



WELCOME

WASHINGTON NATIONAL CATHEDRAL

FEBRUARY 14, 2021



Preaching Today

The Rev. Canon Leonard L. Hamlin, Sr.



Presiding Today

The Rev. Canon Jan Naylor Cope

An Online House of Prayer for All People

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

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

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

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

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

[Bishop Vashti Murphy McKenzie, presiding prelate, Tenth Episcopal District, African Methodist Episcopal Church, preaches](#) and the Very Rev. Randolph Marshall Hollerith presides.

Ash Wednesday, February 17

ASH WEDNESDAY SERVICE, NOON

[Ash Wednesday](#) marks the beginning of Lent: a time of fasting, prayer, self-examination and preparation for the Easter Feast. *There will be no in person imposition of ashes.*

PRIVATE ONLINE CHAPELS FOR RECONCILIATION

10:15–11:45 AM & 1:15–2:30 PM

[Before and after](#) our Ash Wednesday webcast, speak confidentially with a priest, confess sins and receive absolution. [Register](#).

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 in a private online chapel. [Register for link](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, February 16, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, February 16, 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.

Lent Begins

The season of Lent begins this week. Learn about our range of [Lenten offerings](#), including services and daily meditations.

Peace + Love: A Valentine's Day Online Concert

Sunday, February 14, 6 pm

Daryl L.A. Hunt, Sylver Logan Sharp and the Groovement All Stars take you on a musical journey with them. [Registration is free and donations gratefully accepted](#).

Sacred Music Festival

RICHARD WAYNE DIRKSEN CENTENNARY

FRIDAY, FEBRUARY 26, 7 PM

Join our celebration of Richard Wayne Dirksen's legacy of brilliant music-making and artistic innovation; featuring keynote lectures, current and archival performances. [Registration required](#).

KING'S SINGERS NEW MUSIC PRIZE ONLINE CONCERT

SUNDAY, FEBRUARY 28, 4 PM

Grab your ticket to the world premiere of the four winning compositions of the King's Singers New Music Composition Prize, performed by the King's Singers and the Washington National Cathedral Choir. [Tickets](#).

Les Colombes: Doves for Hope

A winding column of 2,000 origami doves soars through our nave, messengers of hope inviting us to be kind to one another. [Learn more](#).

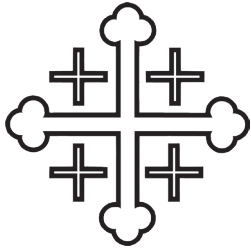
The Black Church

starting Tuesday, February 16

Cathedral Canon Theologian Kelly Brown Douglas & Presiding Bishop Michael Curry are featured in the upcoming PBS series [The Black Church](#). Check your local station and be sure to watch!

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The Holy Eucharist

The Last Sunday after the Epiphany

February 14, 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 an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

Cantilena

Richard Wayne Dirksen (1921–2003)

Fantasia for Organ

John Weaver (1937–2021)

THE ENTRANCE RITE

INTROIT

Hallelujah, Praise the Lamb

Gary McSpadden (1943–2020), Dawn Thomas (b. 1964),
and Pam Thum (b. 1957)

Refrain Hallelujah, praise the Lamb.
Hallelujah, praise the Lamb.
My heart sings his praise again,
Hallelujah, praise the Lamb.

From the moment man first disobeyed the Father,
We were then held captive by our sin.
The law of God demanded a sacrifice,
Restoring to himself his own again.

So the Lamb, his only Son, was freely offered.
Atonement for our sins forever made.
The innocent and holy, still God and God only,
Would ransom and redeems us back again.

Refrain

Christ upon the Mountain Peak

Sung by all.

Mowsley

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

1. Christ up - on the moun-tain peak stands a - lone in glo - ry blaz - ing; let us, if we
 2. Trem-bling at his feet we saw Mo - ses and E - li - jah speak-ing. All the pro - phets
 3. Swift the cloud of glo - ry came. God pro-claim-ing in its thun-der Je - sus as his
 4. This is God's be - lov - ed Son! Law and pro-phets fade be - fore him; first and last and
 dare to speak, with the saints and an - gels praise him. Al - le - lu - ia!
 and the Law shout through them their joy - ful greet - ing, Al - le - lu - ia!
 Son by name! Na - tions cry a - loud in won - der! Al - le - lu - ia!
 on - ly One, let cre - a - tion now a - dore him! Al - le - lu - ia!

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 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.**

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 - jice!
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 LAST 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.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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.

