



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MAY 24, 2020



Preaching Today

Jon Meacham



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

Your Online Cathedral

Enjoy exclusive online content at cathedral.org/online

PRAYERS

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

LEARN & EXPLORE

Since you can't visit the Cathedral, we'll bring the Cathedral to you! Each week we share new Cathedral highlights online. This week, we showcase themes for Memorial Day in the Cathedral's art.

CHAPEL PILGRIMAGES

Join Cathedral clergy for a series of [Chapel Pilgrimages](#), exploring the chapels and offering meditations. This week Provost Jan Naylor Cope leads us through War Memorial Chapel.

LET THERE (STILL) BE LEGO!

For \$2/brick, [you can help build](#) the world's largest Cathedral made of LEGO® bricks. All funds go toward repairing earthquake damage.

CATHEDRAL PODCASTS

Check out [The Crossing](#), a sermon podcast from the Cathedral. [The Crossing: Tower Talks](#), a new conversational podcast connects listeners with the Cathedral from afar. Catch up on episodes you might have missed or share with your friends.

Online Conversations

HONEST TO GOD WITH QUINN COOK

Wednesday, May 27, 8 pm

Canon Missioner Leonard Hamlin and Quinn Cook, NBA champion and producer of "[Basketball County: In the Water](#)," converse about faith and perseverance. [Register for the Zoom conversation.](#)

TONGUES OF FIRE: HOLY SPIRIT & PENTECOST

Tuesday, June 2, 4 pm

Join Cathedral clergy for a what Pentecost it, why the Holy Spirit is important and what it all means during a global pandemic?. [Learn more and register online.](#)

GUN IN AMERICA WITH MICHAEL AUSTIN

Tuesday, June 6, 8 pm

What would it look like for Christians to go beyond "thoughts and prayers" in their response to gun violence? The Cathedral with The Dietrich Bonhoeffer Institute hosts a discussion on Austin's book, *God & Guns in America*. Watch online or [register for Zoom link.](#)

COVID Memorial Prayers

This Cathedral joins you in grieving the lives lost to the coronavirus pandemic, and we share the pain of anxiety and loss in these uncertain times. We invite you to [submit the names](#) of friends or loved ones lost to the COVID-19 pandemic

As a house of prayer for all people, this Cathedral aims to serve as a sacred space where the nation can come together at times of both joy and sorrow.

Each name will be entrusted to God's embrace as we include them during an online prayer services each week in the Chapel of St. Joseph of Arimathea. We will invite you to join us online as we name each person lost, and they will be surrounded in prayer in the certain hope of resurrection..

Help Our Neighbors

D.C. AREA BLOOD DRIVE

June 10 & 11, 11 am–5 pm

If you are able to donate blood, visit redcrossblood.org, and in the red "Find a Blood Drive" box at the top right, enter "National Cathedral." If you are not in the D.C. area, please consider donating blood locally.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, May 26, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, May 26, 6 pm

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

SPRING INTO SUMMER: WRITING THROUGH A CHANGE OF SEASON

WITH RANDON BILLINGS NOBLE

Sunday, May 31, 4 pm

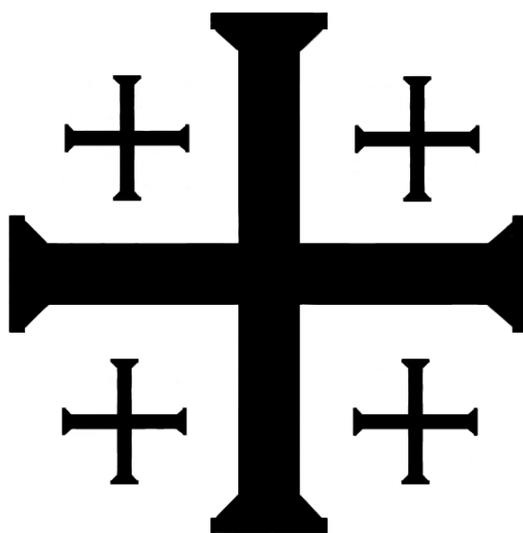
Spring is fully upon us. Many of us are in some version of quarantine. How can we find meaning in this traditional season of hope when our lives have changed so drastically? [Learn more and register.](#)

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The Holy Eucharist

The Seventh Sunday of Easter:
The Sunday after Ascension Day
and Memorial Day, Observed



