



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 13, 2021



Preaching Today

The Rev. Canon Leonard L. Hamlin, Sr.



Presiding Today

The Rev. Canon Jan Naylor Cope

An Online House of Prayer for All People

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

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

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

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

ONLINE HEALING PRAYER

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

Next Sunday

SERVICE AT 11:15 AM

Bishop Yvette A. Flunder, founder and senior pastor of City of Refuge, United Church of Christ, San Francisco, Calif., preaches and the Very Rev. Randolph Marshall Hollerith presides.

Virtual Coffee Hour

Join us for fellowship following the service. [Register](#) to join in the fun.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, June 15, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, June 15, 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.

GARDEN REFLECTIONS

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

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[SIGN UP FOR OUR NEWSLETTER](#)

Return to In-person Worship

The Cathedral will reopen for weekly Sunday worship services Sunday, July 4, 11:15 am. 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—through July

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

Juneteenth Illumination

June 15–19

Juneteenth is the oldest nationally celebrated commemoration of the ending of slavery in the United States. If you're in the neighborhood, come see the west façade lit in celebration of Juneteenth.

Online Meditation: Connect with the Sun

Sunday, June 13, 4 pm

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

[Bishop Yvette Flunder](#) joins Dean Randy Hollerith and Canon Theologian Kelly Brown Douglas to reflect on LGBTQIA leadership and the church. [Learn more and register](#).

The "Ally" in "LGBTQIA Alliance"

Wednesday, June 23, 8 pm

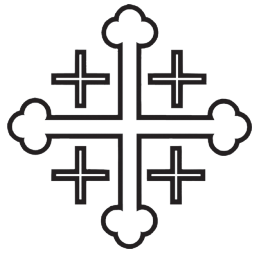
The LGBTQIA Alliance welcomes Billy Curtis, director of the Gender Equity Resource Center at UC Berkeley, for a secular (and frank) conversation about issues facing LGBT+ people and what it means to be an ally. [Registration required](#).

Docent Spotlight: Stained Glass

Tuesday, June 29, 4 pm

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

[Register today](#).



The Holy Eucharist

The Third Sunday after Pentecost

June 13, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

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

PRELUDE

What Shall I Do?

Trust and Obey

Quincy Fielding, Jr.

John H. Sammis (1846–1919)

THE ENTRANCE RITE

INTROIT

Lord, You Are Welcome

Lord, you are welcome,
You're welcome,
You are welcome,
You're welcome in this place.

Lord, our holy hands we raise,
To worship and give you praise.
We invoke your holy presence,
O Lord, to come and fill this place.

Warren Jones (b. 1977)

HYMN AT THE PROCESSION • 525 (STANZAS 1–2, 5)

The Church's One Foundation

Sung by all.

Aurelia

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

1. The Church's one foundation is Jesus Christ her Lord;
 2. Elect from every nation, yet one o'er all the earth,
 5. Yet she on earth hath union with God, the Three in One,
 she is his new creation by water and the word:
 her charter of salvation, one Lord, one faith, one birth;
 and mys-tic sweet communion with those whose rest is won.
 from heaven he came and sought her to be his ho-ly bride;
 one ho-ly Name she bless-es, par-takes one ho-ly food,
 O hap-py ones and ho-ly! Lord, give us grace that we
 with his own blood he bought her, and for her life he died.
 and to one hope she press-es, with ev-ery grace en-dued.
 like them, the meek and low-ly, on high may dwell with thee.

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 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.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

PRAYER IN THANKSGIVING FOR THE DIVERSITY OF HUMANKIND

Holy God, who breathes life into each one of us, and all of creation, we pray for the human family, giving thanks for the diversity of your creation; help us to embrace people of all sexual orientations, gender identities, and expressions as your children in love, compassion, and celebration, that guided by your Holy Spirit, we may live together in your peace. In the name of Jesus, we pray. **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.

Ezekiel 17:22-24

Thus says the Lord God: I myself will take a sprig from the lofty top of a cedar; I will set it out. I will break off a tender one from the topmost of its young twigs; I myself will plant it on a high and lofty mountain. On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar. Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind. All the trees of the field shall know that I am the Lord. I bring low the high tree, I make high the low tree; I dry up the green tree and make the dry tree flourish. I the Lord have spoken; I will accomplish it.

The Word of the Lord.
Thanks be to God.

