Sunday is sponsored by the DC Mayor's Office of Veterans Affairs, represented by Corporal Sharod Wade, USMC, Director of Operations.

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

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. Visit cathedral.org to sign up for our weekly newsletter. You can also make a gift to help keep the Cathedral strong — either as the plate is passed or by using our mobile giving program. Simply text the dollar amount you wish to give to (202) 856-9005. You'll be taken to a secure website to enter your credit card information.

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

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, The Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Colley Corsello, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Preston B. Hannibal, The Venerable L. Sue von Rautenkranz, The Girls Cathedral Choir.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Dr. and Mrs. Marcus Benjamin; St. Mary's Chapel Altar: in memory of Grace Gibson; Holy Spirit Chapel Altar: in memory of Harold and Harriet Anderson and Edward and Clara Bogumill; Children's Chapel Altar: in thanksgiving for former First Lady Nancy Reagan; Bethlehem Chapel Altar: In memory of Dr. Luther Leader and Marian Widman Leader; Paschal Candle: in loving memory of Louise C. Eaton; Creighton Walker Cross Aisle: in memory of Haywood Martin Bains.

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WASHINGTON
**NATIONAL
CATHEDRAL**

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