



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JANUARY 17, 2021



Preaching Today

The Rev. Dr. Michael Eric Dyson,
Professor of African American & Diaspora
Studies, Distinguished Professor of
Ethics & Society, Vanderbilt University



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.

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

[Cathedral Dean Randy Hollerith preaches](#) and the Rev. Canon Jan Naylor Cope presides.

Virtual Coffee Hour

Join us for future dates gathering 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, January 19, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, January 19, 6 pm

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

Cathedral Spotlights: African American Highlights

Tuesday, January 26, 4 pm

Celebrate notable African American men and women who have made significant contributions to our culture—in theology, human rights, or education. Virtually explore Cathedral artwork highlighting the achievements of African American trailblazers. [Register today](#).

COVID Memorial Prayers

Saturdays, 7 am

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

Prayers for Our Nation

Daily through January 19, 5 pm

Leading up to Inauguration Day, the Cathedral will be joined by our interfaith and ecumenical partners as we offer prayers for our battered nation. If you're feel anxious or angry as we approach Jan. 20, bring your burdens and leave them at the altar. Watch at cathedral.org/wethepeople, [Facebook](#), and on our [Youtube channel](#).

Talk: What is an Inaugural Address All About?

Sunday, January 17, 4:30 pm

On January 20, when he delivers the 59th inaugural address, Joseph Biden joins a long line of orators inspired by George Washington. Learn more about this tradition. [Register to join](#).

Tolling of the Bourdon Bell

Tuesday, January 19, 5:30 pm

The Cathedral will [toll the Bourdon Bell](#) 400 times, once for every thousand lives lost to COVID-19, as part of the [Memorial and Nationwide Tribute to Remember and Honor the Lives Lost to COVID-19](#). If you join us on the Cathedral grounds, masks and social distancing are required.

Prayers on Inauguration Day

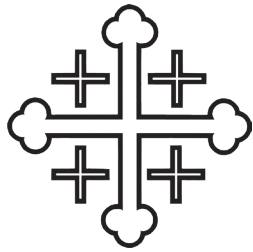
Wednesday, January 20, 6 am– 9 pm

As our nation marks the beginning of a new presidential term, the Center for Prayer and Pilgrimage is [posting hourly prayers](#) and readings. Email prayerandpilgrimage@cathedral.org to receive a copy of all the offerings.

3101 WISCONSIN AVE., NW • WASHINGTON DC 20016-5098

[WWW.CATHEDRAL.ORG](https://www.cathedral.org) • 202/537-6200 • @WNCATHEDRAL

[SIGN UP FOR OUR NEWSLETTER](#)



The Holy Eucharist

The Second Sunday after the Epiphany
and Martin Luther King, Jr., Observed

January 17, 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

Balm in Gilead

Gilbert M. Martin (b. 1941)

Consolation

Carleton Inniss (1924–1999)

Spiritual Fantasy No. 21: If I Can Help Somebody

Frederick C. Tillis (1930–2020)

THE ENTRANCE RITE

INTROIT

Precious Lord, Take My Hand

Thomas A. Dorsey (1899–1993)

Precious Lord, take my hand.

Lead me on, let me stand.

I am tired, I am weak, I am worn;

Through the storm, through the night,

Lead me on to the light,

Take my hand, precious Lord,

Lead me on.