Ezequiel 17:22-24

Yo, el Señor, digo: También yo voy a tomar la punta más alta del cedro; arrancaré un retoño tierno de la rama más alta, y yo mismo lo plantaré en un monte muy elevado, en el monte más alto de Israel. Echará ramas, dará fruto y se convertirá en un cedro magnífico. Animales de toda clase vivirán debajo de él, y aves de toda especie anidarán a la sombra de sus ramas. Y todos los árboles del campo sabrán que yo soy el Señor. Yo derribo el árbol orgulloso y hago crecer el árbol pequeño. Yo seco el árbol verde y hago reverdecer el árbol seco. Yo, el Señor, lo digo y lo cumplo.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

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

Psalm 92:1-4, 11-14

Salmo 92:1-4, 11-14

It is a good thing to give thanks to the Lord,
and to sing praises to your Name, O Most High;
To tell of your loving-kindness early in the morning
and of your faithfulness in the night season;
On the psaltery, and on the lyre,
and to the melody of the harp.
For you have made me glad by your acts, O Lord;
and I shout for joy because of the works
of your hands.
The righteous shall flourish like a palm tree,
and shall spread abroad like a cedar of Lebanon.
Those who are planted in the house of the Lord
shall flourish in the courts of our God;
They shall still bear fruit in old age;
they shall be green and succulent;
That they may show how upright the Lord is,
my Rock, in whom there is no fault.

Bueno es darte gracias, oh Señor,
y cantar alabanzas a tu Nombre, oh Altísimo;
Anunciar por la mañana tu misericordia,
y tu fidelidad por la noche;
En la cítara y en la lira,
y con la melodía del arpa;
Por cuanto me has alegrado, oh Señor,
con tus hazañas;
las obras de tus manos aclamo con júbilo.
Los justos florecerán como palmera;
se alzarán como cedros del Líbano;
Los plantados en la casa del Señor
florecerán en los atrios de nuestro Dios.
En la vejez seguirán dando fruto,
y estarán lozanos y frondosos,
Para proclamar la rectitud del Señor,
mi Roca, en quien no existe falta.

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 5:6-17

2 Corintios 5:6-17

We are always confident; even though we know that while we are at home in the body we are away from the Lord—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

The Word of the Lord.
Thanks be to God.

Tenemos siempre confianza. Sabemos que mientras vivamos en este cuerpo estaremos como en el destierro, lejos del Señor. Ahora no podemos verlo, sino que vivimos sostenidos por la fe; pero tenemos confianza, y quisiéramos más bien desterrarnos de este cuerpo para ir a vivir con el Señor. Por eso procuramos agradecer siempre al Señor, ya sea que sigamos viviendo aquí o que tengamos que irnos. Porque todos tenemos que presentarnos ante el tribunal de Cristo, para que cada uno reciba lo que le corresponda, según lo bueno o lo malo que haya hecho mientras estaba en el cuerpo. Por eso, sabiendo que al Señor hay que tenerle reverencia, procuramos convencer a los hombres. Dios nos conoce muy bien, y espero que también ustedes nos conozcan. No es que nos hayamos puesto otra vez a alabarnos a nosotros mismos, sino que les estamos dando a ustedes una oportunidad de sentirse orgullosos de nosotros, para que puedan contestar a quienes presumen de las apariencias y no de lo que hay en el corazón. Pues si estamos locos, es para Dios; y si no lo estamos, es para ustedes. El amor de Cristo se ha apoderado de nosotros desde que comprendimos que uno murió por todos y que, por consiguiente, todos han muerto. Y Cristo murió por todos, para que los que viven ya no vivan para sí mismos, sino para él, que murió y resucitó por ellos. Por eso, nosotros ya no pensamos de nadie según los criterios de este mundo; y aunque antes pensábamos de Cristo según tales criterios, ahora ya no pensamos así de él. Por lo tanto, el que está unido a Cristo es una nueva persona. Las cosas viejas pasaron; se convirtieron en algo nuevo.

Palabra del Señor.
Demos gracias a Dios.

We Know That Christ Is Raised and Dies No More *Sung by all.*

Engelberg

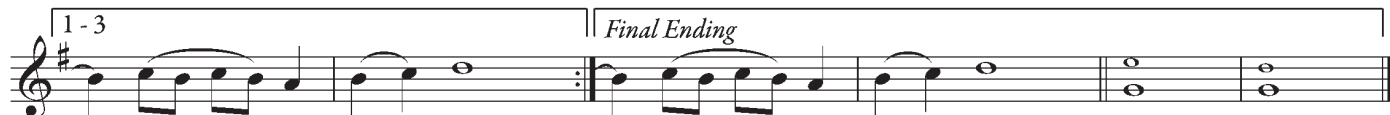
The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”



1. We know that Christ is raised and dies no more. Em-braced by death he
 2. We share by wa - ter in his sav - ing death. Re - born we share with
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's pow - er
 4. A new cre - a - tion comes to life and grows as Christ's new bo - dy



broke its fear - ful hold; and our de - spair he turned to blaz - ing joy.
 him an Eas - ter life as liv - ing mem - bers of a liv - ing Christ.
 shakes the Church of God. Bap - tized we live with God the Three in One.
 takes on flesh and blood. The u - ni - verse re - stored and whole will sing:



Al - le - lu - ia! — Al - le - lu - ia! A - men.

