



WELCOME

WASHINGTON NATIONAL CATHEDRAL

NOVEMBER 8, 2020



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



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](https://www.cathedral.org/support)

Your Online Cathedral

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

PRAYER REQUESTS

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

PRAYERS FOR COVID-19 DEATHS

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

EXPLORE THE BISHOP'S GARDEN

All Hallows Guild offers an [online tour](#) of the Bishop's Garden, allowing visitors to enjoy the grounds at any time of day or night, from anywhere around the world.

CARILLON RECITALS

Most Saturdays Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon. Listen from outside on the Cathedral grounds.

Next Sunday

PREACHING AT 11:15 AM

Cathedral [Canon for Worship Rosemarie Logan Duncan preaches](#) and Cathedral Provost Jan Naylor Cope presides.

Virtual Coffee Hour

Join us for future dates gathering as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

Online Healing Prayer

SUNDAYS 12:45–1:30

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

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, November 10, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, November 10, 6 pm

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

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 cases begin to rise again, [we invite you to submit the names](#) of loved ones lost to the coronavirus to be recognized in a weekly memorial service.

An Evening with Dr. Anthony Fauci

Thursday, November 12, 7 pm

Dr. Anthony Fauci joins Dr. Francis Collins and Dr. Luciana Borio to discuss the prospects for a second wave of COVID-19 and a vaccine. In conversation with Adi Ignatius, Dr. Fauci explores what future "normal" might look like and what the U.S. and other countries have learned about the pandemic that can help us prepare for the next one. [Registration required](#).

Online Concert: Aisslinn Nosky

Sunday, November 22, 6 pm

Internationally-regarded violinist Aisslinn Nosky presents a program of unaccompanied violin works from the 18th and 21st centuries, showing the connections between musical styles across time. [Buy tickets](#).

Art as Spiritual Practice Workshop

Sunday, November 22, 6 pm

The ancient Celts brought holly branches in their homes for good luck, and Christian tradition links this plant with the crown of thorns worn by Jesus of Nazareth. Explore the symbolism and visual qualities of a holly plant and [paint your own holiday wreath](#). No experience is necessary.

Online Cathedral Spotlight

Tuesday, November 24, 4 pm

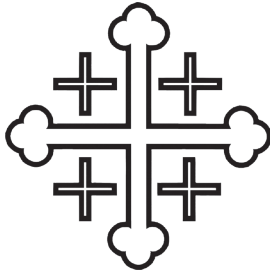
Join Cathedral Docent Camille Hersh as she explores gratitude through art while learning how the Space Window demonstrates gratitude to the Apollo 11 astronauts. [Learn more and register](#).

Stay in Touch

[Visit our homepage](#) and sign up to connect to have weekday meditations, our weekly newsletter or other updates set to your inbox.

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The Holy Eucharist

The Twenty-Third Sunday after Pentecost

November 8, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

THE ENTRANCE RITE

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

PRELUDE

"Cantus" from *Sonata for Organ*

Philip Hammond (b. 1951)

Chorale Prelude: Wachet auf, ruft uns die Stimme

Robert G. Patterson (b. 1957)

INTROIT

Eile mich, Gott, zu erretten, BWV 282

Heinrich Schütz (1585-1672)

Sung in German.

Be pleased, O Lord, to deliver me;

O Lord, make haste to help me.

Let them be ashamed and altogether dismayed

Who seek after my life to destroy it;

Let them draw back and be disgraced

Who take pleasure in my misfortune.

Let those who say "Aha!" and gloat over me be confounded,

Because they are ashamed.

Let all who seek you rejoice in you and be glad;

Let those who love your salvation continually say,

"Great is the Lord!"

(Psalm 40:14-17)

Judge eternal, throned in splendor

Sung by all.

Komm, o komm, du Geist des Lebens

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

1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,
 2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,
 3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;

with thy liv - ing fire of judg - ment purge this land of bit - ter things;
 and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;
 feed all those who do not know thee with the rich - ness of thy word;

sol - ace all its wide do - min - ion with the heal - ing of thy wings.
 and the home - steads and the wood - lands plead in si - lence for their peace.
 cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, now and for ever.

