



The Holy Eucharist

The Third Sunday after Pentecost

June 26, 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 an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

The Church's One Foundation

Aurelia; arr. Edward M. Nassor (b. 1957)

PRELUDE

Allein Gott in der Höh' sei Ehr', BWV 676

Johann Sebastian Bach (1685–1750)

Lead Me, Guide Me

Doris Akers (1923–1995)

Lead Me to the Rock

Stephen Hurd (b. 1968)

THE ENTRANCE RITE

INTROIT

Tu es Petrus

Hans Leo Hassler (1564–1612)

Sung in Latin.

You are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.

(Matthew 16:18)

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

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

1. The Chur - ch's one foun - da - tion is Je - sus Christ her Lord;
 2. E - lect from ev - ery na - tion, yet one o'er all the earth,
 3. Though with a scorn - ful won - der men see her sore op - pressed,
 4. Mid toil and tri - bu - la - tion, and tu - mult of her war
 5. Yet she on earth hath un - ion with God, the Three in One,

1. she is his new cre - a - tion by wa - ter and the word:
 2. her char - ter of sal - va - tion, one Lord, one faith, one birth;
 3. by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 4. she waits the con - sum - ma - tion of peace for ev - er - more;
 5. and mys - tic sweet com - mun - ion with those whose rest is won.

1. from heaven he came and sought her to be his ho - ly bride;
 2. one ho - ly Name she bless - es, par - takes one ho - ly food,
 3. yet saints their watch are keep - ing, their cry goes up, "How long?"
 4. till with the vi - sion glo - rious her long - ing eyes are blessed,
 5. O hap - py ones and ho - ly! Lord, give us grace that we

1. with his own blood he bought her, and for her life he died.
 2. and to one hope she press - es, with ev - ery grace en - dued.
 3. and soon the night of weep - ing shall be the morn of song.
 4. and the great Church vic - to - rious shall be the Church at rest.
 5. like them, the meek and low - ly, on high may dwell with 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.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE THIRD 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.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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.

1 Kings 19:15-16, 19-21

The Lord said to Elijah, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.” So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, “Let me kiss my father and my mother, and then I will follow you.” Then Elijah said to him, “Go back again; for what have I done to you?” He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

The Word of the Lord.
Thanks be to God.

1 Reyes 19:15-16, 19-21

El Señor dijo a Elías: «Anda, regresa por donde viniste al desierto de Damasco. Ve y consagra a Hazael como rey de Siria, y a Jehú, nieto de Nimsí, como rey de Israel; a Eliseo, hijo de Safat, del pueblo de Abel-meholá, conságralo como profeta en lugar tuyo.» Elías se fue de allí y encontró a Eliseo, que estaba arando. Delante de Eliseo iban doce yuntas de bueyes, y él mismo llevaba la última. Elías se dirigió a él y le echó su capa encima. Al instante Eliseo dejó los bueyes, corrió tras Elías, y le dijo: «Déjame dar a mis padres un beso de despedida, y luego te seguiré.» «Puedes ir» dijo Elías, «pero recuerda lo que he hecho contigo.» Eliseo se apartó de Elías, y fue, tomó dos toros y los descuartizó, y con la madera del yugo asó la carne y dio de comer a la gente. Después se fue tras Elías y quedó a su servicio.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Edward Bairstow (1874–1946)

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalms 16:1-8

Salmo 16:1-8

Protect me, O God, for I take refuge in you;
I have said to the Lord, “You are my Lord,
my good above all other.”
All my delight is upon the godly that are in the land,
upon those who are noble among the people.
But those who run after other gods
shall have their troubles multiplied.
Their libations of blood I will not offer,
nor take the names of their gods upon my lips.
O Lord, you are my portion and my cup;
it is you who uphold my lot.
My boundaries enclose a pleasant land;
indeed, I have a goodly heritage.
I will bless the Lord who gives me counsel;
my heart teaches me, night after night.
I have set the Lord always before me;
because he is at my right hand I shall not fall.

