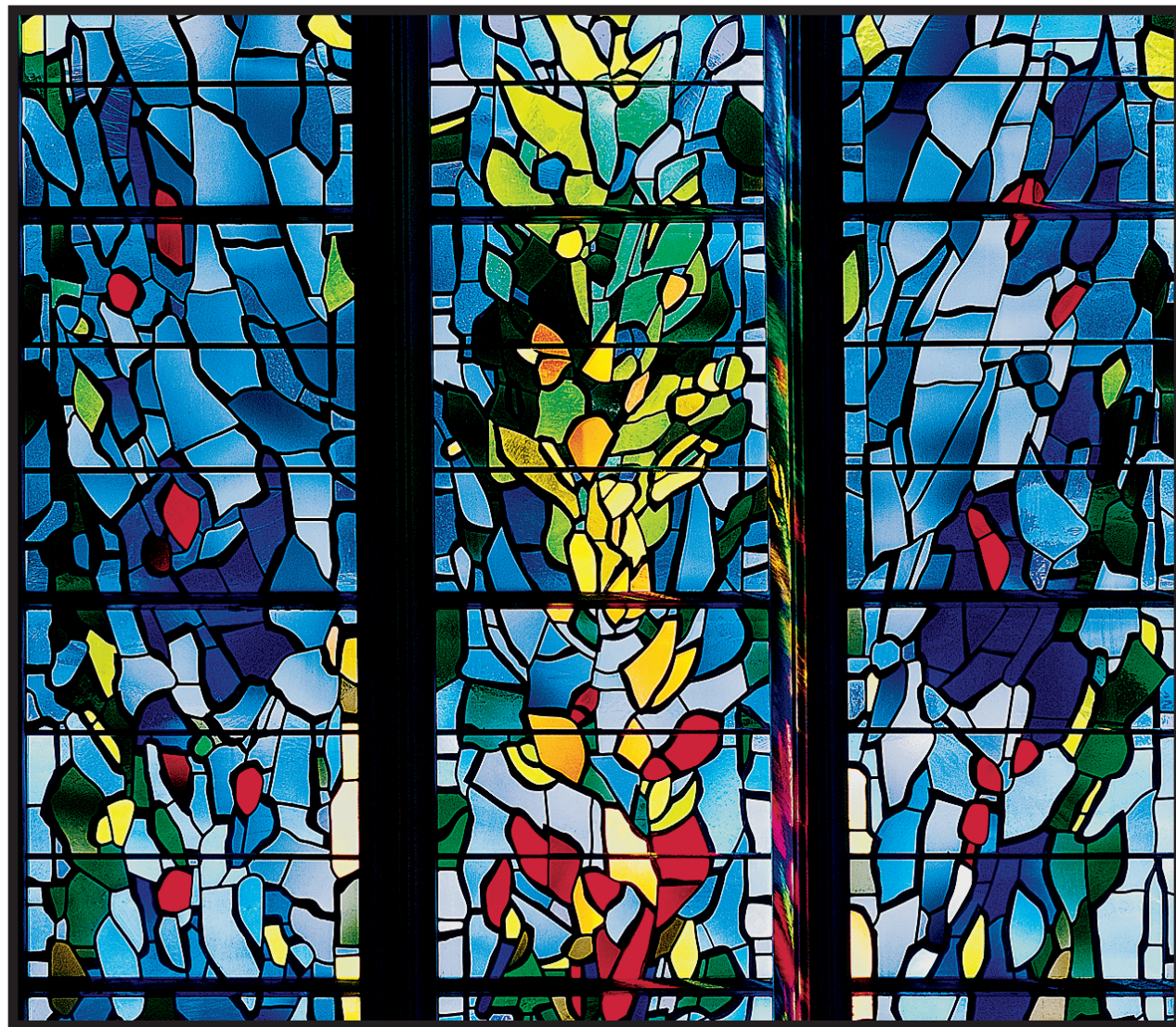


THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER PENTECOST AND INDEPENDENCE DAY, OBSERVED



JULY 3, 2022

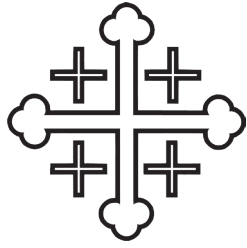
11:15 AM

WASHINGTON NATIONAL CATHEDRAL

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. —That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. . . .