May 24, 2020 • 11:15 AM

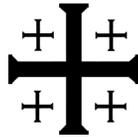
WASHINGTON NATIONAL CATHEDRAL

ABOUT THE OBSERVANCE OF MEMORIAL DAY

Although the exact origins of Memorial Day are disputed, the first observance of Memorial Day is thought to have taken place in April 1865, when a group of former slaves gathered at a Charleston, South Carolina, horse track turned Confederate prison where more than 250 Union soldiers had died. The bodies of soldiers buried in a mass grave were reinterred in individual graves on the site. On May 1, 1865, some 10,000 black Charleston residents, white missionaries, teachers, schoolchildren, and Union troops marched around the Planters' Race Course, singing and carrying armfuls of roses.

In 1868, Commander in Chief John A. Logan of the Grand Army of the Republic—an organization of former soldiers and sailors—issued what was called General Order Number 11, designating May 30 as a memorial day. He declared it to be “for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, and hamlet churchyard in the land.” The first national celebration of Memorial Day (originally Decoration Day) took place May 30, 1868, at Arlington National Cemetery. The national observance of Memorial Day still takes place there today, with the placing of a wreath on the Tomb of the Unknown Soldier and the decoration of each grave with a small American flag.

On May 11, 1950, Congress issued a joint resolution requesting that the president proclaim a *Prayer for Peace* on each Memorial Day. In 1971, Congress declared Memorial Day a federal holiday to be held on the last Monday of every May. On this Memorial Day weekend, we remember the fallen, and honor all who have served our country, as we unite in prayer for permanent peace in the world.



The Holy Eucharist

The Seventh Sunday of Easter: The Sunday after Ascension Day and Memorial Day, Observed

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

In memoriam

Lani Smith (1934-2015)

Elegy

Brenda Portman (b. 1980)

INTROIT

How can I keep from singing?

Robert Lowry (1826-1899); arr. Amy Broadbent (b. 1992)

My life flows on in endless song;
Above earth's lamentation,
I hear the sweet, though far off hymn
That hails a new creation.

Refrain No storm can shake my inmost calm
While to that Rock I'm clinging.
Since Christ is Lord of heaven and earth,
How can I keep from singing?

Through all the tumult and the strife,
I hear the music ringing.
It finds an echo in my soul.
How can I keep from singing?

Refrain

HYMN AT THE PROCESSION • 460, ST. I, 3, & 4

Alleluia! sing to Jesus!

Sung by all.

Hyfrydol

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

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
3. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!
4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
Al - le - lu - ia! here the sin - ful flee to thee from day to day:
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re - deemed us by his blood.
where the songs of all the sin - less sweep a - cross the crys - tal sea.
thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

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.

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 SEVENTH SUNDAY OF EASTER: THE SUNDAY AFTER ASCENSION DAY

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, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

THE COLLECT FOR THANKSGIVING FOR HEROIC SERVICE

O Judge of the nations, we remember before you with grateful hearts the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share in the benefits of true freedom and gladly accept its disciplines. This we ask in the name of Jesus Christ our Lord. **Amen.**

THE FIRST READING

During the Easter season this reading comes from the Acts of the Apostles, which tells the early history of the Church.

Acts 1:6-14

When the apostles had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of

Hechos 1:6-14

Los que estaban reunidos con Jesús, le preguntaron: «Señor, ¿vas a restablecer en este momento el reino de Israel?» Jesús les contestó: «No les corresponde a ustedes conocer el día o el momento que el Padre ha fijado con su propia autoridad; pero cuando el Espíritu Santo venga sobre ustedes, recibirán poder y saldrán a dar testimonio de mí, en Jerusalén, en toda la región de Judea y de Samaria, y hasta en las partes más lejanas de la tierra.» Dicho esto, mientras ellos lo estaban mirando, Jesús fue levantado, y una nube lo envolvió y no lo volvieron a ver. Y mientras miraban fijamente al cielo, viendo cómo Jesús se alejaba, dos hombres vestidos de blanco se aparecieron junto a ellos y les dijeron: «Galileos, ¿por qué se han quedado mirando al cielo? Este mismo Jesús que estuvo entre ustedes y que ha sido llevado al cielo, vendrá otra vez de la misma manera que lo han visto irse allá.» Desde el monte llamado de los Olivos, regresaron los apóstoles a Jerusalén: un trecho corto, precisamente lo que la ley permitía caminar en sábado. Cuando llegaron a la ciudad, subieron al piso alto de la casa donde estaban alojados. Eran Pedro, Juan, Santiago, Andrés, Felipe, Tomás, Bartolomé, Mateo, Santiago hijo de Alfeo,

James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

The Word of the Lord.
Thanks be to God.