Guárdame, oh Dios, porque a ti me acojo;
dije al Señor: “Tú eres mi Soberano;
no hay para mí bien fuera de ti”.
Para los santos que están en la tierra,
y para los íntegros, es toda mi complacencia.
Se multiplicarán los dolores,
de aquéllos que sirven diligentes a otros dioses.
No ofreceré yo sus libaciones de sangre,
ni en mis labios tomaré los nombres de sus dioses
Tú, oh Señor, eres la porción de mi herencia y de mi copa;
tú sustentarás mi suerte.
Me toca una parcela hermosa;
en verdad, una heredad magnífica.
Bendeciré al Señor que me aconseja;
aun en las noches me enseña mi corazón.
Al Señor he puesto siempre delante de mí;
porque está a mi diestra no seré conmovido.

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.

Galatians 5:1, 13-25

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

The Word of the Lord.

Thanks be to God.

Gálatas 5:1, 13-25

Cristo nos dio libertad para que seamos libres. Por lo tanto, manténganse ustedes firmes en esa libertad y no se sometan otra vez al yugo de la esclavitud. Ustedes, hermanos, han sido llamados a la libertad. Pero no usen esta libertad para dar rienda suelta a sus instintos. Más bien sírvanse los unos a los otros por amor. Porque toda la ley se resume en este solo mandato: «Ama a tu prójimo como a ti mismo.» Tengan cuidado, porque si ustedes se muerden y se comen unos a otros, llegarán a destruirse entre ustedes mismos. Por lo tanto, digo: Vivan según el Espíritu, y no busquen satisfacer sus propios malos deseos. Porque los malos deseos están en contra del Espíritu, y el Espíritu está en contra de los malos deseos. El uno está en contra de los otros, y por eso ustedes no pueden hacer lo que quisieran. Pero si el Espíritu los guía, entonces ya no estarán sometidos a la ley. Es fácil ver lo que hacen quienes siguen los malos deseos: cometen inmoralidades sexuales, hacen cosas impuras y viciosas, adoran ídolos y practican la brujería. Mantienen odios, discordias y celos. Se enojan fácilmente, causan rivalidades, divisiones y partidismos. Son envidiosos, borrachos, glotones y otras cosas parecidas. Les advierto a ustedes, como ya antes lo he hecho, que los que así se portan no tendrán parte en el reino de Dios. En cambio, lo que el Espíritu produce es amor, alegría, paz, paciencia, amabilidad, bondad, fidelidad, humildad y dominio propio. Contra tales cosas no hay ley. Y los que son de Cristo Jesús, ya han crucificado la naturaleza del hombre pecador junto con sus pasiones y malos deseos. Si ahora vivimos por el Espíritu, dejemos también que el Espíritu nos guíe.

Palabra del Señor.

Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

Sung by all.

Assam

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. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
2. Though no one join me _____ still I will fol - low, _____ though no one
3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -

cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
join me _____ still I will fol - low, _____ though no one join me _____
hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____

_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____
_____ still I will fol - low, _____ no turn - ing back, _____ no turn - ing back. _____
_____ the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back. _____
_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____

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 9:51-62

Lucas 9:51-62

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

Glory to you, Lord Christ.

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, “Lord, do you want us to command fire to come down from heaven and consume them?” But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, “I will follow you wherever you go.” And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” To another he said, “Follow me.” But he said, “Lord,

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Cuando ya se acercaba el tiempo en que Jesús había de subir al cielo, emprendió con valor su viaje a Jerusalén. Envió por delante mensajeros, que fueron a una aldea de Samaria para conseguirle alojamiento; pero los samaritanos no quisieron recibirlo, porque se daban cuenta de que se dirigía a Jerusalén. Cuando sus discípulos Santiago y Juan vieron esto, le dijeron: «Señor, ¿quieres que ordenemos que baje fuego del cielo, y que acabe con ellos?» Pero Jesús se volvió y los reprendió. Luego se fueron a otra aldea. Mientras iban de camino, un hombre le dijo a Jesús: «Señor, deseo seguirte a dondequiera que vayas.» Jesús le contestó: «Las zorras tienen cuevas y las aves tienen nidos; pero el Hijo del hombre no tiene donde recostar la cabeza.»

first let me go and bury my father.” But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”

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

Jesús le dijo a otro: «Sígueme.» Pero él respondió: «Señor, déjame ir primero a enterrar a mi padre.» Jesús le contestó: «Deja que los muertos entierren a sus muertos; tú ve y anuncia el reino de Dios.» Otro le dijo: «Señor, quiero seguirte, pero primero déjame ir a despedirme de los de mi casa.» Jesús le contestó: «El que pone la mano en el arado y sigue mirando atrás, no sirve para el reino de Dios.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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.

