

The Holy Eucharist

The Sixth Sunday after the Epiphany

February 13, 2022 • 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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Prelude on "Duke Street"

Anna Laura Page (b. 1943)

PRELUDE

His Eye Is on the Sparrow

Carl Haywood (b. 1949)

Just When I Need Him

Charles H. Gabriel (1856–1932)

Trust in God

Marvin Winans (b. 1949)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Create in Me a Clean Heart

Eurydice V. Osterman (b. 1950)

Create in me a clean heart, O God; and renew a right spirit within me.
Cast me not away from thy presence; and take not thy holy spirit from me.
Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

(Psalm 51:10-13)

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

*Immortal, Invisible, God Only Wise**Sung by all.**St. Denio**We begin our worship as a gathered community by praising God in song.*

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
 2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
 3. To all life thou giv - est, to both great and small; in all life thou
 4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -

ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
 wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
 liv - est, the true life of all; we blos - som and flour - ish, like
 dore thee, all veil - ing their sight; all laud we would ren - der: O

An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
 soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
 leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
 help us to see 'tis on - ly the spen - dor of light hid - eth thee.

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 SIXTH SUNDAY AFTER THE EPIPHANY

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

The Lord be with you.

And also with you.

Let us pray.

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; 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.

Jeremiah 17:5-10

Thus says the Lord: “Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the Lord. They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the Lord, whose trust is the Lord. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit. The heart is devious above all else; it is perverse—who can understand it? I the Lord test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.”

The Word of the Lord.

Thanks be to God.

Jeremías 17:5-10

El Señor dice: «Maldito aquel que aparta de mí su corazón, que pone su confianza en los hombres y en ellos busca apoyo. Será como la zarza del desierto, que nunca recibe cuidados: que crece entre las piedras, en tierras de sal, donde nadie vive. Pero bendito el hombre que confía en mí, que pone en mí su esperanza. Será como un árbol plantado a la orilla de un río, que extiende sus raíces hacia la corriente y no teme cuando llegan los calores, pues su follaje está siempre frondoso. En tiempo de sequía no se inquieta, y nunca deja de dar fruto. Nada hay tan engañoso y perverso como el corazón humano. ¿Quién es capaz de comprenderlo? Yo, el Señor, que investigo el corazón y conozco a fondo los sentimientos; que doy a cada cual lo que se merece, de acuerdo con sus acciones.»

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

Sung by the choir. chant: Thomas Attwood Walmisley (1814–1856)

Psalm 1

Salmo 1

Happy are they who have not walked in the
 counsel of the wicked,
 nor lingered in the way of sinners,
 nor sat in the seats of the scornful!
 Their delight is in the law of the Lord,
 and they meditate on his law day and night.
 They are like trees planted by streams of water,
 bearing fruit in due season, with leaves that
 do not wither;
 everything they do shall prosper.
 It is not so with the wicked;
 they are like chaff which the wind blows away.
 Therefore the wicked shall not stand upright
 when judgment comes,
 nor the sinner in the council of the righteous.
 For the Lord knows the way of the righteous,
 but the way of the wicked is doomed.

Bienaventurado el que no anduvo en consejo de malos,
 ni estuvo en camino de Pecadores,
 ni en silla de escarnecedores se ha sentado;
 Sino que en la ley del Señor está su delicia,
 y en su ley medita de día y de noche.
 Será como el árbol plantado junto a corrientes
 de aguas,
 que da su fruto en su tiempo, y su hoja no cae,
 y todo lo que hace prosperará.
 No así los malos, no así,
 que son como el tamo que arrebatara el viento.
 Por tanto, no se levantarán los malos en el juicio,
 ni los pecadores en la congregación de los justos;
 Porque el Señor conoce el camino de los justos,
 mas la senda de los malos perecerá.

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 15:12-20

Now if Christ is proclaimed as raised from the dead,
 how can some of you say there is no resurrection of
 the dead? If there is no resurrection of the dead, then
 Christ has not been raised; and if Christ has not
 been raised, then our proclamation has been in vain
 and your faith has been in vain. We are even found
 to be misrepresenting God, because we testified of
 God that he raised Christ—whom he did not raise
 if it is true that the dead are not raised. For if the
 dead are not raised, then Christ has not been raised.
 If Christ has not been raised, your faith is futile and
 you are still in your sins. Then those also who have
 died in Christ have perished. If for this life only we
 have hoped in Christ, we are of all people most to
 be pitied. But in fact Christ has been raised from
 the dead, the first fruits of those who have died.

