



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 20, 2021



## Preaching Today

Bishop Yvette Flunder, founder and senior pastor of City of Refuge, United Church of Christ, San Francisco, Calif.



## Presiding Today

The Very Rev. Randolph Marshall Hollerith

## An Online House of Prayer for All People

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

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

## Your Online Cathedral

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

### PRAYER REQUESTS

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

### ONLINE HEALING PRAYER

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

## Next Sunday

SERVICE AT 11:15 AM

The Rev. Canon Rosemarie Logan Duncan preaches and the Rev. Canon Dana Colley Corsello presides.

## Virtual Coffee Hour

There is no coffee hour this week, but you can [register](#) to join in an upcoming week.

## Online Spiritual Practices

### ONLINE LISTENING FOR GOD

Tuesday, June 22, 5:30 pm

### ONLINE CENTERING PRAYER

Tuesday, June 22, 6 pm

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

## 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](#).

## Honest to God with Bishop Yvette Flunder

Today at 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](#).

## Online July 4 Concert

Sunday, July 4, 2 pm

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

## On Our Grounds

### EXPLORE THE BISHOP'S GARDEN

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

### CARILLON RECITALS

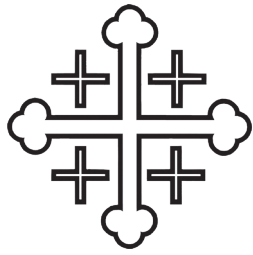
Most Saturdays at 12:30 pm Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon.

### 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.



# The Holy Eucharist

The Fourth Sunday after Pentecost

June 20, 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

*Solemn Processional*

Robert A. Harris (b. 1938)

*"Miniature Antiphonal on a Pedal Point" from Suite Sebastienne*

Thomas H. Kerr (1915–1988)

*The Quiet Church*

Mark Fax (1911–1974)

*Toccata*

M. Fax

## THE ENTRANCE RITE

### INTROIT

*As Newborn Stars Were Stirred to Song*

John Karl Hirten

As newborn stars were stirred to song  
When all things came to be,  
As Miriam and Moses sang  
When Israel was set free,  
So music bursts unbidden forth  
When God-filled hearts rejoice,  
To waken awe and gratitude  
And give mute faith a voice.

In psalms that raise the singer's sense  
To universal truths,  
In prophet's dark-toned oracle  
Or hymn of three brave youths:  
The song of faith and praise endured  
Through those God called to be  
A chosen people bearing light  
For all the world to see.

When God's redeeming Word took flesh  
To make salvation sure,  
Unheeding hearts attuned to strife  
Refused love's overture.  
Yet to the end the song went on:  
A supper's parting hymn,  
A psalm intoned on dying lips  
When sun and hope grew dim.

But silence won no victory there;  
A rest was all it scored  
Before glad alleluias rose  
To greet the risen Lord.  
The church still keeps that song alive,  
For death has lost its sting,  
And with the gift of life renewed  
The heart will ever sing.

*(Carl P. Daw Jr., b. 1944)*

*Praise to the Living God**Sung by all.**Leoni**We begin our worship as a gathered community by praising God in song.*

1. Praise to the liv - ing God! All prais - ed be his Name who was, and is, and  
 2. Form - less, all love - ly forms de - clare his love - li - ness; ho - ly, no ho - li -  
 3. His Spi - rit flow - eth free, high surg - ing where it will: in pro - phet's word he  
 4. E - ter - nal life hath he im - plant - ed in the soul; his love shall be our  
 is to be, for ay the same. The one e - ter - nal God ere aught that now ap -  
 ness of earth can his ex - press. Lo, he is Lord of all. Cre - a - tion speaks his  
 spoke of old; he speak - eth still. Es - tab - lished is his law, and change - less it shall  
 strength and stay while a - ges roll. Praise to the liv - ing God! All prais - ed be his  
 pears; the first, the last, be - yond all thought his time - less years!  
 praise, and ev - ery - where a - bove, be - low, his will o - beys.  
 stand, deep writ up - on the hu - man heart, on sea, on land.  
 Name who was, and is, and is to be, for ay the same.

