Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people’s responses are in **bold**.

This type of note, offering directions about the service is called a “rubric,” which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with a piece of music, during which the congregation can prepare for worship.

**CARILLON PRELUDE**

*I Come with Joy to Meet My Lord*  
*Land of Rest; arr. Ronald Barnes* (1927–1997)

**PRELUDE**

*Christ Is All*  
Traditional; arr. Kirk Whalum (b. 1958) and John Stoddart (b. 1971)

*They Shall Know*  
Bryan Davis (b. 1975)

**THE ENTRANCE RITE**

*The people remain seated for the introit.*

**INTROIT**

*He Wants It All*  
Dominique Jones

There’s a voice that cries out in the silence, searching for a heart that will love him, longing for a child that will give him their all. Give it all; he wants it all. And there’s a God that walks over the earth. He’s searching for a heart that is desperate, and longing for a child that will give him their all. Give it all; he wants it all, and he says, “Love me, love me with your whole heart.” He wants it all today. “Serve me, serve me with your life now.” He wants it all today. “Bow down, let go of your idols.” He wants it all today; he wants it all. All of you, more of you. He wants it all today, so give it all. There’s a voice that cries out in the silence, searching for a heart that will love him, longing for a child that will give him their all. Give it all; he wants it all.

*The people stand as able at the introduction to the hymn.*
THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God’s kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

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

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

Dios omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu santo
Nombre;
por Cristo nuestro Señor. Amén.
The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Sung by all.

Robert Powell (b. 1932)

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

The collect for the ninth Sunday after Pentecost

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

The Lord be with you.
And also with you.
Let us pray.

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The people are seated.
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 4:42-44

A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, “Give it to the people and let them eat.” But his servant said, “How can I set this before a hundred people?” So he repeated, “Give it to the people and let them eat, for thus says the Lord, “They shall eat and have some left.” He set it before them, they ate, and had some left, according to the word of the Lord.

The Word of the Lord.

Thanks be to God.

The Psalm

Sung by the cantor.

Psalm 145:10-17

All your works praise you, O Lord,
and your faithful servants bless you.
They make known the glory of your kingdom
and speak of your power;
That the peoples may know of your power
and the glorious splendor of your kingdom.
Your kingdom is an everlasting kingdom;
your dominion endures throughout all ages.
The Lord is faithful in all his words
and merciful in all his deeds.
The Lord upholds all those who fall;
he lifts up those who are bowed down.
The eyes of all wait upon you, O Lord,
and you give them their food in due season.
You open wide your hand
and satisfy the needs of every living creature.

Sung by the cantor.

Salmo 145:10-17

Te alaban, oh Señor, todas tus obras,
y tus fieles siervos te bendicen.
La gloria de tu reino declaran,
y hablan de tu poder;
Para que sepan los pueblos de tus proezas,
y de la gloria y magnificencia de tu reino.
Tu reino es reino eterno,
y tu dominio perdura para siempre.
Fiel es el Señor en todas sus palabras,
misericordioso en todas sus hazañas.
Sostiene el Señor a los que caen,
y levanta a todos los oprimidos.
Los ojos de todos esperan en ti, oh Señor,
y tú les das su comida a su tiempo.
Abres bien tu mano,
y sacias de favores a todo viviente.

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 3:14-21

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that

Eefesios 3:14-21

Por esta razón me pongo de rodillas delante del Padre, de quien recibe su nombre toda familia, tanto en el cielo como en la tierra. Pido al Padre que de su gloriosa riqueza les dé a ustedes, interiormente, poder y fuerza por medio del Espíritu de Dios, que Cristo
Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

The Word of the Lord.
Thanks be to God.

HYMN AT THE SEQUENCE

Break Thou the Bread of Life

Sung by all.
William F. Sherwin (1826–1888)

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. Break thou the bread of life, dear Lord, to me, as thou didst break the loaves beside the sea; beyond the sacred page
2. Bless thou the truth, dear Lord, to me, as thou didst bless the bread by Galilee; then shall all bondage cease,
3. Teach me to live, dear Lord, only for thee, as thy disciples lived in Galilee; then, all my struggles o’er,

I seek thee, Lord; my spirit pants for thee, O living word!
all fetters fall, and I shall find my peace, my all in all.
then, vic’ry won, I shall hold thee, Lord, the living one.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus’ words and actions.