Simón el Celote, y Judas, el hijo de Santiago. Todos ellos se reunían siempre para orar con algunas mujeres, con María, la madre de Jesús, y con sus hermanos.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

arr. Michael McCarthy (b. 1966)

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

Psalm 68:1-10, 33-36

Salmo 68:1-10, 33-36

Let God arise, and let his enemies be scattered;
let those who hate him flee before him.
Let them vanish like smoke when the wind drives
it away;
as the wax melts at the fire, so let the wicked
perish at the presence of God.
But let the righteous be glad and rejoice before God;
let them also be merry and joyful.
Sing to God, sing praises to his Name;
exalt him who rides upon the heavens;
Yahweh is his Name, rejoice before him!
Father of orphans, defender of widows,
God in his holy habitation!
God gives the solitary a home and brings forth
prisoners into freedom;
but the rebels shall live in dry places.
O God, when you went forth before your people,
when you marched through the wilderness,
The earth shook, and the skies poured down rain,
at the presence of God, the God of Sinai,
at the presence of God, the God of Israel.
You sent a gracious rain, O God, upon your
inheritance;
you refreshed the land when it was weary.
Your people found their home in it;
in your goodness, O God, you have made provision
for the poor.
Sing to God, O kingdoms of the earth;
sing praises to the Lord.
He rides in the heavens, the ancient heavens;
he sends forth his voice, his mighty voice.
Ascribe power to God;
his majesty is over Israel;
his strength is in the skies.
How wonderful is God in his holy places!
the God of Israel giving strength and power to
his people!
Blessed be God!

Levántese Dios, y se dispersen sus enemigos;
que huyan de su presencia los que le odian.
Como el humo se disipa, disípanse ellos;
como se derrite la cera ante el fuego,
derrítanse los malos ante Dios.
Empero alégrense los justos, gócense delante de Dios;
regocijense también, rebosando de júbilo.
Canten a Dios, canten alabanzas a su Nombre;
enaltezcan al que cabalga sobre los cielos;
su Nombre es Yahvé; regocijense delante de él.
Padre de huérfanos, defensor de viudas,
es Dios en su santa morada.
A los solitarios Dios da un hogar,
y saca a libertad a los cautivos;
mas los rebeldes habitarán en tierra seca.
Oh Dios, cuando saliste delante de tu pueblo,
cuando avanzaste por el desierto,
La tierra tembló, el cielo derramó su lluvia,
ante Dios, el Dios de Sinaí,
ante Dios, el Dios de Israel.
Abundante lluvia derramaste, oh Dios, en tu heredad;
refrescaste la tierra extenuada.
Tu pueblo habitó en ella;
por tu bondad, oh Dios, has provisto al pobre.
Reinos de la tierra, canten a Dios;
canten alabanzas al Señor.
Cabalga sobre los cielos, los cielos antiguos;
lanza su voz, su voz poderosa.
Atribuyan poder a Dios;
su majestad es sobre Israel,
y su poder sobre los cielos.
¡Cuán maravilloso es Dios en su santuario,
el Dios de Israel, quien da fortaleza y poder a
su pueblo!
¡Bendito sea Dios!

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 Peter 4:12-14; 5:6-11

Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen.

The Word of the Lord.

Thanks be to God.

1 Pedro 4:12-14; 5:6-11

Queridos hermanos, no se extrañen de verse sometidos al fuego de la prueba, como si fuera algo extraordinario. Al contrario, alégrese de tener parte en los sufrimientos de Cristo, para que también se llenen de alegría cuando su gloria se manifieste. Dichosos ustedes, si alguien los insulta por causa de Cristo, porque el glorioso Espíritu de Dios está continuamente sobre ustedes. Humíllense, pues, bajo la poderosa mano de Dios, para que él los enaltezca a su debido tiempo. Dejen todas sus preocupaciones a Dios, porque él se interesa por ustedes. Sean prudentes y manténganse despiertos, porque su enemigo el diablo, como un león rugiente, anda buscando a quien devorar. Resístanle, firmes en la fe, sabiendo que en todas partes del mundo los hermanos de ustedes están sufriendo las mismas cosas. Pero después que ustedes hayan sufrido por un poco de tiempo, Dios los hará perfectos, firmes, fuertes y seguros. Es el mismo Dios que en su gran amor nos ha llamado a tener parte en su gloria eterna en unión con Jesucristo. A él sea el poder para siempre. Amén.