**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 FOURTH 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 Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## PRAYER FOR JUNETEENTH

God of freedom, you have made your faithfulness known from generation to generation. We celebrate Juneteenth, which commemorates the announcement in Texas on June 19, 1865, of the end of the Civil War and the abolition of slavery, two and a half years after the Emancipation Proclamation. Let us reflect on the jubilation that filled the hearts of women and men of African descent as they learned of their deliverance from the bondage of slavery, even as we mourn that the true promise freedom has yet to be fulfilled. We pray now for all whose lives have been traumatized and remain threatened by the legacy of slavery and institutional racism in our nation. We know that the arc of history is long and that it bends toward justice. Help us to commit to the work of ending racism by building the beloved community where all are judged not by the color of their skin but by the content of their character; in Christ's name 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.*

Job 38:1-11

The Lord answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy? Or who shut in the sea with doors when it burst out from the womb?—when I made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, "Thus far shall you come, and no farther, and here shall your proud waves be stopped'?"

The Word of the Lord.

Thanks be to God.

Job 38:1-11

Entonces el Señor le habló a Job de en medio de la tempestad: ¿Quién eres tú para dudar de mi providencia y mostrar con tus palabras tu ignorancia? Muéstrame ahora tu valentía, y respóndeme a estas preguntas: ¿Dónde estabas cuando yo afirmé la tierra? ¿Dímelo, si de veras sabes tanto! ¿Sabes quién decidió cuánto habría de medir, y quién fue el arquitecto que la hizo? ¿Sobre qué descansan sus cimientos? ¿Quién le puso la piedra principal de apoyo, mientras cantaban a coro las estrellas de la aurora entre la alegría de mis servidores celestiales? Cuando el mar brotó del seno de la tierra, ¿quién le puso compuertas para contenerlo? Yo le di una nube por vestido y la niebla por pañales. Yo le puse un límite al mar y cerré con llave sus compuertas. Y le dije: «Llegarás hasta aquí, y de aquí no pasarás; aquí se romperán tus olas arrogantes.»

Palabra del Señor.

Demos gracias a Dios.

Psalm 107:1-3, 23-25, 28-29

Salmo 107:1-3, 23-25, 28-29

Give thanks to the Lord, for he is good,  
and his mercy endures for ever.  
Let all those whom the Lord has redeemed proclaim  
that he redeemed them from the hand of the foe.  
He gathered them out of the lands;  
from the east and from the west,  
from the north and from the south.  
Some went down to the sea in ships  
and plied their trade in deep waters;  
They beheld the works of the Lord  
and his wonders in the deep.  
Then he spoke, and a stormy wind arose,  
which tossed high the waves of the sea.  
Then they cried to the Lord in their trouble,  
and he delivered them from their distress.  
He stilled the storm to a whisper  
and quieted the waves of the sea.

Den gracias al Señor, porque es bueno,  
porque para siempre es su misericordia.  
Proclamen los redimidos del Señor  
que él los redimió de la mano del enemigo.  
El los recogió de entre todos los países,  
del oriente y del occidente,  
del norte y del sur.  
Algunos navegaron por el mar,  
comerciendo por las aguas profundas.  
Contemplaron las obras de Dios,  
y sus maravillas en el piélago.  
Entonces habló, y levantó un viento tempestuoso,  
que alzaba las olas hasta lo alto.  
Entonces clamaron al Señor en su angustia,  
y los libró de su aflicción.  
Calmó la tempestad en susurro,  
y apaciguó las olas del mar.

## 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 6:1-13

2 Corintios 6:1-13

As we work together with Christ, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.” See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything. We have spoken frankly to you Corinthians; our heart is wide

Ahora pues, como colaboradores en la obra de Dios, les rogamos a ustedes que no desaprovechen la bondad que Dios les ha mostrado. Porque él dice en las Escrituras: «En el momento oportuno te escuché; en el día de la salvación te ayudé.» Y ahora es el momento oportuno. ¡Ahora es el día de la salvación! En nada damos mal ejemplo a nadie, para que nuestro trabajo no caiga en descrédito. Al contrario, en todo damos muestras de que somos siervos de Dios, soportando con mucha paciencia los sufrimientos, las necesidades, las dificultades, los azotes, las prisiones, los alborotos, el trabajo duro, los desvelos y el hambre. También lo demostramos por nuestra pureza de vida, por nuestro conocimiento de la verdad, por nuestra tolerancia y bondad, por la presencia del Espíritu Santo en nosotros, por nuestro amor sincero, por nuestro mensaje de verdad y por el poder de Dios en nosotros. Usamos las armas de la rectitud, tanto para el ataque como para la defensa. Unas veces se nos honra, y otras veces se nos ofende; unas veces se habla bien de nosotros, y otras veces se habla mal. Nos tratan como a mentirosos, a



open to you. There is no restriction in our affections, but only in yours. In return—I speak as to children—open wide your hearts also.