2 Kings 2:1-12

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he said, "Yes, I know; keep silent." Elijah said to him, "Elisha, stay here; for the Lord has sent me to Jericho." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he answered, "Yes, I know; be silent." Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

The Word of the Lord.
Thanks be to God.

2 Reyes 2:1-12

Cuando llegó el momento en que el Señor iba a llevarse a Elías al cielo en un torbellino, Elías y Eliseo salieron de Guilgal. Y Elías le dijo a Eliseo: «Quédate aquí, porque el Señor me ha enviado a Betel.» Pero Eliseo le contestó: «Juro por el Señor, y por ti mismo, que no voy a dejarte solo.» Entonces fueron juntos hasta Betel. Pero los profetas que vivían en Betel salieron al encuentro de Eliseo y le dijeron: «¿Sabes que el Señor va a quitarte hoy a tu maestro?» «Sí, ya lo sé» contestó Eliseo «, pero ustedes no digan nada.» Después Elías le dijo a Eliseo: «Quédate aquí, porque el Señor me ha enviado a Jericó.» Pero Eliseo le contestó: «Juro por el Señor, y por ti mismo, que no voy a dejarte solo.» Entonces fueron juntos hasta Jericó. Pero los profetas que vivían en Jericó salieron al encuentro de Eliseo y le dijeron: «¿Sabes que el Señor va a quitarte hoy a tu maestro?» «Sí, ya lo sé» respondió Eliseo «, pero ustedes no digan nada.» Luego le dijo Elías: «Quédate aquí, porque el Señor me ha enviado al Jordán.» Pero Eliseo le contestó: «Te juro por el Señor, y por ti mismo, que no voy a dejarte solo.» Entonces fueron los dos. Pero cincuenta profetas llegaron y se detuvieron a cierta distancia, frente a ellos; Elías y Eliseo, por su parte, se detuvieron a la orilla del río Jordán. Entonces Elías tomó su capa, la enrolló y golpeó el agua, y el agua se hizo a uno y otro lado, y los dos cruzaron el río como por terreno seco. En cuanto cruzaron, dijo Elías a Eliseo: «Dime qué quieres que haga por ti antes que sea yo separado de tu lado.» Eliseo respondió: «Quiero recibir una doble porción de tu espíritu.» «No es poco lo que pides» dijo Elías. «Pero si logras verme cuando sea yo separado de ti, te será concedido. De lo contrario, no se te concederá.» Y mientras ellos iban caminando y hablando, de pronto apareció un carro de fuego, con caballos también de fuego, que los separó, y Elías subió al cielo en un torbellino. Al ver esto, Eliseo gritó: «¡Padre mío, padre mío, que has sido para Israel como un poderoso ejército!» Después de esto no volvió a ver a Elías. Entonces Eliseo tomó su ropa y la rasgó en dos.

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.

Psalm 50:1-6

Salmo 50:1-6

The Lord, the God of gods, has spoken;
 he has called the earth from the rising of the sun
 to its setting,
 Out of Zion, perfect in its beauty,
 God reveals himself in glory.
 Our God will come and will not keep silence;
 before him there is a consuming flame,
 and round about him a raging storm.
 He calls the heavens and the earth from above
 to witness the judgment of his people.
 "Gather before me my loyal followers,
 those who have made a covenant with me
 and sealed it with sacrifice."
 Let the heavens declare the rightness of his cause;
 for God himself is judge.

El Dios de dioses, el Señor, ha hablado;
 ha convocado la tierra
 desde el nacimiento del sol hasta donde se pone.
 De Sión, perfección de hermosura,
 Dios ha resplandecido.
 Vendrá nuestro Dios, y no callará;
 delante de él, fuego consumidor,
 a su alrededor, tempestad poderosa.
 Desde lo alto convocó a los cielos y a la tierra,
 como testigos del juicio de su pueblo.
 "Reúnanme a mis devotos,
 los que conmigo hicieron pacto,
 y lo sellaron con sacrificio".
 Proclame el cielo su justicia,
 pues Dios mismo está juzgando.

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 4:3-6

2 Corintios 4:3-6

If our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Si el evangelio que anunciamos está como cubierto por un velo, lo está solamente para los que se pierden. Pues como ellos no creen, el dios de este mundo los ha hecho ciegos de entendimiento, para que no vean la brillante luz del evangelio del Cristo glorioso, imagen viva de Dios. No nos predicamos a nosotros mismos, sino a Jesucristo como Señor; nosotros nos declaramos simplemente servidores de ustedes por amor a Jesús. Porque el mismo Dios que mandó que la luz brotara de la oscuridad, es el que ha hecho brotar su luz en nuestro corazón, para que podamos iluminar a otros, dándoles a conocer la gloria de Dios que brilla en la cara de Jesucristo.