The Word of the Lord.
Thanks be to God.

1 Corintios 15:12-20

Si nuestro mensaje es que Cristo resucitó, ¿por qué
 dicen algunos de ustedes que los muertos no resucitan?
 Porque si los muertos no resucitan, entonces tampoco
 Cristo resucitó; y si Cristo no resucitó, el mensaje que
 predicamos no vale para nada, ni tampoco vale para
 nada la fe que ustedes tienen. Si esto fuera así, nosotros
 resultaríamos ser testigos falsos de Dios, puesto que
 estaríamos afirmando en contra de Dios que él resucitó
 a Cristo, cuando en realidad no lo habría resucitado
 si fuera verdad que los muertos no resucitan. Porque
 si los muertos no resucitan, entonces tampoco Cristo
 resucitó; y si Cristo no resucitó, la fe de ustedes no vale
 para nada: todavía siguen en sus pecados. En este caso,
 también están perdidos los que murieron creyendo en
 Cristo. Si nuestra esperanza en Cristo solamente vale
 para esta vida, somos los más desdichados de todos.
 Pero lo cierto es que Cristo ha resucitado. Él es el primer
 fruto de la cosecha: ha sido el primero en resucitar.

Palabra del Señor.
Demos gracias a Dios.

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

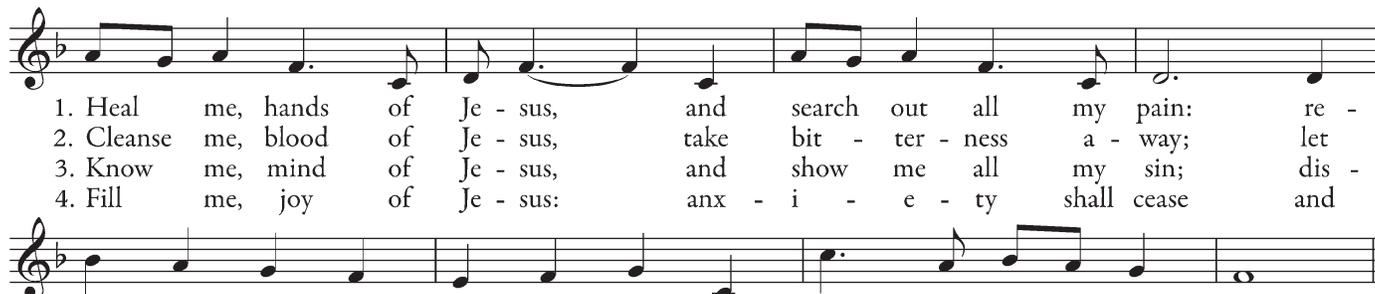
HYMN AT THE SEQUENCE

Heal Me, Hands of Jesus

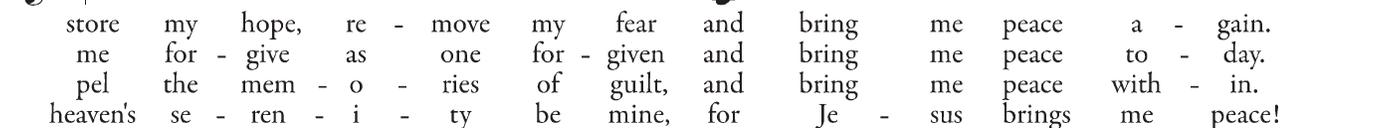
Sung by all.

Sharpe

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. Heal me, hands of Je - sus, and search out all my pain: re -
2. Cleanse me, blood of Je - sus, take bit - ter - ness a - way; let
3. Know me, mind of Je - sus, and show me all my sin; dis -
4. Fill me, joy of Je - sus: anx - i - e - ty shall cease and



store my hope, re - move my fear and bring me peace a - gain.
me for - give as - one for - given and bring me peace to - day.
pel the mem - o - ries of guilt, and bring me peace with - in.
heaven's se - ren - i - ty be mine, for Je - sus brings me peace!

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 6:17-26

Lucas 6:17-26

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

Glory to you, Lord Christ.

Jesus came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them. Then he looked up at his disciples and said: “Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry.

