



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

JANUARY 31, 2021



## Preaching Today

The Rev. Canon Jan Naylor Cope



## Presiding Today

The Rev. Canon Dana Colley Corsello

## An Online House of Prayer for All People

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

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

### PRAYERS FOR COVID-19 DEATHS

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

## Next Sunday

PREACHING AT 11:15 AM

[Max Lucado, teaching minister, Oak Hills Church, San Antonio, Texas, preaches](#) and the Very Rev. Randolph Marshall Hollerlith presides.

## Virtual Coffee Hour

Gather together as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

## Online Healing Prayer

SUNDAYS 12:45–1:30

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

## Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, February 9, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, February 9, 6 pm

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

## COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths passes 400,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at a weekly memorial service.

## Organ Recital: George Fergus

Sunday, January 31, 6 pm

George Fergus, associate director of music and assistant organist, presents the monumental *Introduction, Passacaglia and Fugue* of Healey Willan. A Q&A follows the recital. [Register](#) for this free event and [download the leaflet](#).

## A Long, Long Way Book Talk

Thursday, February 11, 7 pm

Join Canon Theologian Kelly Brown Douglas and author Greg Garrett in a discussion using his recent book *A Long, Long Way: Hollywood's Unfinished Journey from Racism to Reconciliation* as a starting point to explore the history of race and film, noting how film has adapted to changes in cultural perspectives. [Register now: minimum donation \\$5](#)

## Peace + Love: A Valentine's Day Online Concert

Sunday, February 14, 6 pm

It's been a tough year, and we could all use a little love. Daryl L.A. Hunt, the Cathedral's associate director of music for contemporary worship, teams up with Sylver Logan Sharp and their band, the Groovement All Stars, to take you on this musical journey with them. [Registration is free and donations gratefully accepted.](#)

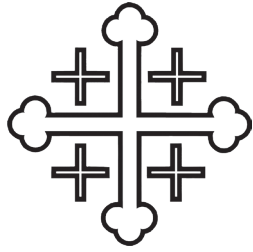
## Les Colombes (The Doves) Installation

Just before Christmas, German artist Michael Pendry installed Les Colombes: a winding column of 2,000 origami paper doves in our grand nave. This installation will bring give new life to our Cathedral, and embodies our resolve to be kind to our fellow human and to do our part in making a better tomorrow. [Learn more.](#)

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# The Holy Eucharist

The Fourth Sunday after the Epiphany

January 31, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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 an instrumental piece of music, during which the congregation can prepare for worship.*

## PRELUDE

Psalm-Preludes Set 1, Op. 32

Herbert Howells (1892–1983)

II. Psalm 37:11 "But the meek-spirited shall possess the earth"

Violin Concerto No. 1, Op. 26

Max Bruch (1838–1920)

II. Adagio

*Played by a Cathedral Head Chorister.*

## THE ENTRANCE RITE

### INTROIT

*Balm in Gilead*

Negro spiritual, arr. Harry Burleigh (1866–1949)

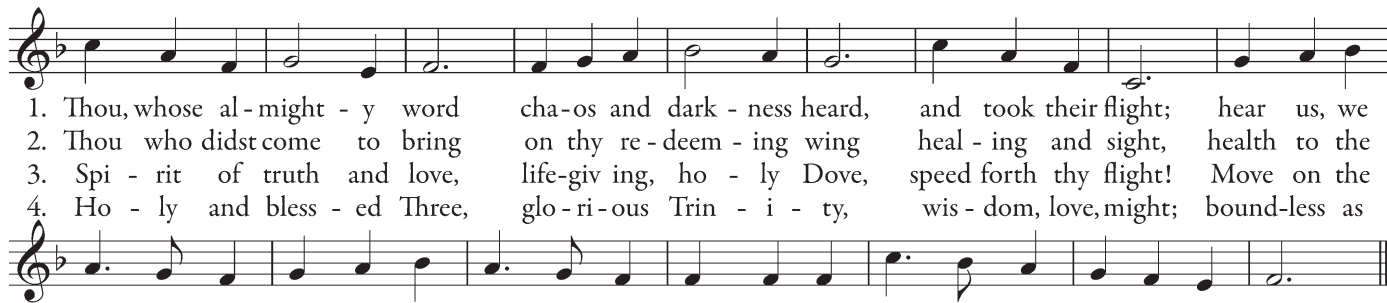
*Refrain* There is a balm in Gilead  
To make the wounded whole,  
There is a balm in Gilead  
To heal the sin-sick soul.