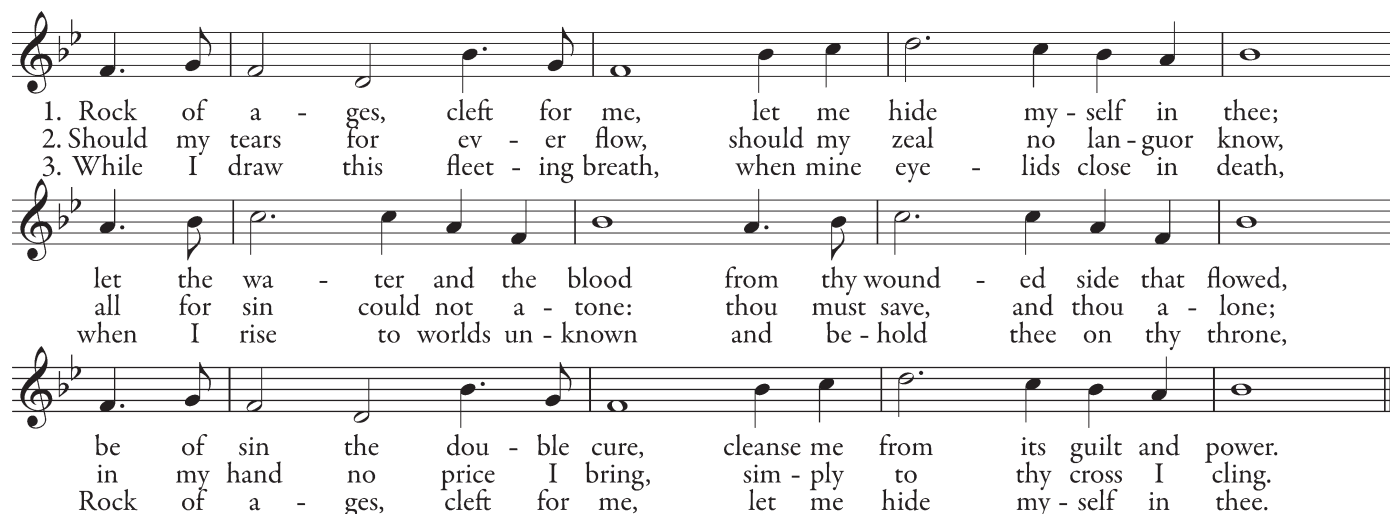
HYMN AT THE PROCESSION • 685

Rock of Ages, Cleft for Me

Sung by all.

Top lady

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



1. Rock of a - ges, cleft for me, let me hide my - self in thee;
 2. Should my tears for ev - er flow, should my zeal no lan - guor know,
 3. While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my - self in thee.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

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

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

**Dios omnipotente,
 para quien todos los corazones están 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 SECOND 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.

In you, O Lord our God, we find our joy, for through your prophets you formed a people in mercy and freedom, in justice and righteousness. Pour your Spirit on us today, that we who are Christ’s body may bear the good news of your ancient promises to all who seek you. **Amen.**

THE COLLECT FOR MARTIN LUTHER KING, JR.

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for 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.

Exodus 3:7-12

The Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

The Word of the Lord.
Thanks be to God.

Éxodo 3:7-12

El Señor siguió diciendo: «Claramente he visto cómo sufre mi pueblo que está en Egipto. Los he oído quejarse por culpa de sus capataces, y sé muy bien lo que sufren. Por eso he bajado, para salvarlos del poder de los egipcios; voy a sacarlos de ese país y a llevarlos a una tierra grande y buena, donde la leche y la miel corren como el agua. Es el país donde viven los cananeos, los hititas, los amorreos, los ferezeos, los heveos y los jebuseos. Mira, he escuchado las quejas de los israelitas, y he visto también que los egipcios los maltratan mucho. Por lo tanto, ponte en camino, que te voy a enviar ante el faraón para que saques de Egipto a mi pueblo, a los israelitas.» Entonces Moisés le dijo a Dios: «¿Y quién soy yo para presentarme ante el faraón y sacar de Egipto a los israelitas?» Y Dios le contestó: «Yo estaré contigo, y ésta es la señal de que yo mismo te envío: cuando hayas sacado de Egipto a mi pueblo, todos ustedes me adorarán en este monte.»

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 77:11-16, 19-20

Salmo 77:11-16, 19-20

I will remember the works of the Lord,
and call to mind your wonders of old time.
I will meditate on all your acts
and ponder your mighty deeds.
Your way, O God, is holy;
who is so great a god as our God?
You are the God who works wonders
and have declared your power among the peoples.
By your strength you have redeemed your people,
the children of Jacob and Joseph.

Me acordaré de las obras del Señor;
haré memoria de tus maravillas antiguas.
Meditaré en todas tus obras,
y consideraré tus hazañas.
Oh Dios, santo es tu camino.
¿Qué dios es tan grande como nuestro Dios?
Tú eres el Dios que hace maravillas;
hiciste conocer a los pueblos tu poder.
Con tu brazo redimiste a tu pueblo,
a los hijos de Jacob y de José.

The waters saw you, O God;
the waters saw you and trembled;
the very depths were shaken.
Your way was in the sea,
and your paths in the great waters,
yet your footsteps were not seen.
You led your people like a flock
by the hand of Moses and Aaron.

Te vieron las aguas, oh Dios;
las aguas te vieron, y temblaron;
aun los abismos se estremecieron.
En el mar fue tu camino,
y tus sendas en las aguas profundas,
pero tus pisadas no fueron vistas.
Condujiste a tu pueblo como a un rebaño,
por mano de Moisés y Aarón.