THE COLLECT FOR PURITY

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

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

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

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 WORD OF GOD

THE COLLECT FOR THE TWENTY-THIRD 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, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING

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

Wisdom 6:12-16

Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. She hastens to make herself known to those who desire her. One who rises early to seek her will have no difficulty, for she will be found sitting at the gate. To fix one's thought on her is perfect understanding, and one who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.

The Word of the Lord.
Thanks be to God.

Sabiduría 6:12-16

La sabiduría resplandece con brillo que no se empaña; los que la aman, la descubren fácilmente, y los que la buscan, la encuentran; ella misma se da a conocer a los que la desean. Quien madruga a buscarla no se cansa: la encuentra sentada a la puerta de su propia casa. Tener la mente puesta en ella es prudencia consumada; el que trasnocha por hallarla, pronto se verá libre de preocupaciones. Ella misma va de un lado a otro buscando a quienes son dignos de ella; se les manifiesta con bondad en el camino y les sale al encuentro en todo lo que piensan.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Maurice Bevan (1921-2006)

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

Psalm 70

Salmo 70

Be pleased, O God, to deliver me;
O Lord, make haste to help me.
Let those who seek my life be ashamed
and altogether dismayed;
let those who take pleasure in my misfortune
draw back and be disgraced.
Let those who say to me "Aha!" and gloat over me
turn back,
because they are ashamed.
Let all who seek you rejoice and be glad in you;
let those who love your salvation say for ever,
"Great is the Lord!"
But as for me, I am poor and needy;
come to me speedily, O God.
You are my helper and my deliverer;
O Lord, do not tarry.

Dígnate, oh Dios, libramme;
Señor, apresúrate a socorrerme.
Sean avergonzados y confundidos a una,
los que buscan mi vida;
vuelvan atrás y averguéncense,
los que mi ruina desean.
Vuélvanse atrás, avergonzados,
los que con malicia me dicen: "¡Ajá!"
Gócense y alégrense en ti todos los que te buscan;
digan siempre los que aman tu salvación:
"¡Grande es el Señor!"
En cuanto a mí, estoy afligido y en necesidad;
apresúrate y ven a mí, oh Dios.
Mi ayuda y mi libertador eres tú;
no te tardes, oh Señor.

THE SECOND READING

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

1 Thessalonians 4:13-18

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

The Word of the Lord.
Thanks be to God.

1 Tesalonicenses 4:13-18

Hermanos, no queremos que se queden sin saber lo que pasa con los muertos, para que ustedes no se entristezcan como los otros, los que no tienen esperanza. Así como creemos que Jesús murió y resucitó, así también creemos que Dios va a resucitar con Jesús a los que murieron creyendo en él. Por esto les decimos a ustedes, como enseñanza del Señor, que nosotros, los que quedemos vivos hasta la venida del Señor, no nos adelantaremos a los que murieron. Porque se oirá una voz de mando, la voz de un arcángel y el sonido de la trompeta de Dios, y el Señor mismo bajará del cielo. Y los que murieron creyendo en Cristo, resucitarán primero; después, los que hayamos quedado vivos seremos llevados, juntamente con ellos, en las nubes, para encontrarnos con el Señor en el aire; y así estaremos con el Señor para siempre. Anímense, pues, unos a otros con estas palabras.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 462

The Lord will come and not be slow

Sung by all.

York

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. The Lord will come and not be slow, his foot - steps can - not err;
 2. Truth from the earth like to a flower, shall bud and blos - som show;
 3. Rise, God, judge thou the earth in might, this wick - ed earth re - dress;
 4. The na - tions all whom thou hast made shall come, and all shall frame
 5. For great thou art, and won - ders great by thy strong hand are done:

1. be - fore him right - eous - ness shall go, his roy - al har - bin - ger.
 2. and jus - tice, from her heaven - ly bower, look down on us be - low.
 3. for thou art he who shalt by right the na - tions all pos - sess.
 4. to bow them low be - fore thee, Lord, and glo - ri - fy thy Name.
 5. thou in thy ev - er - last - ing seat re - main - est God a - lone.