The Word of the Lord.  
Thanks be to God.

pesar de que decimos la verdad. Nos tratan como a desconocidos, a pesar de que somos bien conocidos. Estamos medio muertos, pero seguimos viviendo; nos castigan, pero no nos matan. Parecemos tristes, pero siempre estamos contentos; parecemos pobres, pero enriquecemos a muchos; parece que no tenemos nada, pero lo tenemos todo. Hermanos corintios, les hemos hablado con toda franqueza; les hemos abierto por completo nuestro corazón. No tenemos con ustedes ninguna clase de reserva; son ustedes quienes tienen reservas. Les ruego por lo tanto, como un padre ruega a sus hijos, que me abran su corazón, como yo lo he hecho con ustedes.

Palabra del Señor.  
Demos gracias a Dios.

### HYMN AT THE SEQUENCE

*The Storm Is Passing Over*

*Sung by all, twice.*

Donald Vails (1945–1997);  
arr. Evelyn Simpson-Curenton (b. 1953)

*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.”*

Take cour-age my soul\_\_\_\_\_ and let us jour-ney on,\_\_\_\_\_ though the night is dark\_\_\_\_\_ and  
I am far from home.\_\_\_\_\_ Thanks be to God,\_\_\_\_\_ the morn-ing light ap-pears.\_\_\_\_\_

\_\_\_\_\_ The storm is pass-ing o - ver, the storm is pass-ing o - ver. The storm is pass-ing  
o - ver. Hal-le - lu.\_\_\_\_\_ Hal - le - lu - jah. Hal - le - lu - jah. Hal - le - lu - jah.

\_\_\_\_\_ The storm is pass - ing o - ver. The storm is pass - ing o -  
- ver. The storm is pass - ing o - ver. Hal - le - lu.\_\_\_\_\_

## 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 4:35-41

Marcos 4:35-41

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

**Glory to you, Lord Christ.**

On that day, when evening had come, Jesus said to them, "Let us go across to the other side." And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?" He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. He said to them, "Why are you afraid? Have you still no faith?" And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

**¡Gloria a ti, Cristo Señor!**

Al anochecer de aquel mismo día, Jesús dijo a sus discípulos: «Vamos al otro lado del lago.» Entonces dejaron a la gente y llevaron a Jesús en la barca en que ya estaba; y también otras barcas lo acompañaban. En esto se desató una tormenta, con un viento tan fuerte que las olas caían sobre la barca, de modo que se llenaba de agua. Pero Jesús se había dormido en la parte de atrás, apoyado sobre una almohada. Lo despertaron y le dijeron: «¡Maestro! ¿No te importa que nos estemos hundiendo?» Jesús se levantó y dio una orden al viento, y dijo al mar: «¡Silencio! ¡Quédate quieto!» El viento se calmó, y todo quedó completamente tranquilo. Después dijo Jesús a los discípulos: «¿Por qué están asustados? ¿Todavía no tienen fe?» Ellos se llenaron de miedo, y se preguntaban unos a otros: «¿Quién será éste, que hasta el viento y el mar lo obedecen?»

El Evangelio del Señor.

**Te alabamos, Cristo Señor.**

## THE SERMON

Bishop Yvette A. Flunder

*Founder and Senior Pastor, City of Refuge, United Church of Christ, Oakland, California*

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

*After each intercession,*

Lord, in your mercy  
Hear our prayer.

Señor, en tu misericordia  
Atiende nuestra súplica.

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

## CONFESSION OF SIN & ABSOLUTION

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

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

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

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

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

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

# THE HOLY COMMUNION

## THE OFFERTORY

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

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

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

“Then Shall the Righteous” from *Elijah*, Op. 70 *Sung by the cantor.*

Felix Mendelssohn (1809–1847)

Then shall the righteous shine forth as the sun in their heavenly Father's realm. Joy on their head shall be for everlasting, and all sorrow and mourning shall flee away for ever.

*(Matthew 13:43, Matthew 8:43, and Isaiah 51:11)*

## THE GREAT THANKSGIVING

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

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

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

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

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

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

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

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

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

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

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

## THE LORD'S PRAYER

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

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

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

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,  
as we forgive those  
who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

Padre nuestro que estás en el cielo,  
santificado sea tu Nombre,  
venga tu reino,  
hágase tu voluntad,  
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,  
como también nosotros perdonamos  
a los que nos ofenden.