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.

Ephesians 6:10-20

Efesios 6:10-20

Finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

The Word of the Lord
Thanks be to God.

Ahora, hermanos, busquen su fuerza en el Señor, en su poder irresistible. Protéjanse con toda la armadura que Dios les ha dado, para que puedan estar firmes contra los engaños del diablo. Porque no estamos luchando contra poderes humanos, sino contra malignas fuerzas espirituales del cielo, las cuales tienen mando, autoridad y dominio sobre el mundo de tinieblas que nos rodea. Por eso, tomen toda la armadura que Dios les ha dado, para que puedan resistir en el día malo y, después de haberse preparado bien, mantenerse firmes. Así que manténganse firmes, revestidos de la verdad y protegidos por la rectitud. Estén siempre listos para salir a anunciar el mensaje de la paz. Sobre todo, que su fe sea el escudo que los libre de las flechas encendidas del maligno. Que la salvación sea el casco que proteja su cabeza, y que la palabra de Dios sea la espada que les da el Espíritu Santo. No dejen ustedes de orar: rueguen y pidan a Dios siempre, guiados por el Espíritu. Manténganse alerta, sin desanimarse, y oren por todo el pueblo santo. Oren también por mí, para que Dios me dé las palabras que debo decir, y para que pueda hablar con valor y dar así a conocer el designio secreto de Dios, contenido en el evangelio. Dios me ha enviado como embajador de este mensaje, por el cual estoy preso ahora. Oren para que yo hable de él sin temor alguno.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

His Eye Is on the Sparrow

Sung by all.

Sparrow

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. Why should I feel dis - cour - aged? Why should the shad - ows come?
2. "Let not your heart be trou - bled," his ten - der word I hear,

Why should my heart be lone - ly and long for heaven and home,
and rest - ing on his good - ness, I lose my doubts and fears;

when Je - sus is my por - tion? My con - stant friend is he:
though by the path he lead - eth but one step I may see:

his eye is on the spar - row, and I know he watch - es me;

his eye is on the spar - row, and I know he watch - es me.

I sing be - cause I'm hap - py, I sing be - cause I'm free,

for his eye is on the spar - row, and I know he watch - es me.

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.

Luke 6:27-36

Lucas 6:27-36

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

Glory to you, Lord Christ.

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús dijo a sus discípulos: «Pero a ustedes que me escuchan les digo: Amen a sus enemigos, hagan bien a quienes los odian, bendigan a quienes los maldicen, oren por quienes los insultan. Si alguien te pega en una mejilla, ofrécele también la otra; y si alguien te quita la capa, déjale que se lleve también tu camisa. A cualquiera que te pida algo, dáselo, y al que te quite lo que es tuyo, no se lo reclames. Hagan ustedes con los demás como quieren que los demás hagan con ustedes. Si ustedes aman solamente a quienes los aman a ustedes, ¿qué hacen de extraordinario? Hasta los pecadores se portan así. Y si hacen bien solamente a quienes les hacen bien a ustedes, ¿qué tiene eso de extraordinario? También los pecadores se portan así. Y si dan prestado sólo a aquellos de quienes piensan recibir algo, ¿qué hacen de extraordinario? También los pecadores se prestan unos a otros, esperando recibir unos de otros. Ustedes deben amar a sus enemigos, y hacer bien, y dar prestado sin esperar nada a cambio. Así será grande su recompensa, y ustedes serán hijos del Dios altísimo, que es también bondadoso con los desagradecidos y los malos. Sean ustedes compasivos, como también su Padre es compasivo.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Dr. Michael Eric Dyson
*Professor of African American and Diaspora Studies & Distinguished Professor of Ethics and Society,
Vanderbilt University, Nashville, Tennessee*

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

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

God of life and light,
Hear us, we pray.

Después de cada intercesión,

Dios de vida y luz,
Atiéndenos, te suplicamos.

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. Today's confession was written by Martin Luther King, Jr.