Sometimes I feel discouraged  
And think my work's in vain,  
But then the Holy Spirit  
Revives my soul again.

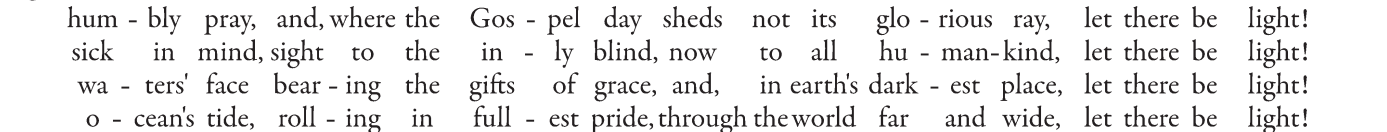
*Refrain*

If you can preach like Peter,  
If you can pray like Paul,  
Go home and tell your neighbor  
He died to save us all.

*Refrain*

*Thou, Whose Almighty Word**Sung by all.**Moscow**We begin our worship as a gathered community by praising God in song.*


1. Thou, whose al-might - y word cha-os and dark - ness heard, and took their flight; hear us, we  
 2. Thou who didst come to bring on thy re-deem - ing wing heal - ing and sight, health to the  
 3. Spi - rit of truth and love, life-giv ing, ho - ly Dove, speed forth thy flight! Move on the  
 4. Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might; bound-less as



hum - bly pray, and, where the Gos - pel day sheds not its glo - rious ray, let there be light!  
 sick in mind, sight to the in - ly blind, now to all hu - man-kind, let there be light!  
 wa - ters' face bear - ing the gifts of grace, and, in earth's dark - est place, let there be light!  
 o - cean's tide, roll - ing in full - est pride, through the world far and wide, let there be light!

## THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.  
 Glory to God for ever and ever.

## THE COLLECT FOR PURITY

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

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

Dios omnipotente,  
 para quien todos los corazones están manifestos,  
 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.

## HYMN OF PRAISE

*To God Be the Glory*

*Sung by all.*

William Howard Doane (1832–1915)

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

To God be the glo - ry— great things he hath done!

So loved he the world that he gave us his Son,

who yield - ed his life, an a - tone - ment for sin,

and o - pened the life - gate that all may go in.

Praise the Lord, praise the Lord, let the earth hear his voice!

Praise the Lord, praise the Lord, let the peo - ple re - joice!

O come to the Fa - ther through Je - sus, the Son,

and give him the glo - ry— great things he hath done!

## THE COLLECT FOR THE FOURTH SUNDAY AFTER THE EPIPHANY

*The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.*

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **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.*

Deuteronomy 18:15-20

Moses summoned all Israel and said to them, "The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: 'If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die.' Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

The Word of the Lord.  
Thanks be to God.

Deuteronomio 18:15-20

Moisés dijo al pueblo de Israel: «El Señor su Dios hará que salga de entre ustedes un profeta como yo, y deberán obedecerlo. Esto es en realidad lo que ustedes pidieron al Señor su Dios en el monte Horeb, el día en que todos se reunieron allí y dijeron: "No queremos oír otra vez la voz del Señor nuestro Dios, ni ver este gran fuego, para no morir." Entonces el Señor me dijo: "Está bien lo que han dicho. Yo haré que salga de entre ellos un profeta como tú, uno que sea compatriota de ellos y que les diga lo que yo le ordene decir, y les repita lo que yo le mande. A todo aquel que no haga caso de lo que ese profeta diga en mi nombre, yo le pediré cuentas. Pero el profeta que presuma de hablar en mi nombre y diga algo que yo no le haya mandado decir, o hable en nombre de otros dioses, será condenado a muerte."»