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States. . . . And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

— *The Declaration of Independence*, ratified July 4, 1776



The Holy Eucharist

The Fourth Sunday after Pentecost
and Independence Day, Observed

July 3, 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

God of Our Fathers

National Hymn; arr. Edward M. Nassor (b. 1957)

PRELUDE

Passacaglia

Leo Sowerby (1895–1968)

THE ENTRANCE RITE

INTROIT

Great Day

Negro spiritual; arr. Moses Hogan (1957–2003)

Refrain Great day, the righteous marching.
Great day, God's gonna build up Zion's wall.

Chariot moved on the mountain top, brother,
God's gonna build up Zion's wall.
My God spoke and the chariot stopped, sister,
God's gonna build up Zion's wall.

This is the year of jubilee, brother,
God's gonna build up Zion's wall.
My God set his people free, sister,
God's gonna build up Zion's wall.

Refrain

Great day, my brother,
Great day, my sister.
God's gonna build up Zion's wall.

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

HYMN AT THE PROCESSION • 657

Love Divine, All Loves Excelling

Sung by all.

Hyfrydol

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



1. Love di - vine, all loves ex - cell - ing, joy of heaven, to earth come down,
2. Come, al - might - y to de - liv - er, let us all thy life re - ceive;
3. Fin - ish then thy new cre - a - tion; pure and spot - less let us be;



fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
sud - den - ly re - turn and nev - er, nev - er more thy tem - ples leave.
let us see thy great sal - va - tion per - fect - ly re - stored in thee:



Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art;
Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,
changed from glo - ry in - to glo - ry, till in heaven we take our place,



vis - it us with thy sal - va - tion, en - ter ev - ery trem - bling heart.
pray, and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

THE LAND ACKNOWLEDGMENT

Land acknowledgment is a traditional custom for many Native communities and nations. For non-Indigenous communities, land acknowledgment is a powerful way of showing respect and honoring the Indigenous Peoples of the land on which we live, work, and worship.

THE GREAT SPIRIT PRAYER

tr. Chief Yellow Lark

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.

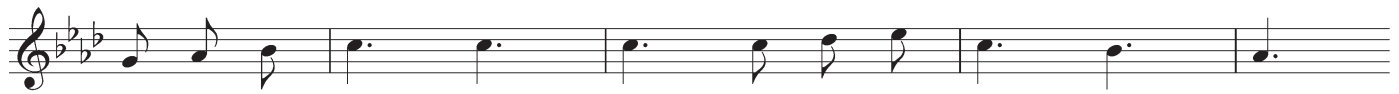
HYMN OF PRAISE

Lift Every Voice and Sing

Sung by all.

J. Rosamond Johnson (1873–1954)

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



1. Lift ev - 'ry voice and sing, till earth and hea - ven ring,
2. Ston - y the road we trod, bit - ter the chas - tening rod,
3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mon - ies of lib - er - ty.
felt in the days when hope un - born had died;
thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - tening skies;
yet, with a stead - y beat, have not our wea - ry feet
thou who hast by thy might led us in - to the light;



let it re - sound loud as the roll - ing sea.
come to the place for which our fa - thers sighed?
keep us for ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;
We have come o - ver a way that with tears has been wa - tered;
Lest our feet stray from the pla - ces, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;
we have come, tread - ing our path through the blood of the slaugh - tered,
lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,
out of the gloom - y past, till now we stand at last
sha-dowed be - neath thy hand may we for ev - er stand,



let us march on till vic - to - ry is won.
where the white gleam of our bright star is cast.
true to our God, true to our na - tive land.

THE COLLECT FOR THE FOURTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A PRAYER FOR THE NATION

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; 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.

Isaiah 66:10-14

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her—that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. For thus says the Lord: I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees. As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants, and his indignation is against his enemies.

The Word of the Lord.

Thanks be to God.

