

# The Holy Eucharist

The Fourth Sunday after the Epiphany

January 30, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

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

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

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

## CARILLON PRELUDE

Prelude and Fugue in C major, BWV 553      Johann Sebastian Bach (1685–1750); arr. Leen 't Hart (1920–1992)

## PRELUDE

*Solemn Prelude*

Alec Rowley (1892–1958)

*In Times Like These*

Ruth Caye Jones (1902–1972)

*Healing*

Richard Smallwood (b. 1948)

## THE ENTRANCE RITE

*The people remain seated for the introit.*

### INTROIT

"Set Me as a Seal" from *a new Creation*

René Clausen (b. 1953)

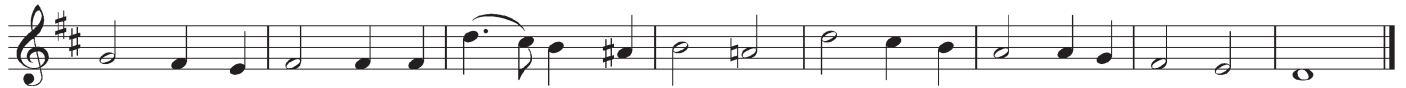
Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death.  
Many waters cannot quench love; neither can the floods drown it.

*(Song of Solomon 8:6a, 7a)*

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

*God the Omnipotent!**Sung by all.**Russia**We begin our worship as a gathered community by praising God in song.*

1. God the Om - ni - po - tent! King, who or - dain - est thun - der thy clar - ion, the light - ning thy sword;
2. God the All - mer - ci - ful! earth hath for - sak - en thy ways all ho - ly, and slight - ed thy word;
3. God, the All - right - eous One! earth hath de - fied thee; yet to e - ter - ni - ty stand - eth thy word,
4. God the All - prov - i - dent! earth by thy chas - tening yet shall to free - dom and truth be re stored;



show forth thy pi - ty on high where thou reign - est: give to us peace in our time, O Lord.  
 bid not thy wrath in its ter - rors a - wak - en: give to us peace in our time, O Lord.  
 false - hood and wrong shall not tar - ry be - side thee: give to us peace in our time, O Lord.  
 through the thick dark - ness thy king - dom is haste - ning: thou wilt give peace in thy time, O Lord.

**THE OPENING ACCLAMATION**

Blessed be the one, holy, and living God.  
**Glory to God for ever and ever.**

**THE COLLECT FOR PURITY**

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

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

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

*Benedictus es, Domine*

John Rutter (b. 1945)

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

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

**THE COLLECT FOR THE FOURTH SUNDAY AFTER THE EPIPHANY**

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

The Lord be with you.  
 And also with you.  
 Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The people are seated.*

# THE WORD OF GOD

## THE FIRST LESSON

*This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.*

Jeremiah 1:4-10

Now the word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord." Then the Lord put out his hand and touched my mouth; and the Lord said to me, "Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

The Word of the Lord.  
Thanks be to God.

Jeremías 1:4-10

El Señor se dirigió a mí, y me dijo: «Antes de darte la vida, ya te había yo escogido; antes de que nacieras, ya te había yo apartado; te había destinado a ser profeta de las naciones.» Yo contesté: «¡Ay, Señor! ¡Yo soy muy joven y no sé hablar!» Pero el Señor me dijo: «No digas que eres muy joven. Tú irás a donde yo te mande, y dirás lo que yo te ordene. No tengas miedo de nadie, pues yo estaré contigo para protegerte. Yo, el Señor, doy mi palabra.» Entonces el Señor extendió la mano, me tocó los labios y me dijo: «Yo pongo mis palabras en tus labios. Hoy te doy plena autoridad sobre reinos y naciones, para arrancar y derribar, para destruir y demoler, y también para construir y plantar.»

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: George Elvey (1816–1893)

Psalm 71:1-6

Salmo 71:1-6

In you, O Lord, have I taken refuge;  
let me never be ashamed.  
In your righteousness, deliver me and set me free;  
incline your ear to me and save me.  
Be my strong rock, a castle to keep me safe;  
you are my crag and my stronghold.  
Deliver me, my God, from the hand of the wicked,  
from the clutches of the evildoer and the oppressor.  
For you are my hope, O Lord God,  
my confidence since I was young.  
I have been sustained by you ever since I was born;  
from my mother's womb you have been my strength;  
my praise shall be always of you.