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the cantor.*

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

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

Psalms 111:1-8

Salmo 111:1-8

Hallelujah!  
I will give thanks to the Lord with my whole heart,  
in the assembly of the upright, in the congregation.  
Great are the deeds of the Lord!  
they are studied by all who delight in them.  
His work is full of majesty and splendor,  
and his righteousness endures for ever.  
He makes his marvelous works to be remembered;  
the Lord is gracious and full of compassion.  
He gives food to those who fear him;  
he is ever mindful of his covenant.  
He has shown his people the power of his works  
in giving them the lands of the nations.  
The works of his hands are faithfulness and justice;  
all his commandments are sure.  
They stand fast for ever and ever,  
because they are done in truth and equity.

¡Aleluya!  
Daré gracias al Señor de todo corazón,  
en la asamblea de los rectos, en la congregación.  
¡Grandes son las obras del Señor!  
Son dignas de estudio para los que las aman.  
Su obra está llena de esplendor y majestad,  
y su benevolencia permanece para siempre.  
Ha hecho memorables sus maravillas;  
clemente y compasivo es el Señor.  
Da alimento a los que le veneran;  
para siempre se acuerda de su pacto.  
El poder de sus obras manifestó a su pueblo,  
dándoles la heredad de las naciones.  
Las obras de sus manos son verdad y juicio;  
fidedignos son todos sus mandamientos,  
Afirmados eternamente y para siempre,  
hechos en verdad y en rectitud.

## 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.*

1 Corinthians 8:1-13

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

The Word of the Lord  
**Thanks be to God.**

1 Corintios 8:1-13

Ahora paso al asunto de los alimentos ofrecidos en sacrificio a los ídolos. Es verdad lo que se dice: que todos tenemos el conocimiento de la verdad; pero el conocimiento hincha de orgullo, en tanto que el amor edifica la comunidad. Si alguien cree que conoce algo, todavía no lo conoce como lo debe conocer. Pero si alguien ama a Dios, Dios lo conoce a él. En cuanto a esto de comer alimentos ofrecidos en sacrificio a los ídolos, bien sabemos que un ídolo no tiene valor alguno en el mundo, y que solamente hay un Dios. Pues aunque en el cielo y en la tierra existan esos llamados dioses (y en este sentido hay muchos dioses y muchos señores), para nosotros no hay más que un solo Dios, el Padre, en quien todo tiene su origen y para quien nosotros existimos. Y hay también un solo Señor, Jesucristo, por quien todas las cosas existen, incluso nosotros mismos. Pero no todos conocen la verdad. Algunos que estaban acostumbrados a adorar ídolos, todavía comen de esos alimentos pensando que fueron ofrecidos a los dioses; y su conciencia, que es débil, los hace sentirse contaminados por el ídolo. Claro que el que Dios nos acepte no depende de lo que comamos; pues no vamos a ser mejores por comer, ni peores por no comer. Pero eviten que esa libertad que ustedes tienen haga caer en pecado a los que son débiles en su fe. Porque si tú, que sabes estas cosas, te sientas a comer en un lugar dedicado a los ídolos, y algún hermano débil te ve, puede suceder que él se anime a comer de esa ofrenda hecha a un ídolo. Y así tú, por tu conocimiento, haces que se pierda tu hermano débil, por quien Cristo también murió. Al ofender la conciencia de los hermanos débiles en la fe, ofenden ustedes a Cristo mismo. Por eso, si por causa de mi comida hago caer en pecado a mi hermano, no debo comer carne nunca, para no ponerlo en peligro de pecar.