Palabra del Señor.

Demos gracias a Dios.

HYMN AT THE SEQUENCE

It is well with my soul

Sung by all.

Ville du Havre

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. When peace, like a riv - er, at - tend - eth my way, when
2. Though Sa - tan should buf - fet, though tri - als should come, let
3. My sin— oh, the bliss of this glo - ri - ous thought— my
4. And, Lord, haste the day when the faith shall be sight, the



sor - rows like sea - bil - lows roll; what - ev - er my lot, thou hast
this blest as - sur - ance con - trol, that Christ has re - gard - ed my
sin— not in part, but the whole— is nailed to the cross and I
clouds be rolled back as a scroll, the trump shall re - sound and the



taught me to say, It is well, it is well with my soul. It is
help - less es - tate, and has shed his own blood for my soul.
bear it no more, Praise the Lord, praise the Lord, O my soul!
Lord shall de - scend, "E - ven so"— it is well with my soul.



well (It is well) with my soul, (with my soul) It is well, it is well with my soul.

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.

John 17:1-11

Juan 17:1-11

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

Glory to you, Lord Christ.

Jesus looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Jesús miró al cielo y dijo: «Padre, la hora ha llegado: glorifica a tu Hijo, para que también él te glorifique a ti. Pues tú has dado a tu Hijo autoridad sobre todo hombre, para dar vida eterna a todos los que le diste. Y la vida eterna consiste en que te conozcan a ti, el único Dios verdadero, y a Jesucristo, a quien tú enviaste. Yo te he glorificado aquí en el mundo, pues he terminado la obra que tú me confiaste. Ahora, pues, Padre, dame en tu presencia la misma gloria que yo tenía contigo desde antes que existiera el mundo. A los que escogiste del mundo para dármelos, les he hecho saber quién eres. Eran tuyos, y tú me los diste, y han hecho caso de tu palabra. Ahora saben que todo lo que me diste viene de ti; pues les he dado el mensaje que me diste, y ellos lo han aceptado. Se han dado cuenta de que en verdad he venido de ti, y han creído que tú me enviaste. Yo te ruego por ellos; no ruego por los que son del mundo, sino por los que me diste, porque son tuyos. Todo lo que es mío es tuyo, y lo que es tuyo es mío; y mi gloria se hace visible en ellos. Yo no voy a seguir en el mundo, pero ellos sí van a seguir en el mundo, mientras que yo me voy para estar contigo. Padre santo, cuídalos con el poder de tu nombre, el nombre que me has dado, para que estén completamente unidos, como tú y yo.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

Jon Meacham

Presidential historian and author

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

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of
the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.

Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

God of new life,
hear our prayer.

Después de cada intercesión,

Dios de vida nueva,
atiende nuestra súplica.

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

THE PEACE

The peace of the Risen Christ be always with you.
And also with you.

La paz del Cristo Resucitado 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

In return

Sung by the cantor.

Marvin Winans (b. 1958)

All I had to give was a broken heart,
Torn apart.
All I had to give was an empty hope,
And promises.

But in return you gave me joy
That could never be told,
And in return you gave me love,
That was more precious than gold.
So, whatever you have to give,
You don't have to be ashamed.

Just come as you are,
And present it in Jesus' name.
For in return of a torn life
He'll give you life abundantly,
And in return of a raging storm,
The Lord will calm the sea.
So whatever you have
The Lord has so much more.
So, what do you have to give?
Oh, if you were like me
You didn't have a lot of gold.
Possessions or money;
You didn't own wealth untold.
But I'm glad you didn't look on the things that I had.
But you looked on the things you were able to give me.

Oh, for in return he'll give you joy
That could never be told.
And in return he'll give you love
That was more precious, more precious than gold.
In return of a torn life,
He'll give you life abundantly, and
In return of a raging storm,
The Lord will calm the sea.
So what do you have to give?

THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

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

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

Through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

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

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

THE LORD'S PRAYER

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

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 presider breaks the bread in silence.

Sung by all.