En ti, oh Señor, me he refugiado;  
no sea yo avergonzado lamas.  
En tu justicia, líbrame y rescátame;  
inclina a mí tu oído, y sálvame.  
Sé tú mi roca de refugio,  
el alcázar donde me salve;  
tú eres mi risco y mi fortaleza.  
Dios mío, líbrame de la mano del malvado,  
de las garras del malhechor y opresor;  
Porque tú, Señor Dios, eres mi esperanza,  
mi confianza desde mi juventud.  
En ti he sido sustentado desde el vientre;  
desde el seno de mi madre has sido mi vigor;  
de ti será siempre mi alabanza.

## THE SECOND LESSON

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

1 Corinthians 13:1-13

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

The Word of the Lord.

**Thanks be to God.**

1 Corintios 13:1-13

Si hablo las lenguas de los hombres y aun de los ángeles, pero no tengo amor, no soy más que un metal que resuena o un platillo que hace ruido. Y si tengo el don de profecía, y entiendo todos los designios secretos de Dios, y sé todas las cosas, y si tengo la fe necesaria para mover montañas, pero no tengo amor, no soy nada. Y si reparto entre los pobres todo lo que poseo, y aun si entrego mi propio cuerpo para tener de qué enorgullecerme, pero no tengo amor, de nada me sirve. Tener amor es saber soportar; es ser bondadoso; es no tener envidia, ni ser presumido, ni orgulloso, ni grosero, ni egoísta; es no enojarse ni guardar rencor; es no alegrarse de las injusticias, sino de la verdad. Tener amor es sufrirlo todo, creerlo todo, esperarlo todo, soportarlo todo. El amor jamás dejará de existir. Un día el don de profecía terminará, y ya no se hablará en lenguas, ni serán necesarios los conocimientos. Porque los conocimientos y la profecía son cosas imperfectas, que llegarán a su fin cuando venga lo que es perfecto. Cuando yo era niño, hablaba, pensaba y razonaba como un niño; pero al hacerme hombre, dejé atrás lo que era propio de un niño. Ahora vemos de manera indirecta, como en un espejo, y borrosamente; pero un día veremos cara a cara. Mi conocimiento es ahora imperfecto, pero un día conoceré a Dios como él me ha conocido siempre a mí. Tres cosas hay que son permanentes: la fe, la esperanza y el amor; pero la más importante de las tres es el amor.

Palabra del Señor.

**Demos gracias a Dios.**

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

## HYMN AT THE SEQUENCE

*God Will Take Care of You*

*Sung by all.*

*God Cares*

*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. Be not dis-mayed what-e'er be-tide, God will take care of you; be-neath his wings of love a-bide,  
2. Through days of toil when heart doth fail, God will take care of you; when dan-gers fierce your path as-sail,  
3. All you may need he will pro-vide, God will take care of you; noth-ing you ask will be de-nied,  
4. No mat-ter what may be the test, God will take care of you; lean, wea-ry one, up-on his breast,  
God will take care of you. God will take care of you, through ev-ery day,  
God will take care of you.  
God will take care of you.  
o'er all the way; he will take care of you, God will take care of you.

## 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 4:21-30

Lucas 4:21-30

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

**Glory to you, Lord Christ.**

Jesus began to speak in the synagogue at Nazareth: “Today this scripture has been fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.” When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town,

Santo Evangelio de nuestro Señor Jesucristo,  
según Lucas.

**¡Gloria a ti, Cristo Señor!**

Jesús comenzó a hablar en la sinagoga de Nazaret, diciendo: «Hoy mismo se ha cumplido la Escritura que ustedes acaban de oír.» Todos hablaban bien de Jesús y estaban admirados de las cosas tan bellas que decía. Se preguntaban: «¿No es éste el hijo de José?» Jesús les respondió: «Seguramente ustedes me dirán este refrán: “Médico, cúrate a ti mismo.” Y además me dirán: “Lo que oímos que hiciste en Cafarnaúm, hazlo también aquí en tu propia tierra.» Y siguió diciendo: «Les aseguro que ningún profeta es bien recibido en su propia tierra. Verdaderamente, había muchas viudas en Israel en tiempos del profeta Elías, cuando no llovió durante tres años y medio y hubo mucha hambre en todo el país; pero Elías no fue enviado a ninguna de las viudas israelitas, sino a una de Sarepta, cerca de la ciudad de Sidón. También había en Israel muchos enfermos de lepra en tiempos del profeta Eliseo, pero no fue sanado ninguno de ellos, sino Naamán, que era de Siria.» Al oír esto, todos los que estaban en la

and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

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 NICENE CREED

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

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

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

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

sinagoga se enojaron mucho. Se levantaron y echaron del pueblo a Jesús, llevándolo a lo alto del monte sobre el cual el pueblo estaba construido, para arrojarlo abajo desde allí. Pero Jesús pasó por en medio de ellos y se fue.

