



# The Holy Eucharist

The Fifth Sunday after the Epiphany

February 6, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

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

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

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

## CARILLON PRELUDE

*Holy, Holy, Holy!*

*Nicaea; arr. Edward M. Nassor (b. 1957)*

## PRELUDE

*Arietta*

*Thomas H. Kerr (1915–1988)*

*Fix Me*

*Patrick Lundy (b. 1967)*

*Break Every Chain*

*Will Reagan*

## THE ENTRANCE RITE

*The people remain seated for the introit.*

### INTROIT

*Deep River*

*Negro spiritual; arr. Gerre Hancock (1934–2012)*

Deep river, my home is over Jordan,  
Deep river, Lord, I want to cross over into campground.

Oh, don't you want to go to that gospel feast,  
That promised land where all is peace?

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

*Holy, Holy, Holy!**Sung by all.**Nicaea**We begin our worship as a gathered community by praising God in song.*

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,  
 3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,  
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:  
 cast - ing down their gold - en crowns a - round the glass - y sea;  
 though the sin - ful hu - man eye thy glo - ry may not see,  
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,  
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,  
 on - ly thou art ho - ly; there is none be - side thee,  
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.  
 which wert, and art, and ev - er - more shalt be.  
 per - fect in power, in love, and pu - ri - ty.  
 God in three Per - sons, bless - ed Trin - i - ty.

**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.

*Benedictus es, Domine*

John Rutter (b. 1945)

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

Glo-ry to you, Lord God of our fa - thers; you are wor - thy of praise; glo - ry to  
 you. Glo-ry to you, for the ra - di-ance of your ho - ly Name; we will  
 praise you and high-ly ex - alt you for ev - er. Glo-ry to you in the  
 splen - dor of your tem - ple, on the throne of your ma - jes - ty, glo-ry to you. Glo-ry to  
 you, seat - ed be - tween the Cher - u - bim; we will praise you and high-ly ex - alt you for -  
 ev - er. Glo - ry to you, be - hold - ing the depths;  
 Glo - ry to you, be - hold - ing the depths; in the  
 in the high vault of hea - ven, Glo - ry to you, Fa - ther,  
 high vault of hea - ven, glo - ry to you. Glo - ry to you, Fa - ther, Son, and  
 Son, and Ho - ly Spi - rit, we will high - ly ex - alt you, Glo - ry to you!  
 Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

## THE COLLECT FOR THE FIFTH 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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for 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.*

Isaiah 6:1-13

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!” Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!” And he said, “Go and say to this people: ‘Keep listening, but do not comprehend; keep looking, but do not understand.’ Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed.” Then I said, “How long, O Lord?” And he said: “Until cities lie waste without inhabitant, and houses without people, and the land is utterly desolate; until the Lord sends everyone far away, and vast is the emptiness in the midst of the land. Even if a tenth part

Isaías 6:1-13

El año en que murió el rey Ozías, vi al Señor sentado en un trono muy alto; el borde de su manto llenaba el templo. Unos seres como de fuego estaban por encima de él. Cada uno tenía seis alas. Con dos alas se cubrían la cara, con otras dos se cubrían la parte inferior del cuerpo y con las otras dos volaban. Y se decían el uno al otro: «Santo, santo, santo es el Señor todopoderoso; toda la tierra está llena de su gloria.» Al resonar esta voz, las puertas del templo temblaron, y el templo mismo se llenó de humo. Y pensé: «¡Ay de mí, voy a morir! He visto con mis ojos al Rey, al Señor todopoderoso; yo, que soy un hombre de labios impuros y vivo en medio de un pueblo de labios impuros.» En ese momento uno de aquellos seres como de fuego voló hacia mí. Con unas tenazas sostenía una brasa que había tomado de encima del altar, y tocándome con ella la boca, me dijo: «Mira, esta brasa ha tocado tus labios. Tu maldad te ha sido quitada, tus culpas te han sido perdonadas.» Entonces oí la voz del Señor, que decía: «¿A quién voy a enviar? ¿Quién será nuestro mensajero?» Yo respondí: «Aquí estoy yo, envíame a mí.» Y él me dijo: «Anda y dile a este pueblo lo siguiente: “Por más que escuchen, no entenderán; por más que miren, no comprenderán.” Entorpece la mente de este pueblo; tápales los oídos y cúbreles los ojos para que no puedan ver ni oír, ni puedan entender, para que no se vuelvan a mí y yo no los sane.» Yo le pregunté: «¿Cuánto tiempo durará esto, Señor?» Y él me contestó: «Hasta que las ciudades queden destruidas y sin ningún habitante; hasta que las casas queden sin gente, y los campos desiertos, y el

remain in it, it will be burned again, like a terebinth or an oak whose stump remains standing when it is felled.” The holy seed is its stump.