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús bajó del cerro con ellos y se detuvo en un llano. Se habían juntado allí muchos de sus seguidores y mucha gente de toda la región de Judea, de Jerusalén y de la costa de Tiro y Sidón. Habían llegado para oír a Jesús y para que los curara de sus enfermedades. Los que sufrían a causa de espíritus impuros, también quedaban sanos. Así que toda la gente quería tocar a Jesús, porque los sanaba a todos con el poder que de él salía. Jesús miró a sus discípulos, y les dijo: «Dichosos ustedes los pobres, pues de ustedes es el reino de Dios. Dichosos ustedes los que ahora tienen hambre, pues quedarán satisfechos. Dichosos ustedes los que ahora lloran, pues después reirán. Dichosos ustedes cuando la gente los odie, cuando los expulsen, cuando los insulten y cuando desprecien su nombre como cosa mala, por causa del Hijo del hombre. Alégrese mucho, llénense de gozo en ese día, porque ustedes recibirán un gran premio en el cielo; pues también así maltrataron los antepasados de esa gente a los profetas. Pero ¡ay de

Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.”

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

ustedes los ricos, pues ya han tenido su alegría! ¡Ay de ustedes los que ahora están satisfechos, pues tendrán hambre! ¡Ay de ustedes los que ahora ríen, pues van a llorar de tristeza! ¡Ay de ustedes cuando todo el mundo los alabe, pues así hacían los antepasados de esa gente con los falsos profetas!»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Jan Naylor Cope

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

The 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 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. 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

My Life Is in Your Hands

Sung by the cantor.

Kirk Franklin (b. 1970)

You don't have to worry,
And don't you be afraid.
Joy comes in the morning,
troubles they don't last always,
For there's a friend in Jesus,
Who will wipe your tears away
And if your heart is broken,
Just lift your hands and say:
"I know that I can make it!
I know that I can stand.
No matter what may come my way,
My life is in your hands"
So when the tests and trials,
may seem to get you down,
And all your friends and loved ones
Are nowhere to be found.
Remember there's friend in Jesus,
Who will wipe your tears away,
And if your heart is broken,
Just lift your hands and say,
"I know that I can make it!
I know that I can stand.
No matter what may come my way,
My life is in your hands.
With Jesus, I can take it!
With him I know I can stand.
No matter what may come my way,
My life is in your hands."

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

My Lord, What a Morning

Sung by the choir.

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

Refrain My Lord, what a morning,
My Lord, what a morning,
Oh, my Lord, what a morning,
When the stars begin to fall.

Done quit all my worldly ways,
Join that heavenly band.

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 • 544

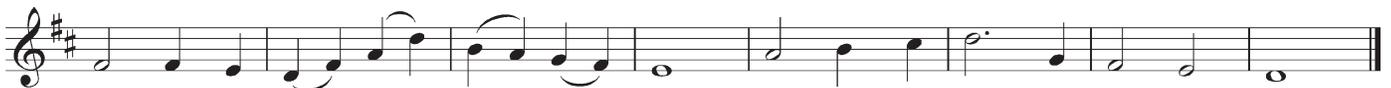
Jesus Shall Reign Where'er the Sun

Sung by all.

Duke Street



1. Je - sus shall reign where - e'er the sun doth his suc - ces - sive jour - neys run;
2. To him shall end - less prayer be made, and prais - es throng to crown his head;
3. Peo - ple and realms of ev - ery tongue dwell on his love with sweet - est song;
4. Bless - ings a - bound where - e'er he reigns: the pris - on - ers leap to lose their chains,
5. Let ev - ery crea - ture rise and bring pe - cu - liar hon - ors to our King;



1. his king - dom stretch from shore to shore, till moons shall wax and wane no more.
2. his Name like sweet per - fume shall rise with ev - ery morn - ing sac - ri - fice.
3. and in - fant voic - es shall pro - claim their ear - ly bless - ings on his Name.
4. the wea - ry find e - ter - nal rest, and all who suf - fer want are blest.
5. an - gels de - scend with songs a - gain, and earth re - peat the loud a - men.

THE DISMISSAL

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

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

POSTLUDE

Fantasy

Eugene W. Hancock (1929–1994)

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

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Dr. Lisa Barrowclough, The Reverend Patrick L. Keyser, Priest Associate, The Reverend Martha Johns, The Reverend Sarah E. Slater; 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 Nancy Mission Cooper; in honored memory of Frederick Weyerhaeuser; and in thanksgiving by the Altar Guild of Christ Church, Greenwich, Connecticut.

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