Isaías 66:10-14

«Alégrense con Jerusalén, llénense de gozo con ella todos los que la aman; únanse a su alegría todos los que han llorado por ella; y ella, como una madre, los alimentará de sus consuelos hasta que queden satisfechos. Porque yo, el Señor, digo: Yo haré que la paz venga sobre ella como un río, y las riquezas de las naciones como un torrente desbordado. Ella los alimentará a ustedes, los llevará en sus brazos y los acariciará sobre sus rodillas. Como una madre consuela a su hijo, así los consolaré yo a ustedes, y encontrarán el consuelo en Jerusalén.» Cuando ustedes vean esto, su corazón se alegrará; su cuerpo se renovará como la hierba. El Señor dará a conocer su poder entre sus siervos, y su ira entre sus enemigos.

Palabra del Señor.

Demos gracias a Dios.

ANTHEM

Psalm 66

Sung by the choir.

Marty Haugen (b. 1950)

Sung in Spanish.

Refrain All the earth, sing to the Lord.
All peoples on earth, cry out in joy to the Lord,
Honor his glorious name;
Proclaiming and singing “your deeds are great!”

Refrain
You led us through fire and water,
You have brought our souls into life;
We sing of your glory, your love is eternal.

Refrain
I will tell you what God has done for me:
He heard my prayer,
He leads me in safety from death into life.

Refrain

(After Psalm 66)

Refrán Toda la tierra, canten al Señor.
Todos los pueblos, aclamen al Señor,
honren su nombre glorioso;
con himnos proclamen: “¡tus obras son grandes!”

Refrán
Nos ayudaste pasar por fuego y por agua,
nos has devuelto la vida;
a ti toda gloria, eterno es tu amor.

Refrán
Les contaré lo que Dios ha hecho conmigo:
mi oración escuchó,
me guía seguro de la muerte a la vida.

Refrán

(Translation: Ronald F. Krisman, b. 1946)

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 6:1-16

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher. Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of

Gálatas 6:1-16

Hermanos, si ven que alguien ha caído en algún pecado, ustedes que son espirituales deben ayudarlo a corregirse. Pero háganlo amablemente; y que cada cual tenga mucho cuidado, no suceda que él también sea puesto a prueba. Ayúdense entre sí a soportar las cargas, y de esa manera cumplirán la ley de Cristo. Si alguien se cree ser algo, cuando no es nada, a sí mismo se engaña. Cada uno debe juzgar su propia conducta, y si ha de sentirse orgulloso, que lo sea respecto de sí mismo y no respecto de los demás. Pues cada uno tiene que llevar su propia carga. El que recibe instrucción en el mensaje del evangelio, debe compartir con su maestro toda clase de bienes. No se engañen ustedes: nadie puede burlarse de Dios. Lo que se siembra, se cosecha. El que siembra en los malos deseos, de sus malos deseos recogerá una cosecha de muerte. El que siembra en el Espíritu, del Espíritu recogerá una cosecha de vida eterna. Así que no debemos cansarnos de hacer el bien; porque si no nos desanimamos, a su debido tiempo cosecharemos. Por eso, siempre que podamos, hagamos bien a todos, y especialmente a nuestros hermanos en la fe. ¡Miren ustedes con qué letras tan grandes les estoy escribiendo ahora con mi propia mano! Esos que quieren obligarlos

Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

The Word of the Lord.
Thanks be to God.

a circuncidarse, lo hacen solamente para quedar bien con la gente y no ser perseguidos por causa de la cruz de Cristo. Pero ni siquiera los que se circuncidan cumplen todo lo que la ley dice. En cambio quieren que ustedes se circunciden, para gloriarse de haberlos obligado a ustedes a llevar esa marca en el cuerpo. En cuanto a mí, de nada quiero gloriarme sino de la cruz de nuestro Señor Jesucristo. Pues por medio de la cruz de Cristo, el mundo ha muerto para mí y yo he muerto para el mundo. De nada vale estar o no estar circuncidados; lo que sí vale es el haber sido creados de nuevo. Reciban paz y misericordia todos los que viven según esta regla, y todos los del Israel de Dios.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

The Old Rugged Cross

Sung by all.