John 6:1-21

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

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was viva en sus corazones por la fe, y que el amor sea la raíz y el fundamento de sus vidas. Y que así puedan comprender con todo el pueblo santo cuán ancho, largo, alto y profundo es el amor de Cristo. Pido, pues, que conozcan ese amor, que es mucho más grande que todo cuanto podemos conocer, para que lleguen a colmarse de la plenitud total de Dios. Y ahora, gloria sea a Dios, que puede hacer muchísimo más de lo que nosotros pedimos o pensamos, gracias a su poder que actúa en nosotros. ¡Gloria a Dios en la iglesia y en Cristo Jesús, por todos los siglos y para siempre! Amén.

Palabra del Señor.
Demos gracias a Dios.

Juan 6:1-21

Santo Evangelio de nuestro Señor Jesucristo, según Juan.
¡Gloria a ti, Cristo Señor!

Jesús se fue al otro lado del Lago de Galilea, que es el mismo Lago de Tiberias. Mucha gente lo seguía, porque habían visto las señales milagrosas que hacía
The people are seated at the invitation of the preacher.

**THE SERMON**

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 people stand as able.
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,

Hear us, O God,
Your mercy is great.

Atiéndenos, oh Dios,
Tu misericordia es grande.

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.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you. La paz del Señor sea siempre con ustedes.

And also with you. Y con tu espíritu.

The people greet one another with a sign of God’s peace and are seated.

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.

For the safety of our worshippers and staff, we will not pass the traditional plate during today’s service. Instead, 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. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“The Call” from Five Mystical Songs Sung by the cantor. Ralph Vaughan Williams (1872–1958)

Come, my Way, my Truth, my Life: such a way as gives us breath; such a truth as ends all strife, such a life as killeth death. Come, my Light, my Feast, my Strength: such a light as shows a feast, such a feast as mends in length, such a strength as makes his guest. Come, my Joy, my Love, my Heart: such a joy as none can move, such a love as none can part, such a heart as joys in love.

(George Herbert, 1593–1633; from The Temple)

The people stand as able.
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.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS • S 125

Sung by all.

Richard Proulx (1937–2010)

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

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.

The presider gives thanks to God for Christ’s life, passion, and resurrection and prays over the bread and wine.

Therefore, according to his command, O Father,
We remember his death, we proclaim his resurrection, we await his coming in glory;
And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.
**THE LORD’S PRAYER**

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

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

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

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

**THE BREAKING OF THE BREAD**

The presider breaks the bread in silence.

**FRACTION ANTHEM**

*Lamb of God*  
*Sung by all.*  
*Lena McLin (b. 1928)*

![Lamb of God anthem](image)

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us peace.

**THE INVITATION TO HOLY COMMUNION**

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying “Amen.” You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.
ANTHEM DURING THE COMMUNION

“Panis angelicus” from Mass, Op. 12  
*Sung by the cantor.*  
César Franck (1822–1890)

*Sung in Latin.*

The angels’ bread becomes the bread of men; the heavenly bread ends all symbols; oh, miraculous thing: the Body of the Lord will nourish the poor and humble servant.

*(Thomas Aquinas, 1225–1274; from Sacriis solemniis)*

The people stand as 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 • 448 (STANZAS 1–3, 6)

*O Love, How Deep, How Broad, How High*  
*Sung by all.*  
*Deus tuorum militum*

The people stand as able.

THE DISMISSAL

Let us go forth in the name of Christ.  
Thanks be to God.

Salgamos en nombre de Cristo.  
Demos gracias a Dios.

POSTLUDE

*Fanfare and Processional*  
Keith Chapman (1945–1989)

*The Washington Ringing Society will ring the Cathedral bells following the service.*
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.

**PARTICIPANTS**  
Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion and The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Olivia Hilton, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Martha Johns; Musicians: George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper and Timothy Coombs, singers; Marshall Keys, saxophone.

**FLOWERS**  
The flowers are given to the glory of God. In loving memory of Sandra and Dick Hynson; in memory of Olga Pituch Zorena; in memory of Nancy S. Montgomery; in memory of Blanche E. Johnson; and in memory of Verita Sansom Korth Sheshunoff.

**PERMISSIONS**  

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*All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.*