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 4:26-34

Marcos 4:26-34

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

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

Glory to you, Lord Christ.

¡Gloria a ti, Cristo Señor!

Jesus said, “The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.” He also said, “With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds

Jesús dijo: «Con el reino de Dios sucede como con el hombre que siembra semilla en la tierra: que lo mismo da que esté dormido o despierto, que sea de noche o de día, la semilla nace y crece, sin que él sepa cómo. Y es que la tierra produce por sí misma: primero el tallo, luego la espiga y más tarde los granos que llenan la espiga. Y cuando ya el grano está maduro, lo recoge, porque ha llegado el tiempo de la cosecha.» También dijo Jesús: «¿A qué se parece el reino de Dios, o con qué podremos compararlo? Es como una semilla de mostaza que se siembra en la tierra. Es la más pequeña de todas las semillas del mundo, pero una vez sembrada, crece y se hace mayor que todas las otras plantas del huerto,

of the air can make nests in its shade.” With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

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

con ramas tan grandes que hasta las aves pueden posarse bajo su sombra.» De esta manera les enseñaba Jesús el mensaje, por medio de muchas parábolas como éstas, según podían entender. Pero no les decía nada sin parábolas, aunque a sus discípulos se lo explicaba todo aparte.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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.

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.

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 el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.
Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiende nuestra súplica.

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

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

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti,
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo
que has creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

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

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

God the Sculptor of the Mountains

Sung by the cantor.

Gerre Hancock (1934–2012)

God the sculptor of the mountains,
God the miller of the sand,
God the jeweler of the heavens,
God the potter of the land:
You are womb of all creation,
We are formless; shape us now.

God the nuisance to the Pharaoh,
God the cleaver of the sea,
God the pillar of the darkness,
God the beacon of the free:
You are gate of all deliverance,
We are sightless; lead us now.

God the unexpected infant,
God the calm, determined youth,
God the table-turning prophet,
God the resurrected Truth:
You are present every moment,
We are searching; meet us now.

God the dresser of the vineyard,
God the planter of the wheat,
God the reaper of the harvest,
God the source of all we eat:
You are host at every table,
We are hungry; feed us now.

(John Thornburg, b. 1954)

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, with all God's rainbow people in every generation, and all who have tasted the Spirit of life, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS • S 125

Sung by all.

Richard Proulx (1937–2010)

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

Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high est._____

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

THE LORD'S PRAYER

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

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

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

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

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

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

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

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

THE INVITATION TO HOLY COMMUNION

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

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

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

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

La presidenta invita a todos a rezar esta oración.

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

ANTHEM DURING THE COMMUNION

Father, We Thank Thee, Who Hast Planted

Sung by the cantor.

William Albright (1944–1998)

Father, we thank thee who hast planted
Thy holy Name within our hearts.
Knowledge and faith and life immortal
Jesus thy Son to us imparts.

Thou, Lord, didst make all for thy pleasure,
Didst give us food for all our days,
Giving in Christ the bread eternal;
Thine is the power, be thine the praise.

Watch o'er thy Church, O Lord, in mercy,
Save it from evil, guard it still,
Perfect it in thy love, unite it,
Cleansed and conformed unto thy will.

As grain, once scattered on the hillsides,
Was in this broken bread made one,
So from all lands thy Church be gathered
Into thy kingdom by thy Son.

(Greek, ca. 110; tr. F. Bland Tucker, 1895–1984, rev.)

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.

We Walk by Faith, and Not by Sight

Sung by all.

St. Botolph

1. We walk by faith, and not by sight; no gracious words we hear from
 2. We may not touch his hands and side, nor follow where he trod; but
 3. Help then, O Lord, our unbelief; and may our faith abound, to
 4. that, when our life of faith is done, in realms of clearer light we
 him who spoke as none e'er spoke; but we believe him near.
 in his promise we rejoice; and cry, "My Lord and God!"
 call on you when you are near, and seek where you are found:
 may behold you as you are, with full and endless sight.

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

"Finale" from *Arioso and Finale*

David Hurd (b. 1950)

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA

The Reverend Canon Jan Naylor Cope
Provost, Washington National Cathedral

PREACHER/PREDICADOR

The Reverend Canon Leonard L. Hamlin, Sr.
Canon Missioner and Minister for Equity and Inclusion, Washington National Cathedral

GOSPELLERS/EVANGELISTAS

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

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

READER/LECTORA

Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

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

Imani-Grace Cooper, *singer*

Jason Widney, *singer*

Michele Fowlin, *piano*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Ashley Middleton

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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