Palabra del Señor.  
**Demos gracias a Dios.**



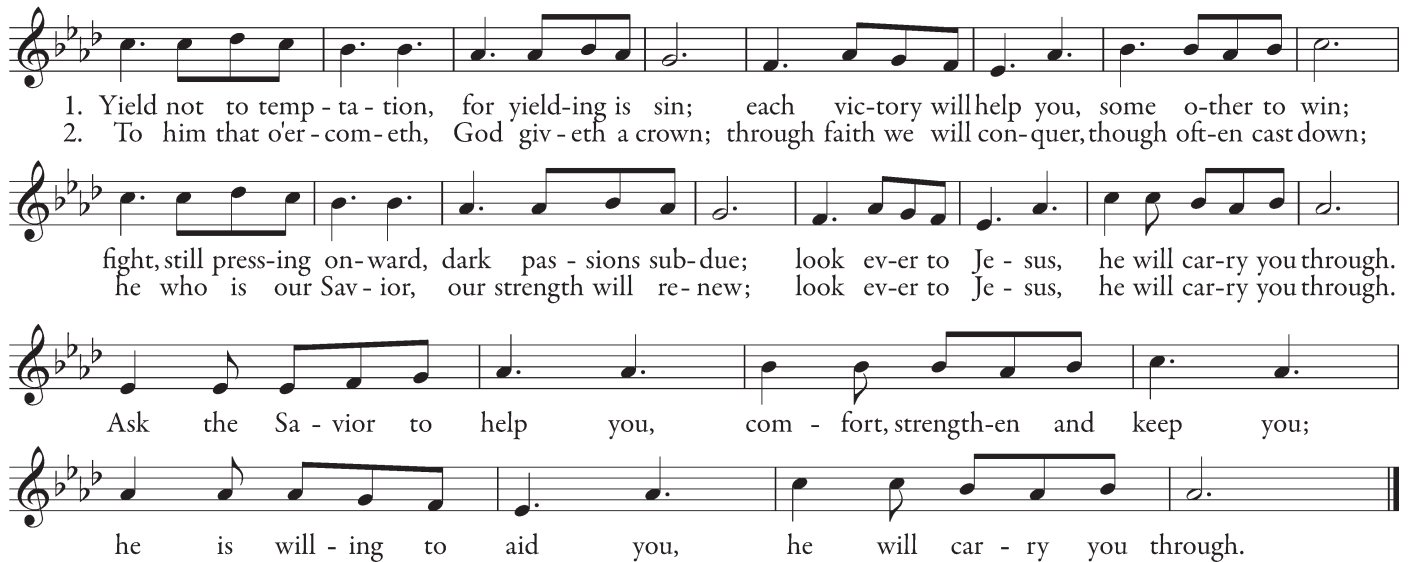
## HYMN AT THE SEQUENCE

*Yield Not to Temptation*

*Sung by all.*

Horatio R. Palmer (1834–1907)

*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. Yield not to temp - ta - tion, for yield-ing is sin; each vic-tory will help you, some o-ther to win;  
2. To him that o'er-com-eth, God giv-eth a crown; through faith we will con-quer, though oft-en cast down;  
fight, still press-ing on-ward, dark pas-sions sub-due; look ev-er to Je - sus, he will car-ry you through.  
he who is our Sav-ior, our strength will re-new; look ev-er to Je - sus, he will car-ry you through.  
Ask the Sa - vior to help you, com - fort, strength-en and keep you;  
he is will - ing to aid you, he will car - ry you through.

## 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 1:21-28

Marcos 1:21-28

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

**Glory to you, Lord Christ.**

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, “What is this? A new teaching—with

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

**¡Gloria a ti, Cristo Señor!**

Jesús y sus discípulos llegaron a Cafarnaúm, y en el sábado Jesús entró en la sinagoga y comenzó a enseñar. La gente se admiraba de cómo les enseñaba, porque lo hacía con plena autoridad y no como los maestros de la ley. En la sinagoga del pueblo había un hombre que tenía un espíritu impuro, el cual gritó: «¿Por qué te metes con nosotros, Jesús de Nazaret? ¿Has venido a destruirnos? Yo te conozco, y sé que eres el Santo de Dios.» Jesús reprendió a aquel espíritu, diciéndole: «¡Cállate y deja a este hombre!» El espíritu impuro hizo que al hombre le diera un ataque, y gritando con gran fuerza salió de él. Todos se asustaron, y se preguntaban unos a otros: «¿Qué es esto? ¿Enseña de

authority! He commands even the unclean spirits, and they obey him.” At once his fame began to spread throughout the surrounding region of Galilee.

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

una manera nueva, y con plena autoridad! ¡Incluso a los espíritus impuros da órdenes, y lo obedecen!» Y muy pronto la fama de Jesús se extendió por toda la región de Galilea.

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

## THE SERMON

The Reverend Canon Jan Naylor Cope

*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,*

Light of the world,  
Fill us with your love.