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiende nuestra súplica.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti,
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo
que has creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

The people greet one another with a sign of God's peace and then 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.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Center of My Joy

Sung by the cantor.

Richard Smallwood (b. 1948)

Refrain Jesus, you're the center of my joy.
All that's good and perfect comes from you.
You're the heart of my contentment, hope for all I do.
Jesus, you're the center of my joy.

When I've lost my direction, you're the compass for my way.
You're the fire and light when nights are long and cold.
In sadness, you are the laughter, that shatters all my fears.
When I'm all alone, your hand is there to hold.

Refrain
You are why I find pleasure in the simple things in life.
You're the music in the meadows and the streams.
The voices of the children, my family, and my home.
You're the source and finish of my highest dreams.

Refrain
Jesus, you are the center of my joy!

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

PRESENTATION HYMN • 706

In Your Mercy, Lord, You Called Me

Sung by all.

Halton Holgate

1. In your mer - cy, Lord, you called me, taught my sin - filled heart and mind,
 2. Lord, I did not free - ly choose you till by grace you set me free;
 3. Now my heart sets none a - bove you, for your grace a - lone I thirst,
 else this world had still en - thrall - ed me, and to glo - ry kept me blind.
 for my heart would still re - fuse you had your love not cho - sen me.
 know - ing well, that if I love you, you, O Lord, have loved me first.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning “Lift up your hearts.”

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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

SANCTUS & BENEDICTUS • 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.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heaven and earth are full of your
glo - ry. Ho - san - na in the high - est. Ho - san - na in the high - est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high est. _____

We recall God's acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

THE LORD'S PRAYER

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

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

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

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

on earth as it is in heaven.

Give us this day our daily bread.

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

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

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

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

en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

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

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

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way 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 receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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

Light, Love, Life

Sung by the choir.

Gary Davison (b. 1961)

Refrain Light, Love, Light.

God is light, not darkness.

Darkness cannot drive out darkness; only light can do that.

Refrain

Love is no love that asks for a return.

Hate cannot drive out hate; only love can do that.

Refrain

God is the essence of life, pure and undefiled consciousness.

Whatever your life's work is, do it well.

Refrain

O God of eternal light, lover of true concord, and the source of our very being: Shine through us by the continuous merits of our actions, show forth your loving-kindness in us with the sweet harmony of justice and peace, and by your heavenly grace, guide our lives that we may fulfill the good works you have called us to do; through your Son, Jesus Christ, the Light of the world, the supreme sacrifice of Love, and through whom we are given eternal Life.

Refrain

(G. Davison; Mahatma Gandhi, 1869–1948; Martin Luther King, Jr., 1929–1968; and the Book of Common Prayer)

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 • 559

Lead Us, Heavenly Father, Lead Us

Sung by all.

Dulce carmen



1. Lead us, heaven-ly Fa-ther, lead us o'er the world's tem-pes-tuous sea; guard us, guide us, keep us, feed us,
2. Sa-vior, breathe for-give-ness o'er us; all our weak-ness thou dost know; thou didst tread this earth be-fore us;
3. Spi-rit of our God, de-scend-ing, fill our hearts with heaven ly joy; love with ev-ery pas-sion blend-ing



for we have no help but thee, yet pos-ses-sing ev-ery bless-ing, if our God our Fa-ther be.
thou didst feel its keen-est woe; yet un-fear-ing, per-se-ver-ing, to thy pas-sion thou didst go.
plea-sure that can nev-er cloy; thus pro-vid-ed, par-doned, guid-ed, noth-ing can our peace des-troy.

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

Vayan en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

Toccata "Te Deum"

Eberhard Kraus (1931–2003)



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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Vincent P. Harris, The Reverend Patrick L. Keyser, Priest Associate, The Reverend Lucretia Mann, The Reverend Sarah E. Slater; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, Gilbert Spencer, conductor, Javan Bowden, singer, Brandon Felder, piano, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of Kathryn M. Plugge; in loving memory of Margaret Keena Gillis; in thanksgiving for the ministry of William Sydnor; in memory of Joseph Clegg.

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All are invited to make a gift to support the Cathedral's ministry of sharing God's love as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