No nos dejes caer en tentación  
y líbranos del mal.

Porque tuyo es el reino,  
tuyo es el poder,  
y tuya es la gloria,  
ahora y por siempre. Amén.

## THE BREAKING OF THE BREAD

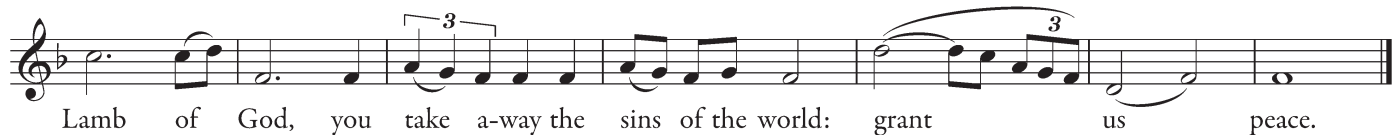
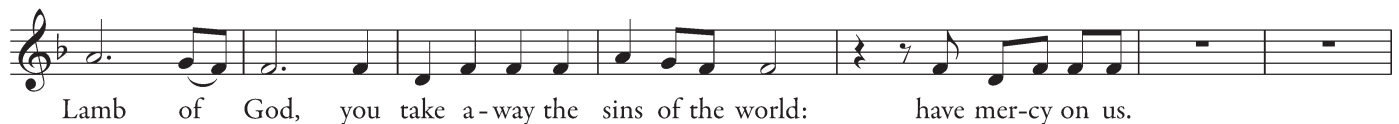
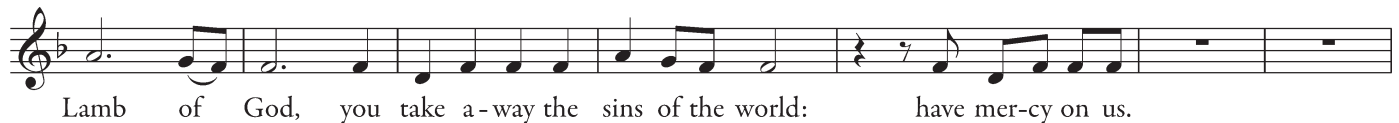
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Lamb of God*

*Sung by all.*

Lena McLin (b. 1928)



## THE INVITATION TO HOLY COMMUNION

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

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

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

## ANTHEM DURING THE COMMUNION

*Precious Jesus*

Precious Jesus, how I love you,  
How I lift high my voice,  
With your praise.  
Holy Spirit, I implore thee,  
Drench my heart, as my lips  
Part your praise.  
I am persuaded, Lord,  
To love you,  
I have been changed,  
To bless your name!  
I am constrained,  
By this great gospel,  
Forever, to worship thee.

*Sung by the cantor.*

Thomas Whitfield (1954–1992)

## 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.

## LA INVITACIÓN A LA SANTA EUCARISTÍA

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

*El presidente invita a todos a rezar esta oración.*

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

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



## THE BLESSING

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

## HYMN AT THE CLOSING • 608

*Eternal Father, Strong to Save*

*Sung by all.*

*Melita*



1. E - ter - nal Fa - ther, strong to save, whose arm hath bound the rest - less wave, who  
2. O Christ, whose voice the wa - ters heard and hushed their ra - ging at thy word, who  
3. Most Ho - ly Spi - rit, who didst brood up - on the cha - os dark and rude, and  
4. O Trin - i - ty of love and power, thy chil - dren shield in dan - ger's hour; from  
bidd'st the might - y o - cean deep its own ap - point - ed lim - its keep: O  
walk - edst on the foam - ing deep, and calm a - mid its rage didst sleep: O  
bid its an - gry tu - mult cease, and give, for wild con - fu - sion, peace: O  
rock and tem - pest, fire and foe, pro - tect them where - so - e'er they go; thus  
hear us when we cry to thee for those in per - il on the sea.  
hear us when we cry to thee for those in per - il on the sea.  
hear us when we cry to thee for those in per - il on the sea.  
ev - er - more shall rise to thee glad hymns of praise from land and sea.