*Después de cada intercesión,*

Luz del mundo,  
Llénanos con tu amor.

*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 Christ be always with you.  
And also with you.

La paz de Cristo 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

*Somebody's Knockin' at Yo' Door*

*Sung by the cantor.*

Negro spiritual  
arr. Moses Hogan (1957–2003)

*Refrain*      Somebody's knockin' at yo' door,  
Somebody's knockin' at yo' door.  
Oh, sinner, why don't you answer?  
Somebody's knockin' at yo' door.

Somebody's knockin' at yo' door,  
Somebody's knockin' at yo' door.  
Oh, sinner, why don't you answer?  
Somebody's knockin' at yo' door.  
Can't you hear him?

Somebody's knockin' at yo' door,  
Somebody's knockin' at yo' door.  
Oh, sinner, why don't you answer?  
Somebody's knockin' at yo' door.  
Sounds like Jesus.

Somebody's knockin' at yo' door,  
Somebody's knockin' at yo' door.  
Oh, sinner, why don't you answer?  
Somebody's knockin' at yo' door.  
Jesus calls you.

*Refrain*

## 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.

God of blessing, we thank you always for making us in your image to serve the peace of all creation. You shared your name with our mothers and fathers: Sarah and Abraham, who left their home and became a blessing to all nations; Moses and Miriam, who went through sea and wilderness to the place of revelation; Deborah and Samson, who gave hope and justice to a people ruled by fear; Ruth and Jonah, who went to foreign soil and found a God who loves the stranger.

From our ancestors in faith came Jesus, the son of promise, to fulfill the law, embody your love, and draw all people to himself. He accepted death to break its fearful hold; he was raised to life to share it in abundance; he comes again to break the bread and pour the wine of hope.

Therefore, with all people whose story you have shaped, with women and men of faith in every part of the world, we glory in your generous love and sing in praise of you:

## SANCTUS & BENEDICTUS

*Sung by all.*

Grayson Warren Brown (b. 1948)

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

Ho-ly, ho - ly, ho - ly, ho - ly, ho - ly Lord God of hosts.

Hea-ven and earth are filled with your glo - ry. Ho - san - na in the

high - est. Bless-ed is he who comes in the name of the Lord,

of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

*We recall God's acts of salvation history. The 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.*

We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, Jesus took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this to remember me."

In the same way after supper, Jesus took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me."

As on that night, so here and now Jesus offers himself in touch and taste beyond what words can hold.

Great is the mystery of faith.

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Therefore we come in memory and hope, responding to your call and the promise that echoes from the dawn of all time. May mind and heart be held by your self-giving love as we stand before the cross, approach the empty tomb, and praise the one whose name is lifted high above all earthly power.

Receive our broken offering through his all-powerful grace, and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all the worlds are drawn into the ceaseless love of Father, Son, and Holy Spirit. **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

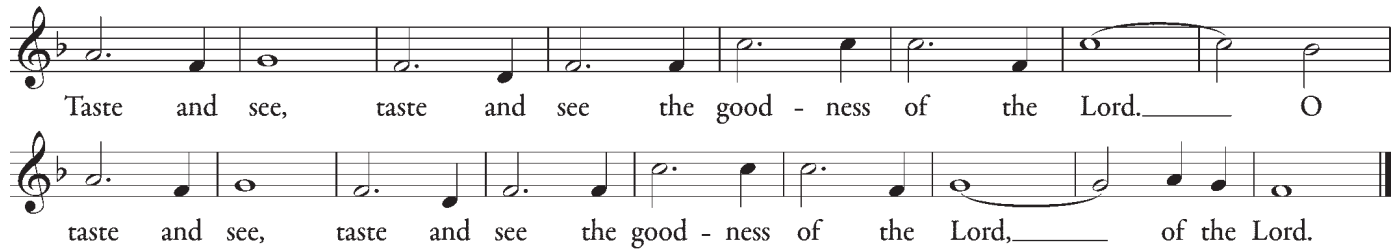
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Taste and See*

*Sung by all.*

James E. Moore (b. 1951)



## 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 in 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

*He Is Able*

*Sung by the cantor.*

Wintley Phipps (b. 1955)

Like peering through a window blurred with rain,  
Emotions run together in a flood of doubt and pain.  
We've prayed as best we can,  
Now we must leave it in his hands.