Douglas Major (b. 1953)

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast. Al - le - lu - ia.

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.

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and 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.

El presidente invita a todos a rezar esta oración.

Jesús mío, creo que estás verdaderamente presente en el Sagrado Sacramento del Altar. Deseo ofrecerte alabanza y acción de gracias mientras proclamo tu resurrección. Te amo por encima de todas las cosas, y te anhelo en mi alma. Como no te puedo recibir en el Sacramento de tu Cuerpo y Sangre, entra al menos espiritualmente en mi corazón. Límpiame y fortaléceme con tu gracia, Señor Jesús, y nunca permitas que me separe de ti. Que pueda vivir en ti, y tú en mí, en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

Cathedral

Sung by the cantor.

Jonathan McReynolds (b. 1989)

I don't have a perfect record,
I still have a blemished heart.
I don't have much worth without you
I am good because you are.

Take this lump of clay and
Build yourself a place in it.

Refrain Make a cathedral out of me,
Make a cathedral out of me,
Make a cathedral out of me,
Make a cathedral out of me.

I feel small just talking to you,
Wondering what you think of me.
I don't have too much to say, but
You still listen when I sing.

Take this lump of clay and
Make yourself an instrument.

Refrain

You'll see the light in the dark.
You make a temple inside of my heart.
You see the saint inside every sinner.

Take your lump of clay and
Love it 'til it can't resist.

Refrain

Make a believer out of me.
Make a believer out of me.
Make a woman of God out of me.
Make a worshipper out of me.
Make a cathedral out of me.
Make this six-foot lump of clay
Look more like you every day.

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios, te damos gracias
porque nos has nutrido con el alimento espiritual
del preciosísimo Cuerpo y Sangre
de tu Hijo, nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo para cumplir
la misión
que tú nos has encomendado,
para amarte y servirte
como fieles testigos de Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 719

O beautiful for spacious skies

Sung by all.

Materna

1. O beau - ti - ful for spa - cious skies, for am - ber waves of grain,
 2. O beau - ti - ful for he - roes proved in lib - er - at - ing strife,
 3. O beau - ti - ful for pa - triot dream that sees be - yond the years

for pur - ple moun - tain ma - jes - ties a - bove the fruit - ed plain!
 who more than self their coun - try loved, and mer - cy more than life!
 thine al - a - bas - ter ci - ties gleam, un - dimmed by hu - man tears!

A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,
 A - mer - i - ca! A - mer - i - ca! God mend thine ev - ery flaw,
 A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,

and crown thy good with bro - ther-hood from sea to shin - ing sea.
 con - firm thy soul in self - con - trol, thy lib - er - ty in law.
 and crown thy good with bro - ther-hood from sea to shin - ing sea.

THE DISMISSAL

Go in peace. Serve the Risen Christ. Alleluia,
alleluia.

Thanks be to God. Alleluia, alleluia.

Vayan en paz. Sirvan al Cristo Resucitado. Aleluya,
aleluya.

Demos gracias a Dios. Aleluya, aleluya.

POSTLUDE

We sing praises

Frank Anthone White (b. 1961)

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

PREACHER/PREDICADOR

Jon Meacham
Presidential historian and author

GOSPELLERS/EVANGELISTAS

The Reverend Canon Dana Colley Corsello
Canon Vicar, Washington National Cathedral

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

READER/LECTOR

Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

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

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

Amy Broadbent, *singer*

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

A Prayer for Memorial Day

O God, we ask your strength,
that we might dedicate ourselves to perfecting
your kingdom of peace and justice among nations.

Let us give thanks for the many blessings of freedom
which we possess, purchased at the cost of many lives and sacrifices.

Fill us with courage to fulfill our tasks
and in no way break faith with the fallen.
We commend these fallen to your mercy
and ask that you give them eternal rest.

This we ask and pray in your Name. Amen.

Taken from *Refuge and Strength* (adapted)



Prayer for People Facing Great Uncertainty

God of the present moment,
God who in Jesus stills the storm
and soothes the frantic heart;
bring hope and courage to all
who wait or work in uncertainty.

Bring hope that you will make them the equal
of whatever lies ahead.

Bring them courage to endure what cannot be avoided,
for your will is health and wholeness;
you are God, and we need you.

Amen.

Taken from *A New Zealand Prayer Book—He Karakia Mihinare o Aotearoa*' (adapted)

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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.

