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 God of Abraham Praise*  
*Leoni; arr. Edward M. Nassor (b. 1957)*

PRELUDE

*Kyrie*  
*Fela Sowande (1905–1987)*

*We’re Gonna Make It*  
*Myrna Summers (b. 1949)*

THE ENTRANCE RITE

INTROIT

*Almighty God, the Fountain of All Wisdom*  
*Alan Lewis (b. 1962)*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: Have compassion, we beseech thee, upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, mercifully give us for the worthiness of thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

(The Book of Common Prayer, 1559)

The people stand as able at the introduction to the hymn.
HYMN AT THE PROCESSION • 401

The God of Abraham Praise

Sung by all.

Leoni

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

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God’s kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

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

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

Dios omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu
santo Nombre;
por Cristo nuestro Señor. Amén.
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 glory—great things he hath done!

So loved he the world that he gave us his Son,

who yielded his life, an atonement for sin,

and opened the lifegate 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 people rejoice!

O come to the Father through Jesus, the Son,

and give him the glory—great things he hath done!

THE COLLECT FOR THE SIXTH 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, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The people are seated.
The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, “My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.” Then one said, “I will surely return to you in due season, and your wife Sarah shall have a son.”

Genesis 18:1-10a

El Señor se le apareció a Abraham en el bosque de encinas de Mamré, mientras Abraham estaba sentado a la entrada de su tienda de campaña, como a mediodía. Abraham levantó la vista y vio que tres hombres estaban de pie frente a él. Al verlos, se levantó rápidamente a recibirlos, se inclinó hasta tocar el suelo con la frente, y dijo: «Mi señor, por favor le suplico que no se vaya en seguida. Si a usted le parece bien, voy a pedir un poco de agua para que se laven los pies y luego descansen un rato bajo la sombra del árbol. Ya que han pasado por donde vive este servidor suyo, les voy a traer algo de comer para que se reparen antes de seguir su camino.» «Bueno, está bien» contestaron ellos. Abraham entró en su tienda de campaña y le dijo a Sara: «¡Rápido! Toma unos veinte kilos de la mejor harina y haz unos panes.» Luego Abraham corrió a donde estaba el ganado, escogió el mejor de los becerros, y se lo dio a uno de sus sirvientes, quien lo preparó inmediatamente para la comida. Además del becerro, Abraham les ofreció cuajada y leche, y estuvo atento a servirles mientras ellos comían debajo del árbol. Al terminar de comer, los visitantes le preguntaron a Abraham: «¿Dónde está tu esposa Sara?» «Allí, en la tienda de campaña» respondió él. Entonces uno de ellos dijo: «El año próximo volveré a visitarte, y para entonces tu esposa Sara tendrá un hijo.»

Palabra del Señor.

Demos gracias a Dios.
**THE PSALM**

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

Psalm 15

Lord, who may dwell in your tabernacle?
who may abide upon your holy hill?
Whoever leads a blameless life and does what is right,
who speaks the truth from his heart.
There is no guile upon his tongue;
he does no evil to his friend;
In his sight the wicked is rejected,
but he honors those who fear the Lord.
He has sworn to do no wrong
and does not take back his word.
He does not give his money in hope of gain,
nor does he take a bribe against the innocent.
Whoever does these things
shall never be overthrown.

**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.

Colossians 1:15-28

Jesus is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him—provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ’s afflictions for the sake of his body.

Colosenses 1:15-28

Cristo es la imagen visible de Dios, que es invisible; es su Hijo primogénito, anterior a todo lo creado. En él Dios creó todo lo que hay en el cielo y en la tierra, tanto lo visible como lo invisible, así como los seres espirituales que tienen dominio, autoridad y poder. Todo fue creado por medio de él y para él. Cristo existe antes que todas las cosas, y por él se mantiene todo en orden. Además, Cristo es la cabeza de la iglesia, que es su cuerpo. Él, que es el principio, fue el primero en resucitar, para tener así el primer puesto en todo. Pues en Cristo quiso residir todo el poder divino, y por medio de él Dios reconcilió a todo el universo ordenándolo hacia él, tanto lo que está en la tierra como lo que está en el cielo, haciendo la paz mediante la sangre que Cristo derramó en la cruz. Ustedes antes eran extranjeros y enemigos de Dios en sus corazones, por las cosas malas que hacían, pero ahora Cristo los ha reconciliado mediante la muerte que sufrió en su existencia terrena. Y lo hizo para tenerlos a ustedes en su presencia, santos, sin mancha y sin culpa. Pero para esto deben permanecer firmemente basados en la fe, sin apartarse de la esperanza que tienen por el mensaje del evangelio que oyeron. Éste es el mensaje que se ha anunciado en todas partes del mundo, y que yo, Pablo,
that is, the church. I became its servant according to God’s commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

The Word of the Lord.
Thanks be to God.