George Bennard (1873–1958)

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. On a hill far a-way stood an old rug-ged cross, the em-blem of
 2. O that old rug-ged cross, so de-spised by the world, has a won-drous at-
 3. In the old rug-ged cross, stained with blood so di-vine, a won-drous
 4. To the old rug-ged cross I will ev-er be true, its shame and re-
 suf-f'ring and shame; And I love that old cross where the
 trac-tion for me; For the dear Lamb of God left his
 beau-ty I see; For 'twas on that old cross, Je-sus
 proach glad-ly bear; Then he'll call me some day to my
 dear-est and best for a world of lost sin-ners was slain.
 glo-ry a-bove to bear it to dark Cal-va-ry.
 suf-fered and died to par-don and sanc-ti-fy me.
 home far a-way, where his glo-ry for ev-er I'll share.
 So I'll cher-ish the old rug-ged cross, till my tro-phies at last I lay down;
 I will cling to the old rug-ged cross, and ex-change it some day for a crown.

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 10:1-11, 16-20

Lucas 10:1-11, 16-20

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

Glory to you, Lord Christ.

The Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me." The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" He said to them, "I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

El Señor escogió también a otros setenta y dos, y los mandó de dos en dos delante de él, a todos los pueblos y lugares a donde tenía que ir. Les dijo: «Ciertamente la cosecha es mucha, pero los trabajadores son pocos. Por eso, pidan ustedes al Dueño de la cosecha que mande trabajadores a recogerla. Vayan ustedes; miren que los envíe como corderos en medio de lobos. No lleven dinero ni provisiones ni sandalias; y no se detengan a saludar a nadie en el camino. Cuando entren en una casa, saluden primero, diciendo: "Paz a esta casa." Y si allí hay gente de paz, su deseo de paz se cumplirá; pero si no, ustedes nada perderán. Quédense en la misma casa, y coman y beban de lo que ellos tengan, pues el trabajador tiene derecho a su paga. No anden de casa en casa. Al llegar a un pueblo donde los reciban, coman lo que les sirvan; sanen a los enfermos que haya allí, y díganles: "El reino de Dios ya está cerca de ustedes." Pero si llegan a un pueblo y no los reciben, salgan a las calles diciendo: "¡Hasta el polvo de su pueblo, que se ha pegado a nuestros pies, lo sacudimos como protesta contra ustedes! Pero sepan esto, que el reino de Dios ya está cerca de ustedes." El que los escucha a ustedes, me escucha a mí; y el que los rechaza a ustedes, me rechaza a mí; y el que me rechaza a mí, rechaza al que me envió.» Los setenta y dos regresaron muy contentos, diciendo: «¡Señor, hasta los demonios nos obedecen en tu nombre!» Jesús les dijo: «Sí, pues yo vi que Satanás caía del cielo como un rayo. Yo les he dado poder a ustedes para caminar sobre serpientes y alacranes, y para vencer toda la fuerza del enemigo, sin sufrir ningún daño. Pero no se alegren de que los espíritus los obedezcan, sino de que sus nombres ya están escritos en el cielo.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Patrick L. Keyser

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 AFFIRMATION OF FAITH

As we gather around this civic holiday we express our unity as the family of God by declaring our faith in the triune God with this affirmation of faith.

Let us declare our faith in God.

We believe in God the Father,
from whom every family
in heaven and on earth is named.

We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.

We believe in God the Holy Spirit,
who strengthens us
with power from on high.

We believe in one God;
Father, Son, and Holy Spirit.
Amen.

Declaremos nuestra fe en Dios.

Creemos en Dios el Padre,
de quien todas las familias
en el cielo y en la tierra son nombradas.

Creemos en Dios el Hijo,
quien vive en nuestros corazones por la fe,
y nos llena con su amor.

Creemos en Dios el Espíritu Santo,
quien nos fortalece
con el poder desde lo alto.

Creemos en un solo Dios;
Padre, Hijo, y Espíritu Santo.
Amén.

A LITANY FOR THE NATION

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

Let the Peoples Praise You, O God

Sung by the choir.