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.

Matthew 25:1-13

Mateo 25:1-13

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

Glory to you, Lord Christ.

Jesus said, "Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «Sucederá entonces con el reino de los cielos como lo que sucedió en una boda: diez muchachas tomaron sus lámparas de aceite y salieron a recibir al novio. Cinco de ellas eran despreocupadas y cinco previsoras. Las despreocupadas llevaron sus lámparas, pero no llevaron aceite para llenarlas de nuevo; en cambio, las previsoras llevaron sus botellas de aceite, además de sus lámparas. Como el novio tardaba en llegar, les dio sueño a todas, y por fin se durmieron. Cerca de la medianoche, se oyó gritar: "¡Ya viene el novio! ¡Salgan a recibirlo!" Todas las muchachas se levantaron y comenzaron a preparar sus lámparas. Entonces las cinco despreocupadas dijeron a las cinco previsoras: "Dennos un poco de su aceite, porque nuestras lámparas se están apagando." Pero las muchachas previsoras contestaron: "No, porque así no alcanzará ni para nosotras ni para ustedes. Más vale que vayan a donde lo venden, y compren para ustedes mismas." Pero mientras aquellas cinco muchachas fueron a comprar aceite, llegó el novio, y las que habían sido previsoras entraron con él en la boda, y se cerró la puerta. Después llegaron las otras muchachas, diciendo: "¡Señor, señor, ábrenos!" Pero él les contestó: "Les aseguro que no las conozco." Manténganse ustedes despiertos» añadió Jesús, «porque no saben ni el día ni la hora.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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

THE 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.

In peace, we pray to you, Lord God.

God of every time and place, your Son Jesus told his disciples, “Peace I leave with you; my peace I give to you.” Pour your peace, which passes all understanding, upon your servants as we strive day by day to walk in your ways. Do not let our hearts be troubled, nor let us be afraid. We pray for your peace in our hearts, in our homes, in our land.

God of Love: **make us instruments of your peace.** Dios de Amor: **haznos instrumentos de tu paz.**

Remove all enmity and malice from our hearts that we may love our neighbors as ourselves. Embolden us to stand against hatred and oppression, empower us to diligently work for justice, and make us ambassadors of your love to this broken and hurting world.

God of Love: **where there is hatred, let us sow love.** Dios de Amor: **donde haya odio, sembremos amor.**

Jesus forgave those who nailed him to the cross and offered forgiveness to the thief who repented. Help us see the pain we have caused, the wrongs we have done, our failure to respond to human need and suffering, and our indifference to injustice. May we know your forgiveness even as we forgive those who have harmed us.

God of Love: **where there is injury, pardon.** Dios de Amor: **donde haya ofensa, perdón.**

At a time when so many in our nation are divided one from another. May we see each other as your beloved children regardless our different opinions and experiences. Open our hearts that we may listen deeply and speak honestly to one another with compassion. . . .

God of Love: **where there is discord, union.** Dios de Amor: **donde haya discordia, unión**

When so many have lost trust in the institutions and principles that have governed our national common life, guide us with a spirit of wisdom and understanding, counsel and knowledge, that we may discern what is good and just in your sight. Strengthen those who have lost their sense of your presence in the world.

God of Love: **where there is doubt, faith.** Dios de Amor: **donde haya duda, fe.**

As our nation faces the continuing challenges of COVID, economic distress, racial injustice and prejudice, hear the cries of those who feel powerless and invisible. May all in elected office at all levels of government commit themselves to work for the welfare of each person and serve faithfully to the promise of justice for all.

God of Love: **where there is despair, hope.** Dios de Amor: **donde haya desesperación, esperanza.**

For those living in the shadows of fear, violence, and poverty. Enlighten the consciences of those in authority to respond to their needs with understanding, care, and compassion. May we shine as beacons of Christ’s love to all in need.