O thou Eternal God, out of whose absolute power and infinite intelligence the whole universe has come into being. We humbly confess that we have not loved thee with our hearts, souls, and minds, and we have not loved our neighbors as Christ loved us. We have all too often lived by our own selfish impulses rather than by the life of sacrificial love as revealed by Christ. We often give in order to receive, we love our friends and hate our enemies, we go the first mile but dare not travel the second, we forgive but dare not forget. And so as we look within ourselves we are confronted with the appalling fact that the history of our lives is the history of an eternal revolt against thee. But thou, O God, have mercy upon us. Forgive us for what we could have been but failed to be. Give us the intelligence to know thy will. Give us the courage to do thy will. Give us the devotion to love thy will. In the name and spirit of Jesus we pray. Amen.

Oh Eterno Dios, de cuyo poder absoluto e inteligencia infinita ha llegado a existir el universo entero. Confesamos humildemente que no te hemos amado con nuestros corazones, nuestras almas, y nuestras mentes, y no hemos amado a nuestros prójimos como Cristo nos amó. Hemos vivido con demasiada frecuencia por nuestros propios impulsos egoístas en lugar de por la vida del amor sacrificial como fue revelado por Cristo. A menudo damos para recibir, amamos nuestros amigos y odiamos nuestros enemigos, vamos a la prima milla pero no nos atrevemos a ir la segunda, perdonamos pero no nos atrevemos a olvidar. Y así como miramos dentro de nosotros mismos, nos enfrentamos a la pésima realidad que la historia de nuestras vidas es la historia de una revuelta eterna contra ti. Pero tú, Oh Dios, ten misericordia de nosotros. Perdónanos por lo que podríamos haber sido pero no pudimos ser. Danos la inteligencia para conocer tu voluntad. Danos el valor para hacer tu voluntad. Danos la devoción para amar tu voluntad. En el nombre y el espíritu de Jesús oramos. 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

A Better Day

Sung by the cantor.

Eleanor Wright (1926–1992)

Refrain A better day, after while,
There will be a better day;
Oh, child,
There'll be a better day,
After while.

I'm gonna trade all my troubles in,
For a lifetime of smiles.
I'll forget how hard it's been
To run these last few miles.
And, when Jesus says to me,
"Welcome home, my child,"
All the bitter heartache here
Will surely be worthwhile.

Refrain

I'm gonna ride on a rainbow road,
Travel down the Milky Way.
I'm gonna live in a land where there is
No more rent to pay!
No more snow and no more rain;
One long clear summer day.
I'm waiting for the coming of day,
When I'll fly away.

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 our thanks and praise.

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

Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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

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.

God of our weary years, God of our silent tears, you have brought us this far along the way. In times of bitterness you did not abandon us, but guided us into the path of love and light. In every age you sent prophets to make known your loving will for all humanity. The cry of the poor has become your own cry; our hunger and thirst for justice is your own desire.

In the fullness of time, you sent your Son to preach good news to the afflicted, to break bread with the outcast, oppressed, and despised, and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you for all for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup we proclaim the Lord's death and resurrection until he comes.

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

THE LORD'S PRAYER

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

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

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

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

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

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 into my soul.
Since I cannot at this moment receive you
in the Sacrament of your Body and Blood,
come spiritually into my heart.
I embrace you and unite myself entirely to you.
Let me never be separated from you
in this life or in the life to come.
Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

El presidente invita a todos a rezar esta oración.

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

ANTHEM DURING THE COMMUNION

If I Can Help Somebody

Sung by the cantor.

Alma Bazel Androzzo (1912–2001)
arr. Stanley Thurston (b. 1958)

If I can help somebody as I pass along,
If I can cheer somebody with a word,
A word of song,
If I could show somebody he is traveling wrong,
Then my living shall not be in vain!
If I can do my duty as a good Christian ought,
If I can bring back beauty to a world,
A world up wrought.
If I can spread love's message that the master taught,
Then my living shall not be in vain!
Then my living shall not be in vain!
Then my living shall not be in vain!
If I can help somebody as I pass along,
Then my living shall not be in vain!

THE POSTCOMMUNION PRAYER

Eternal God, giver of love and power,
your Son Jesus Christ has sent us into all the world
to preach the gospel of his kingdom:
confirm us in this mission,
and help us to live the good news we proclaim;
through Jesus Christ our Lord. Amen.

Eterno Dios, dador de amor y poder,
tu Hijo Jesucristo nos ha enviado a todo el mundo
para predicar el evangelio de su reino:
confirmanos en esta misión,
y ayúdanos a vivir las buenas noticias
que proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING

Just a Closer Walk with Thee

Sung by all.