The Word of the Lord.  
Thanks be to God.

Señor haga salir desterrada a la gente, y el país quede completamente vacío. Y si aún queda una décima parte del pueblo, también será destruida, como cuando se corta un roble o una encina y sólo queda el tronco.» (Pero de ese tronco saldrá un retoño sagrado.)

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: Henry Dibdin (1813–1866)

### Psalm 138

### Salmo 138

I will give thanks to you, O Lord, with my whole heart;  
before the gods I will sing your praise.  
I will bow down toward your holy temple  
and praise your Name,  
because of your love and faithfulness;  
For you have glorified your Name  
and your word above all things.  
When I called, you answered me;  
you increased my strength within me.  
All the kings of the earth will praise you, O Lord,  
when they have heard the words of your mouth.  
They will sing of the ways of the Lord,  
that great is the glory of the Lord.  
Though the Lord be high, he cares for the lowly;  
he perceives the haughty from afar.  
Though I walk in the midst of trouble, you keep me safe;  
you stretch forth your hand against the fury of  
my enemies;  
your right hand shall save me.  
The Lord will make good his purpose for me;  
O Lord, your love endures for ever;  
do not abandon the works of your hands

Te daré gracias, oh Señor, de todo corazón;  
delante de los dioses cantaré tus alabanzas.  
Me postraré hacia tu santo templo,  
y alabaré tu Nombre,  
por tu amor y tu fidelidad;  
Porque has glorificado tu Nombre,  
y tu palabra por encima de todo.  
Cuando te invoqué, me respondiste,  
fortaleciste mi alma con vigor.  
Te alabarán, oh Señor, todos los reyes de la tierra,  
al escuchar las palabras de tu boca.  
Cantarán de los caminos del Señor:  
“¡Cuán grande la gloria del Señor!”  
Aunque excelso es el Señor, cuida del humilde,  
y al altivo percibe de lejos.  
Aunque camine entre peligros, tú me guardas seguro;  
contra la ira de mis enemigos extiendes tu mano,  
y tu diestra me salvará.  
El Señor cumplirá en mí su propósito;  
tu misericordia, oh Señor, es para siempre;  
no desampares la obra de tus manos.

## THE SECOND LESSON

*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

### 1 Corinthians 15:1-11

### 1 Corintios 15:1-11

Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve.

Ahora, hermanos, quiero que se acuerden del evangelio que les he predicado. Éste es el evangelio que ustedes aceptaron, y en el cual están firmes. También por medio de este evangelio se salvarán, si se mantienen firmes en él, tal como yo se lo anuncié; de lo contrario, habrán creído en vano. En primer lugar les he enseñado la misma tradición que yo recibí, a saber, que Cristo murió por nuestros pecados, según las Escrituras; que lo sepultaron y que resucitó al tercer día, también según las Escrituras; y que se apareció a Cefas, y luego a los doce. Después se apareció a más de quinientos

Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

The Word of the Lord.

Thanks be to God.

hermanos a la vez, la mayoría de los cuales vive todavía, aunque algunos ya han muerto. Después se apareció a Santiago, y luego a todos los apóstoles. Por último se me apareció también a mí, que soy como un niño nacido anormalmente. Pues yo soy el menos importante de los apóstoles, y ni siquiera merezco llamarme apóstol, porque perseguí a la iglesia de Dios. Pero soy lo que soy porque Dios fue bueno conmigo; y su bondad para conmigo no ha resultado en vano. Al contrario, he trabajado más que todos ellos; aunque no he sido yo, sino Dios, que en su bondad me ha ayudado. Lo que importa es que, tanto yo como ellos, esto es lo que hemos predicado, y esto es lo que ustedes han creído.