God of Love: **where there is darkness, light.** Dios de Amor: **donde haya tinieblas, luz.**

We hold before your loving presence, all who suffer and are afflicted in body, mind, or spirit. Lift up the broken-hearted and all who grieve. Grant your mercy to comfort and relieve their burdens. We remember the faithful departed who now find their rest in you.

God of Love: **where there is sadness, joy.** Dios de Amor: **donde haya tristeza, gozo.**

The bishop prays the concluding collect.

Gracious God,
Grant that we may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. **Amen.**

THE CONFESSION & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo como a nosotros
mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
para gloria de tu Nombre. Amén.

The bishop 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

It Takes Everything

Sung by the cantor.

T. Marshall Kelly (b. 1930)

Some want the crown,
But they won't bear their cross.
It takes everything to serve the Lord.

Some want bright mansions,
But they won't pay the cost.
It takes everything to serve the Lord.

It takes your hands, and your head, and your heart;
Yes, it takes your all!
It takes everything to serve the Lord!
It takes your time, and your means, and your prayers
Lest you fall.
It takes everything to serve the Lord.

Some wear his name,
while they still live in shame;
It takes everything to serve the Lord.

They want to be seen,
But they don't want to live clean.
It takes everything to serve the Lord.

It takes your hands, and your head, and your heart;
Yes, it takes your all!
It takes full surrender to serve my Lord!
It takes your time, and your means, and your prayers
Lest you fall.
It takes everything to serve my Lord!

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.

Almighty God you made the world and love your creation. You gave your Son Jesus Christ to be our Savior. His dying and rising have set us free from sin and death. And so we gladly thank you with saints and angels praising you and singing:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho-ly, ho - ly, ho - ly, ho - ly, ho - ly Lord God of hosts,
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
of the Lord. Ho - san - na in the
high - - est. Ho - san - na in the high - est.

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

We praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said: Take, eat; this is my body which is given for you; do this in remembrance of me.

When supper was ended he took the cup of wine. Again he praised you, 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. Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross. Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth. Look with favor on your people, gather us in your loving arms and bring us with Peter and Paul, our patrons, and all the saints to feast at your table in heaven.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, O loving Father, 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 FRACTION ANTHEM

The bishop breaks the bread in silence.

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 bishop 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 obispa 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

“Zion hört die Wächter singen”

Sung by the cantor.

Johann Sebastian Bach (1685-1750)

from *Wachet auf, ruft uns die Stimme*, BWV 140

Sung in German.

Zion hears the watchmen sing,
Her heart leaps for joy within her,
She wakens and hastily arises.
Her glorious friend comes from heaven,
Strong in mercy, powerful in truth,
Her light becomes bright, her star rises.
Now come, precious crown,
Lord Jesus, the Son of God!
Hosannah!
We all follow
To the hall of joy
And hold the evening meal together.

(Philipp Nicolai, 1556-1608)

THE POSTCOMMUNION PRAYER

Lord, we pray that your grace
may always precede and follow us,
and make us continually to be given to all good
works;
through Jesus Christ our Lord. Amen.

Te rogamos, oh Señor, que tu gracia
siempre nos preceda y acompañe,
para que continuamente nos dediquemos a todas
buenas obras;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING

When we all get to heaven

Sung by all.

Emily D. Wilson (1865-1942)



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. Christ is with you.
Thanks be to God.

Vayan en paz. Cristo está con ustedes.
Demos gracias a Dios.

POSTLUDE

I'm so glad Jesus lifted me

Negro spiritual

A Prayer attributed to St. Francis

Lord, make us instruments of your peace.

Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

Grant that we may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.



Oración atribuida a San Francisco de Asís

Señor, haznos instrumentos de tu paz.
Donde haya odio, sembremos amor;
donde haya ofensa, perdón;
donde haya discordia, unión;
donde haya duda, fe;
donde haya desesperación, esperanza;
donde haya tinieblas, luz;
donde haya tristeza, gozo.

Concede que no busquemos ser consolados, sino consolar;
ser comprendidos, sino comprender;
ser amados, sino amar.

Porque dando, es como recibimos;
perdonando, es como somos perdonados;
y muriendo, es como nacemos a la vida eterna. Amén.

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