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

HYMN AT THE SEQUENCE • 711

Seek Ye First

Sung by all.

Karen Lafferty (b. 1948)

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. Seek ye first the kingdom of God, and its righteousness, and all these things shall be add-ed un-to you; Alle-lu-ia, alle-lu-ia!

2. Ask, and it shall be giv-en un-to you, seek, and ye shall find, the door shall be o-pened un-to you; Alle-lu-ia, alle-lu-ia!

Refrain

Alle-lu-ia, alle-lu-ia, alle-lu-ia! Alle-lu-ia, alle-lu-ia!
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 10:38-42

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

As Jesus and his disciples went on their way, Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord’s feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, “Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.” But the Lord answered her, “Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.”

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

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

The Reverend Canon Rosemarie Logan Duncan

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

Jesús siguió su camino y llegó a una aldea, donde una mujer llamada Marta lo hospedó. Marta tenía una hermana llamada María, la cual se sentó a los pies de Jesús para escuchar lo que él decía. Pero Marta, que estaba atareada con sus muchos quehaceres, se acercó a Jesús y le dijo: «Señor, ¿no te preocupas nada que mi hermana me deje sola con todo el trabajo? Dile que me ayude.» Pero Jesús le contestó: «Marta, Marta, estás preocupada y te inquietas por demasiadas cosas, pero sólo una cosa es necesaria. María ha escogido la mejor parte, y nadie se la va a quitar.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.
**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 hasspoken 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.

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**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,*

Hear us, O God,
Your mercy is great.

Atiéndenos, oh Dios,
Tu misericordia es grande.
CONFESSION OF SIN & ABSOLUTION

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

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

Bless the Lord
Sung by the cantor.
Andrae Crouch (1942–2015);
arr. Ty Tribbett (b. 1976)

I will bless the Lord, Lord you’re worthy of the glory and the honor,
O my soul,
Hallelujah!
And all that is within me.
Bless his holy name!
He has done great things,
Bless his holy name!
Hallelujah!

The people stand as able at the introduction to the hymn.
Sing, My Soul, His Wondrous Love

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

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

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

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.
We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks to you, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

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

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

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

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

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

Notre Père..., Padre nuestro..., Vater unser...,  
Our Father, who art in heaven, 
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  

Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

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

Lamb of God, 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  

The Best of Rooms  
Sung by the choir.  
Randall Thompson (1899–1984)

Christ, He requires still, wheresoe’er He comes,  
To feed, or lodge, to have the best of rooms;  
Give Him the choice; grant Him the nobler part  
Of all the house: the best of all’s the heart.

(From Christ’s Part by Robert Herrick, 1591–1674)

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 • 495

Hail, Thou Once Despised Jesus  
Sung by all.

In Babilone

1. Hail, thou once de-pis-ed Je-sus! Hail, thou Ga-li-ean King! Thou didst suf-fer to re-release us;
2. Pas-chal Lamb, by God ap-point-ed, all our sins on thee were laid: by al-might-y love a-noint-ed,
3. Je-sus, hail, enthroned in glo-ry, there for ev-er to a-bide; all the heaven-ly hosts a-dore thee,
4. Wor-ship, hon-or, power, and bless-ing thou art wor-thy to re-ceive; high-est prais-es with-out ceas-ing,

thou didst free sal-vation bring. Hail, thou u-ni-ver-sal Sa-vior, bear-er of our seat-ed at thy Fa-ther’s side. There for sin-ners thou art plead-ing; there thou dost our right it is for us to give. Help, ye bright an-gel-ic spi-rits, all your no-blest

sin and shame! By thy mer-it we find fa-vor: life is giv-en through thy Name.  
of thy blood: o-pened is the gate of hea-ven, re-con-ciled are we with God.  
place pre-pare; ev-er for us in-ter-ced-ing, till in glo-ry we ap-pear.  
an-thems raise; help to sing our Sa-vior’s mer-its, help to chant Em-man-u-el’s praise!
THE DISMISSAL

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

Salgamos en nombre de Cristo.  
Demos gracias a Dios.

POSTLUDE

Fugue in G major, BWV 550/11  
Johann Sebastian Bach (1685–1750)

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

FLOWERS  The flowers throughout the Cathedral are given to the glory of God. In memory of George Randolph Cooper, Jr.; in memory of Ruby Lee Church Newsome; in memory of the Reverend Canon Charles Martin, Washington National Cathedral; in memory of Thomas Hollingsworth Garber and Lessie Garber Sutherland; in memory of Elizabeth C. Patterson; in memory of Elizabeth Corbett Gilbert; in celebration of the marriage of Rachael Cathryn Keller and Nicolas William Pompeo.


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

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.

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.