Bruce Neswick (b. 1956)

Let the peoples praise you, O God;
let all the peoples praise you.

May God be merciful to us and bless us,
show us the light of his countenance and come to us.

Let your ways be known upon earth,
your saving health among all nations.

Let the peoples praise you, O God;
let all the peoples praise you.

Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide all the nations upon earth.

Let the peoples praise you, O God;
let all the peoples praise you.

The earth has brought forth her increase;
may God, our own God, give us his blessing.

May God give us his blessing,
and may all the ends of the earth stand in awe of him.

Let the peoples praise you, O God;
let all the peoples praise you.

(Psalm 67, Book of Common Prayer, 1979)

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

HYMN AT THE PRESENTATION • 321 (STANZAS I-2)

My God, Thy Table Now is Spread

Sung by all.

Rockingham



1. My God, thy ta - ble now is spread, thy cup with love doth o - ver - flow;
 2. O let thy ta - ble hon - ored be, and fur - nished well with joy - ful guests;
 be all thy chil - dren thith - er led, and let them thy sweet mer - cies know.
 and may each soul sal - va - tion see, that here its sa - cred pledg - es tastes.

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)

The musical notation for the Fraction Anthem consists of three staves. The first two staves are identical and end with a double bar line. The third staff continues the melody and includes a triplets mark (three '3's) over the notes for 'grant' and 'us'. The lyrics are written below the notes.

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

I Will Arise

Sung by the choir.

Anonymous American melody;
arr. Alice Parker (b. 1925), Robert Shaw (1916–1999)

I will arise and go to Jesus,
He will embrace me in his arms,
In the arms of my dear Savior,
Oh! there are ten thousand charms.

Teach me some melodious sonnet
Sung by flaming tongues above,
Praise the mount, I'm fixed upon it,
Mount of thy redeeming love.

Come, thou fount of every blessing,
Tune my heart to sing thy grace,
Streams of mercy never ceasing,
Call for songs of loudest praise.

The people stand as able.

THE POSTCOMMUNION PRAYER

Gracious God, lover of all,
in this Sacrament we are one family
in Christ your Son,
one in the sharing of his Body and Blood
and one in the communion of his Spirit:
help us to grow in love for one another
and come to the full maturity of the
Body of Christ.
We make our prayer through your Son our Savior.
Amen.

Dios bondadoso, quien ama a todos,
en este Sacramento somos una sola familia
en Cristo tu Hijo,
uno en el compartir de su Cuerpo y Sangre
y uno en la comunión de su Espíritu:
ayúdanos a crecer en amor unos por otros
y a llegar a la plena madurez del Cuerpo de Cristo.
Hacemos nuestra oración a través de tu
Hijo nuestro Salvador.
Amén.

THE BLESSING

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

THE NATIONAL ANTHEM

The Star-Spangled Banner

Sung by all.