Yet, I know when my eyes fail to see;

He is able.

Even though it seems impossible to me;

He is able.

But if he chooses not to move in the way we prayed he would,

I'm confident he's working altogether for my good.

I will stand behind his word,

For he is able.

Questions seem to haunt you night and day,

"How could God allow my heart to be torn this way?

Does he listen when I call?

Is he even there at all?"

Yet, I know when our eyes fail to see;

He is able.

Even though it seems impossible to me;

He is able.

But if he chooses not to move in the way we prayed he would,

I'm confident he's working all together for my good.

I will stand behind his word,

For he is able.

He is able!

And when the night turns into dawning,

And evaporates away,

I will stand to face another day,

And I stand behind his word,

For he is able!

He is able!

He is able!

## THE POSTCOMMUNION PRAYER

Loving God,  
we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth  
a people, forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior.  
Amen.

Dios amoroso,  
te damos gracias  
por restaurarnos a tu imagen  
y alimentarnos con alimento espiritual  
en el Sacramento del Cuerpo y Sangre de Cristo.  
Ahora envíanos como  
un pueblo, perdonado, sanado, renovado;  
para que podamos proclamar tu amor al mundo  
y continuar en la vida resucitada de Cristo  
nuestro Salvador.  
Amén.



## THE BLESSING

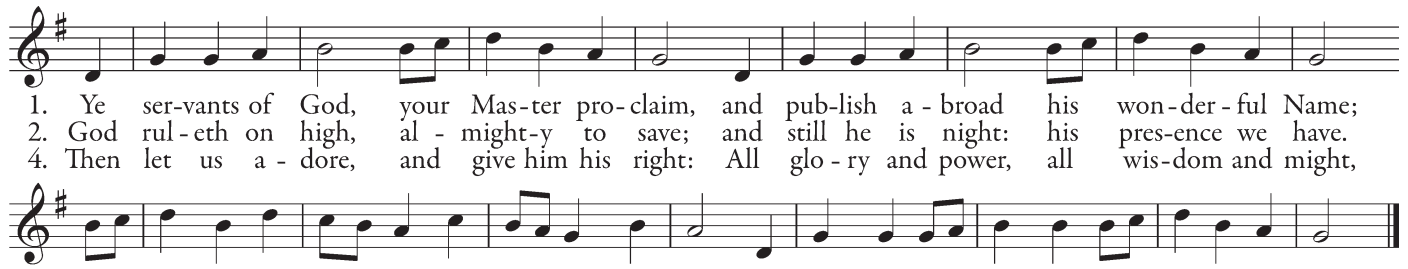
*The presider blesses the people, and the people respond, Amen.*

## HYMN AT THE CLOSING • 535 (STANZAS 1-2, 4)

*Ye Servants of God, Your Master Proclaim*

*Sung by all.*

*Paderborn*



1. Ye ser-vants of God, your Mas-ter pro-claim, and pub-lish a - broad his won-der - ful Name;  
2. God rul-eth on high, al - might-y to save; and still he is night: his pres-ence we have.  
4. Then let us a - dore, and give him his right: All glo - ry and power, all wis-dom and might,  
the Name all - vic - to - rious of Je - sus ex - tol: his king-dom is glo-rious; he rules o-ver all.  
The great con-gre - ga - tion his tri-umph shall sing, as - crib - ing sal - va - tion to Je-sus our King.  
and hon - or and bless-ing, with an - gels a - bove, and thanks nev-er - ceas - ing and in - fi-nite love.

## THE DISMISSAL

Go in the light and peace of Christ.  
Thanks be to God.

Vayan en la luz y en la paz de Cristo.  
Demos gracias a Dios.

## POSTLUDE

*I Will Trust in the Lord*

Negro spiritual, arr. D. L. A. Hunt

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*Canon Vicar, Washington National Cathedral*

### PREACHER/PREDICADORA

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*Provost, Washington National Cathedral*

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Marshall Keys, *saxophone*

Jason Widney, *singer*

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