Closer Walk

1. I am weak but thou art strong; Je - sus, keep me from all wrong;
2. Through this world of toil and snares, if I fal - ter, Lord, who cares?
3. When my fee - ble life is o'er, time for me will be no more;

I'll be sat - is - fied as long as I walk, let me walk close to thee.
Who with me my bur - den shares? None but thee, dear_ Lord, none but thee.
guide me gent - ly, safe - ly o'er to thy king - dom_ shore, to thy shore.

Refrain
Just a clos - er walk with thee, grant it, Je - sus, is my plea,
dai - ly walk - ing close to thee, let it be, dear Lord, let it be.

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

Lift Every Voice and Sing

J. Rosamond Johnson (1873–1954), arr. D. L. A. Hunt

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

PREACHER/PREDICADOR

The Reverend Dr. Michael Eric Dyson
*Professor of African American and Diaspora Studies & Distinguished Professor of Ethics and Society,
Vanderbilt University, Nashville, Tennessee*

GOSPELLERS/EVANGELISTAS

The Reverend Canon Jan Naylor Cope
Provost, Washington National Cathedral

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

READERS/LECTORES

Martin Luther King III
*Global human rights activist
Chairman, Drum Major Institute*

G. Scott Sanders
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

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

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

Matthew Goinz, *singer*

Jasmine Jacobs, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. All rights reserved. Used by permission. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. All rights reserved. Used by permission. Acclamation, collects, psalm, creed, and Eucharistic prayer proper preface taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, creed, and Lord's Prayer taken from El Libro de Oración Común, Copyright 1989, The Church Pension Fund. All rights reserved. Used by permission. Collect for Martin Luther King, Jr., taken from *Lesser Feasts and Fasts 2018*, Copyright 2019, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church in the United States of America. All rights reserved. Used by permission. Prayer response taken from *Sundays and Seasons, Year A 2005*, Copyright 2004, Augsburg Fortress. All rights reserved. Used by permission. Confession taken from *"Thou Dear God": Prayers that Open Hearts and Spirits*, The Reverend Dr. Martin Luther King, Jr.; Lewis V. Baldwin, editor, Copyright 2012, by the Estate of Dr. Martin Luther King, Jr. Reprinted by arrangement with The Heirs of Martin Luther King, Jr., c/o Writer's House as an agent for the proprietor, New York, New York. Eucharistic Prayer 1 taken from *Enriching Our Worship*, Copyright 1998, The Church Pension Fund. All rights reserved. Used by permission. Portions of the Eucharistic prayer taken from *Worship Resources for Sunday, Sept. 6, 2015, "Confession, Repentance and Commitment to End Racism Sunday"*, Copyright 2015, Evangelical Lutheran Church in America. Used by permission. Prayer of Spiritual Communion (adapted) taken from the *Enchiridion of Indulgences*, 1969, Catholic Book Publishing Inc. Postcommunion prayer taken from *Common Worship: Times & Seasons*, Copyright 2006, The Archbishops' Council. All rights reserved. Used by permission. Dismissal taken from *Common Worship: Christian Initiation*, Copyright 2006, The Archbishops' Council. All rights reserved. Used by permission.

Precious Lord, Take My Hand. Thomas A. Dorsey, Copyright 1966, Hal Leonard Corporation. Reprinted under One License #A-709283. *Rock of Ages, Cleft for Me*. Text: Augustus Montague Toplady (1740–1778), alt. Music: *Toplady*. Thomas Hastings (1784–1872). Public domain. *To God Be the Glory*. Text: Fanny Crosby (1820–1915). Music: William Howard Doane. Public domain. *His Eye Is on the Sparrow*. Text: Civilla D. Martin (1860–1948). Music: Charles H. Gabriel (1836–1932). Public domain. *A Better Day*. Copyright 1986, Eleanor Wright. Used by permission. *Sanctus and Benedictus*. Grayson Warren Brown, Copyright 1974, G. W. Brown. Reprinted under One License #A-709283. *Taste and See*. James E. Moore, Copyright 1983, GIA Publications, Inc. Reprinted under One License #A-709283. *If I Can Help Somebody*. Alma Bazel Androzzo. Copyright 1958, Boosey & Hawkes. Used by permission. *Just a Closer Walk with Thee*. Text: Anonymous. Music: *Closer Walk*. Anonymous. Public domain.

Thank you for worshiping with Washington National Cathedral, your National Cathedral.

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. **You may text the dollar amount you wish to give to (202) 856-9005 or visit cathedral.org/support 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.