Palabra del Señor.

Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 671

*Amazing Grace*

*Sung by all.*

*New Britain*

*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. A - maz - ing grace! how sweet the sound, that saved  
 2. 'Twas grace that taught my heart to fear, and grace  
 3. The Lord has prom - ised good to me, his word  
 4. Through man - y dan - gers, toils, and snares, I have  
 5. When we've been there ten thou - sand years, bright shin -



1. a wretch like me! I once was lost but  
 2. my fears re - lieved; how pre - cious did that  
 3. my hope se - cures; he will my shield and  
 4. al - rea - dy come; 'tis grace that brought me  
 5. ing as the sun, we've no less days to



1. now am found, was blind but now I see.  
 2. grace ap - pear the hour I first be - lieved.  
 3. por - tion be as long as life en - dures.  
 4. safe thus far, and grace will lead me home.  
 5. sing God's praise than when we'd first be - gun.



## 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 5:1-11

Lucas 5:1-11

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

**Glory to you, Lord Christ.**

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

The Gospel of the Lord.

**Praise to you, Lord Christ.**

*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.*

Santo Evangelio de nuestro Señor Jesucristo,  
según Lucas.

**¡Gloria a ti, Cristo Señor!**

En una ocasión, estando Jesús a orillas del Lago de Genesaret, se sentía apretujado por la multitud que quería oír el mensaje de Dios. Jesús vio dos barcas en la playa. Los pescadores habían bajado de ellas a lavar sus redes. Jesús subió a una de las barcas, que era de Simón, y le pidió que la alejara un poco de la orilla. Luego se sentó en la barca, y desde allí comenzó a enseñar a la gente. Cuando terminó de hablar, le dijo a Simón: «Lleva la barca a la parte honda del lago, y echen allí sus redes, para pescar.» Simón le contestó: «Maestro, hemos estado trabajando toda la noche sin pescar nada; pero, ya que tú lo mandas, voy a echar las redes.» Cuando lo hicieron, recogieron tanto pescado que las redes se rompían. Entonces hicieron señas a sus compañeros de la otra barca, para que fueran a ayudarlos. Ellos fueron, y llenaron tanto las dos barcas que les faltaba poco para hundirse. Al ver esto, Simón Pedro se puso de rodillas delante de Jesús y le dijo: «¡Apártate de mí, Señor, porque soy un pecador!» Es que Simón y todos los demás estaban asustados por aquella gran pesca que habían hecho. También lo estaban Santiago y Juan, hijos de Zebedeo, que eran compañeros de Simón. Pero Jesús le dijo a Simón: «No tengas miedo; desde ahora vas a pescar hombres.» Entonces llevaron las barcas a tierra, lo dejaron todo y se fueron con Jesús.

El Evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Canon Leonard L. Hamlin, Sr.

## THE NICENE CREED

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

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

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

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

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

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

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

## THE PRAYERS OF THE PEOPLE

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

*After each intercession,*

**God of love and mercy,  
Hear our prayer.**

**Dios de amor y misericordia,  
Atiende nuestra súplica.**

*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.

Dios de misericordia,  
confesamos que hemos pecado contra ti  
por pensamiento, palabra y obra,  
por lo que hemos hecho  
y lo que hemos dejado de hacer.  
No te hemos amado con todo el corazón;  
no hemos amado a nuestro prójimo  
como a nosotros mismos.  
Sincera y humildemente nos arrepentimos.  
Por amor de tu Hijo Jesucristo,  
ten piedad de nosotros y perdónanos;  
así tu voluntad será nuestra alegría  
y andaremos por tus caminos,  
para gloria de tu Nombre. 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 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](http://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

*Worth Fighting For*

*Sung by the cantor.*

Aaron W. Lindsey,  
Brian Courtney Wilson (b. 1971)

You met me, deep in my despair,  
To show me you would never leave me there.  
You claimed because I was made for so much more,  
I am your child, and I'm worth fighting for.  
Though heavy, with the weight of my mistakes,  
You carried me and refused to let me sink under  
the pressure.  
You meant for me to soar.  
I am your child,  
And I'm worth fighting for.  
Eyes haven't seen,  
Ears haven't heard,  
All that you have planned for me,  
And nothing can separate me from your love,  
When there's so much more,  
Still worth fighting for.