The Word of the Lord
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Swing Low, Sweet Chariot

Sung by all.

Negro spiritual

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.”

Refrain



To Refrain



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 9:2-9

Marcos 9:2-9

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

Glorify to you, Lord Christ.

Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!” Suddenly when they looked around, they saw no one with them any more, but only

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Seis días después, Jesús se fue a un cerro alto llevándose solamente a Pedro, a Santiago y a Juan. Allí, delante de ellos, cambió la apariencia de Jesús. Su ropa se volvió brillante y más blanca de lo que nadie podría dejarla por mucho que la lavara. Y vieron a Elías y a Moisés, que estaban conversando con Jesús. Pedro le dijo a Jesús: «Maestro, ¡qué bien que estemos aquí! Vamos a hacer tres chozas: una para ti, otra para Moisés y otra para Elías.» Es que los discípulos estaban asustados, y Pedro no sabía qué decir. En esto, apareció una nube y se posó sobre ellos. Y de la nube salió una voz, que dijo: «Éste es mi Hijo amado: escúchenlo.» Al momento, cuando miraron alrededor, ya no vieron a nadie con

Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

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

ellos, sino a Jesús solo. Mientras bajaban del cerro, Jesús les encargó que no contaran a nadie lo que habían visto, hasta que el Hijo del hombre hubiera resucitado.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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

THE NICENE CREED

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

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

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

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

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

We pray,
Lord, transfigure and heal.

Después de cada intercesión,

Oramos,
Señor, transfigura y sana.

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

O Light of Light, Love Given Birth

Sung by the cantor.

Cary Ratcliffe (b. 1953)

O Light of Light, Love given birth;
Jesus, Redeemer of the earth:
More bright than day your face did show,
Your raiment whiter than the snow.

Two prophets, who had faith to see,
With your elect found company;
The heavens above your glory named,
Your Father's voice his Son proclaimed.

May all who seek to praise aright
Through purer lives show forth your light.
To you, the King of glory, now
All faithful hearts adoring bow.

(Latin, 10th cent.; tr. Laurence Housman, 1865–1959, alt.)

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, 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)

Taste and see, taste and see the good - ness of the Lord. O

taste and see, taste and see the good - ness of the Lord, of the Lord.

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

Alleluia, Song of Gladness

Alleluia, song of gladness,
Voice of joy that cannot die;
Alleluia is the anthem
Ever raised by choirs on high;
In the house of God abiding
Thus they sing eternally.

Alleluia thou resoundest,
True Jerusalem and free;
Alleluia, joyful mother,
All thy children sing with thee;
But by Babylon's sad waters
Mourning exiles now are we.

Sung by the cantor.

plainsong mode II

Alleluia though we cherish
And would chant for evermore
Alleluia in our singing,
Let us for a while give o'er,
As our Savior in his fasting
Pleasures of the world forbore.

Therefore in our hymns we pray thee,
Grant us, blessed Trinity,
At the last to keep thine Easter
With thy faithful saints on high;
There to thee for ever singing
Alleluia joyfully.

(Latin, 11th cent.; tr. John Mason Neale, 1818–1866, alt.)

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 • 137 (STANZAS 1-3, 5)

O Wondrous Type! O Vision Fair

Sung by all.

Wareham



1. O won - drous type! O vi - sion fair of glo - ry that the Church may share,
2. With Mo - ses and E - li - jah nigh the in - car - nate Lord holds con - verse high;
3. With shin - ing face and bright ar - ray, Christ deigns to man - i - fest to - day
5. O Fa - ther, with the e - ter - nal Son, and Ho - ly Spi - rit ev - er One,



which Christ up - on the moun - tain shows, where bright - er than the sun he glows!
and from the cloud, the Ho - ly One bears re - cord to the on - ly Son.
what glo - ry shall be theirs a - bove who joy in God with per - fect love.
vouch - safe to bring us by thy grace to see thy glo - ry face to face.

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

Hallelujah: You're Worthy

Judith Christie McAllister (b. 1963)

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Provost, Washington National Cathedral

PREACHER/PREDICADOR

The Reverend Canon Leonard L. Hamlin, Sr.
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Dean, Washington National Cathedral

The Reverend Yoimel González Hernández
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Erin Ennis
Verger, Washington National Cathedral

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Imani-Grace Cooper, *singer*

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Candas I. Barnes

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