## 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

*Expect the Great*

Jonathan Nelson (b. 1976)

## THE HISTORY OF JUNETEENTH

Juneteenth is the oldest nationally-celebrated commemoration of the ending of slavery in the United States. June 19, 1865 marks the date when Union soldiers, led by Major General Gordon Granger, reached Galveston, Texas with the announcement of the Civil War's end and the abolition of slavery in Texas and the emancipation of enslaved African Americans throughout the Confederate South. This news reached the enslaved two and a half years after President Abraham Lincoln signed the Emancipation Proclamation and over two months after the surrender of General Robert E. Lee at the Appomattox Courthouse in Virginia. The 13th Amendment to the Constitution making slavery illegal in the United States would not be ratified until December 1865.

Juneteenth, also referred to as Freedom Day, Liberation Day, and Emancipation Day, has long been celebrated as a day of freedom in the African American community and marks our country's second independence day. In 2021, Juneteenth was commemorated as a federal holiday for the first time.

**FLOWERS** In memory of those in the St. Albans School class of 1958 who have died: Robert C. Kammholz, Hadi Raza Ali, John C. Boyd III, Curtis Lucius Hillyer, Windsor Peyton Booth, Jr., Thomas L. Stokes III, Peter Ourusoff, Jonathan Roosevelt, Christian H. Clarke, and James G. Mills; in thanksgiving for and in memory of Robert C. and Ruth O. Faulstich; in memory of Mary Gibson Judson; in memory of Mr. and Mrs. James Polk Bennett; in loving memory of Margot Semler Shorb, and in celebration of and in thanksgiving for the life of J. Phillip London.

**PERMISSIONS** Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation, collects, psalm, creed, prayer response, peace, postcommunion prayer, and dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, creed, prayer response, Lord's Prayer, postcommunion prayer, and dismissal taken from El Libro de Oración Común, Copyright 1989, The Church Pension Fund. All rights reserved. Prayer for Juneteenth, Washington National Cathedral, Copyright 2020. Non-commercial use permitted. Confession and Eucharistic Prayer 1 taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. All rights reserved. Used by permission. Prayer of Spiritual Communion (adapted) taken from the *Enchiridion of Indulgences*, 1969, Catholic Book Publishing Inc. and *A Prayer Book for the Armed Services*, Copyright 2007, Church Publishing Incorporated. All rights reserved. Used by permission.

*As Newborn Stars Were Stirred to Song.* Carl P. Daw, Jr., Copyright 1996, Hope Publishing Company. Reprinted under One License #A-709283. *Praise to the Living God.* Text: Daniel ben Judah; tr. Max Landberg (1845–1928) and Newton M. Mann (1836–1926). Music: *Leoni*. Traditional Hebrew melody. Public domain. *Gloria in excelsis.* Music: Robert Powell, Copyright 1985, Church Publishing Incorporated. Reprinted under One License #A-709283. *The Storm Is Passing Over.* Text: Donald Vails, Copyright 2000, GIA Publications, Inc. Reprinted under One License #A-709283. Music: D. Vails, arr. Evelyn Simpson-Curenton. Copyright 2000, GIA Publications, Inc. Reprinted under One License #A-709283. *Sanctus: Holy, Holy, Holy Lord.* Music: Richard Proulx, Copyright 1977, GIA Publications, Inc. Reprinted under One License #A-709283. *Lamb of God.* Music: Lena McLin, Copyright 1993, Neil A. Kjos Music Company. Reprinted under One License #A-709283. *Precious Jesus.* Thomas Whitfield, Copyright 1983, Bridgeport Music, Inc. Reprinted under CCLI License #3058209. *Eternal Father, Strong to Save.* Text: William Whiting (1825–1878), alt. Music: *Melita.* John Bacchus Dykes (1823–1876). Public domain.

## PARTICIPANTS/PARTICIPANTES

### PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith  
*Dean, Washington National Cathedral*

### PREACHER/PREDICADORA

Bishop Yvette A. Flunder  
*Founder and Senior Pastor, City of Refuge, United Church of Christ, Oakland, California*

### GOSPELLERS/EVANGELISTAS

The Reverend Canon Kelly Brown Douglas  
*Canon Theologian, Washington National Cathedral*

The Reverend Patrick L. Keyser  
*Priest Associate, Washington National Cathedral*

### READER/LECTOR

G. Scott Sanders  
*Verger, Washington National Cathedral*

### MUSICIANS/MÚSICOS

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

Daryl L. A. Hunt  
*Associate Director of Music for Contemporary Worship, Washington National Cathedral*

Tim Coombs, *singer*

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

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

Ashley Middleton

Jamie S. Sycamore

*Thank you for worshipping with 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. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.cathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

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