Now I'm moving, by faith and not by sight,  
Towards victory, by the power of your might.  
You're straightening out my path,  
And opening every door.  
I am your child,  
And I'm worth fighting for.  
Eyes haven't seen,  
Ears haven't heard,  
All that you have planned for me,  
And nothing can separate me from your love,  
When there's so much more,  
Still worth fighting for.  
That's why I'm pressing towards the mark,  
Cause the calling on my life is worth fighting for.  
It's worth it.  
So worth it.  
Because the peace it brings is worth fighting for.

*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 our thanks and praise.**

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; you brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

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.*

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

**Dying, you destroyed our death.**

**Rising, you restored our life.**

**Christ Jesus, come in glory!**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with our patrons, the Apostles Peter and Paul, and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

*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.*

**Blessed are you now and for ever. AMEN.**

## THE LORD'S PRAYER

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

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

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

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,**

**on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,  
as we forgive those who trespass against us.**

**And lead us not into temptation,  
but deliver us from evil.**

**For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,  
santificado sea tu Nombre,  
venga tu reino,  
hágase tu voluntad,**

**en la tierra como en el cielo.**

**Danos hoy nuestro pan de cada día.**

**Perdona nuestras ofensas, como también  
nosotros perdonamos a los que nos ofenden.**

**No nos dejes caer en tentación  
y líbranos del mal.**

**Porque tuyo es el reino,  
tuyo es el poder, y tuya es la gloria,  
ahora y por siempre. Amén.**

## THE BREAKING OF THE BREAD

*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Taste and See*

*Sung by all.*

James 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

*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

*There Is a Balm in Gilead*

*Sung by the choir.*

Negro spiritual;  
arr. William Dawson (1899–1990)

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

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

*Refrain*

If you cannot sing like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
And say "He died for all."

*Refrain*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

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

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

## THE BLESSING

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

HYMN AT THE CLOSING • 381

*Thy Strong Word Did Cleave the Darkness*

*Sung by all.*

*Ton-y-Botel*



1. Thy strong word did cleave the dark - ness; at thy speak - ing it was done;  
 2. Lo, on those who dwelt in dark - ness, dark as night and deep as death,  
 3. Thy strong word be - speaks us right - eous; bright with thine own ho - li - ness,  
 4. God the Fa - ther, Light - Cre - a - tor, to thee laud and hon - or be;



for cre - a - ted light we thank thee, while thine or - dered sea - sons run:  
 broke the light of thy sal - va - tion, breathed thine own life - giv - ing breath:  
 glo - rious now, we press toward glo - ry, and our lives our hopes con - fess:  
 to thee, Light of Light be - got - ten, praise be sung e - ter - nal - ly;



Al - le <sup>3</sup> - lu - ia, al - le - lu - ia! Praise to thee who light dost send!  
 Al - le - lu - ia, al - le - lu - ia! Praise to thee who light dost send!  
 Al - le - lu - ia, al - le - lu - ia! Praise to thee who light dost send!  
 Ho - ly Spi - rit, Light - Re - veal - er, glo - ry, glo - ry be to thee;



Al - le - lu - ia, al - le - lu - ia! Al - le <sup>3</sup> - lu - ia with - out end!  
 Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia with - out end!  
 Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia with - out end!  
 mor - tals, an - gels, now and ev - er praise the Ho - ly Tri - ni - ty.

THE DISMISSAL

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

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

POSTLUDE

“Passacaglia” from Sonata No. 1 for Organ

Charles D. Coleman (1929–1991)

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



**PARTICIPANTS** Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Vincent P. Harris, The Reverend Olivia P. L. Hilton, The Reverend Martha Johns, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God; in memory of Katharine Baillie Olin; in memory of Arthur Brammer on the anniversary of his birthday; in memory of Mrs. Leah Bennett Laycock; to the Glory of God and in loving memory of The Reverend Frederick H. Arterton, late canon of this Cathedral.

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