National Anthem



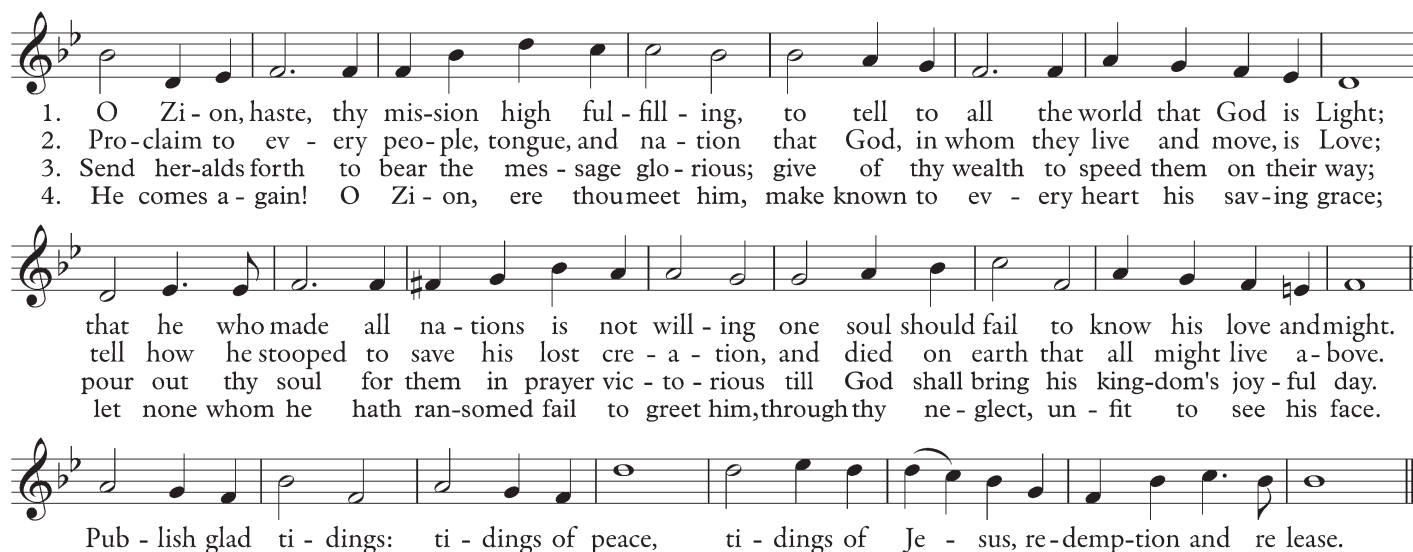
O say can you see, by the dawn's ear - ly light,
 what so proud - ly we hailed at the twi - light's last gleam - ing,
 whose broad stripes and bright stars, through the per - il - lous fight,
 o'er the ram - parts we watched, were so gal - lant - ly stream - ing?
 And the rock - ets' red glare, the bombs burst - ing in air,
 gave proof through the night that our flag was still there.
 O say does that star - span - gled ban - ner yet wave
 o'er the land of the free and the home of the brave?

HYMN AT THE PROCESSION • 539

O Zion Haste, Thy Mission High Fulfilling

Sung by all.

Tidings



1. O Zi - on, haste, thy mis - sion high ful - fill - ing, to tell to all the world that God is Light;
 2. Pro - claim to ev - ery peo - ple, tongue, and na - tion that God, in whom they live and move, is Love;
 3. Send her - alds forth to bear the mes - sage glo - rious; give of thy wealth to speed them on their way;
 4. He comes a - gain! O Zi - on, ere thou meet him, make known to ev - ery heart his sav - ing grace;
 that he who made all na - tions is not will - ing one soul should fail to know his love and might.
 tell how he stooped to save his lost cre - a - tion, and died on earth that all might live a - bove.
 pour out thy soul for them in prayer vic - to - rious till God shall bring his king - dom's joy - ful day.
 let none whom he hath ran - somed fail to greet him, through thy ne - glect, un - fit to see his face.
 Pub - lish glad ti - dings: ti - dings of peace, ti - dings of Je - sus, re - demp - tion and re lease.

THE DISMISSAL

Be watchful, stand firm in your faith,
be courageous and strong.
Practice justice and mercy
and let all that you do be done in love.
Go in peace.
Thanks be to God.

Sean vigilantes, manténganse firmes en su fe,
sean valientes y fuertes.
Practiquen la justicia y la misericordia
y todo lo que hagan, háganlo con amor
Vayan en paz.
Demos gracias a Dios.

POSTLUDE

Te Deum: The Acknowledgment

David Hurd (b. 1950)



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

PARTICIPANTS Presider: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Preacher: The Reverend Patrick L. Keyser, Priest Associate; Gospellers: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington, 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 Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Martha Johns, The Reverend Sarah E. Slater, The Reverend Elena Thompson; Musicians: The Professional Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, George H. Fergus, Associate Director of Music and Chorister Program Director.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of Josef Remböck and in memory of Josefa Remböck; in memory of and thanksgiving for Leila Pomeroy Crosman; in memory of Thomas O. Woodward; in honor of Anne Rhoades Dettmer; in honor of children whose ancestors served in the American Revolution; in loving memory of Daisy Johnson Leedy; in memory of Elsa Palmer Deshler.

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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.