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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

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

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



## THE PRAYERS OF THE PEOPLE

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

*After each intercession,*

God of light and life,  
Hear us, we pray.

Dios de luz y vida,  
Atiéndenos, te suplicamos.

*The presider prays the concluding collect, and the people respond, Amen.*

## CONFESSION OF SIN & ABSOLUTION

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

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

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

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

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

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

*The people greet one another with a sign of God's peace and are seated.*

## THE HOLY COMMUNION

### THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

*For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting [cathedral.org/support](http://cathedral.org/support). These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.*

*The altar is prepared for Holy Communion.*



## ANTHEM AT THE OFFERTORY

*I Give Myself Away*

*Sung by the cantor.*

William McDowell (b. 1976), Sam Hinn

I give myself away,  
I give myself away,  
So you can use me.

Here I am,  
Here I stand,  
Lord, my life is in your hands.  
Lord, I'm longing to see,  
Your desires revealed in me.

I give myself away,  
I give myself away,  
So you can use me.

Take my heart,  
Take my life,  
As a living sacrifice.  
All my dreams,  
All my plans,  
Lord, I place them in your hands.

I give myself away,  
I give myself away,  
So you can use me.

My life is not my own,  
To you, I belong.  
I give myself,  
I give myself to you.

I give myself away,  
I give myself away,  
So you can use me.

*The people stand as able.*

## THE GREAT THANKSGIVING

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

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

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

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

SANCTUS & BENEDICTUS

*Sung by all.*

Grayson Warren Brown (b. 1948)

*The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.*

Ho-ly, ho - ly, ho - ly, ho - ly, ho - ly Lord God of hosts.  
 Hea-ven and earth are filled with your glo - ry. Ho - san - na in the  
 high - est. Bless-ed is he who comes in the name of the Lord,  
 of the Lord. Ho - san - na in the  
 high - - est. Ho - san - na in the high - est.

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

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

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

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

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

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

Dying, you destroyed our death.  
 Rising, you restored our life.  
 Christ Jesus, come in glory!

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

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

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

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

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

### THE LORD'S PRAYER

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

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

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

Our Father, who art in heaven,  
 hallowed be thy Name,  
 thy kingdom come,  
 thy will be done,  
 on earth as it is in heaven.

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

Padre nuestro que estás en el cielo,  
 santificado sea tu Nombre,  
 venga tu reino,  
 hágase tu voluntad,  
 en la tierra como en el cielo.  
 Danos hoy nuestro pan de cada día.  
 Perdona nuestras ofensas, como también  
 nosotros perdonamos a los que nos ofenden.  
 No nos dejes caer en tentación  
 y líbranos del mal.  
 Porque tuyo es el reino,  
 tuyo es el poder, y tuya es la gloria,  
 ahora y por siempre. Amén.

### THE BREAKING OF THE BREAD

*The presider breaks the bread in silence.*

### FRACTION ANTHEM

*Taste and See*

*Sung by all.*

James Moore (b. 1951)

Taste and see, taste and see the good - ness of the Lord. O  
 taste and see, taste and see the good - ness of the Lord, of the Lord.

## THE INVITATION TO HOLY COMMUNION

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

*Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.*

## ANTHEM DURING THE COMMUNION

*Ave verum, Op. 2, No. 1*

*Sung by the choir.*

Edward Elgar (1857–1934)

*Sung in Latin.*

Hail, true Body,  
Born of the Virgin Mary,  
Having truly suffered, sacrificed  
On the cross for mankind,  
From whose pierced side  
Water and blood flowed:  
Be for us a foretaste of the Heavenly banquet  
In the trial of death!  
O merciful, holy, sweet Jesus, son of Mary.

*(13th century Italian)*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

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

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

## THE BLESSING

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

*God Is Love, Let Heaven Adore Him*

*Sung by all.*

*Abbot's Leigh*



1. God is Love, let heaven a - dore him; God is Love, let  
 2. God is Love; and love en - folds us, all the world in  
 3. God is Love; and though with blind - ness sin af - flicts all



earth re - jice; let cre - a - tion sing be - fore him  
 one em - brace: with un - fail - ing grasp God holds us,  
 hu - man life, God's e - ter - nal lov - ing - kind - ness



and ex - alt him with one voice. God who laid the earth's foun -  
 ev - ery child of ev - ery race. And when hu - man hearts are  
 guides us through our earth - ly strife. Sin and death and hell shall



da - tion, God who spread the heavens a - bove, God who breathes through  
 break - ing un - der sor - row's i - ron rod, then we find that  
 nev - er o'er us fi - nal tri - umph gain; God is Love, so



all cre - a - tion: God is Love, e - ter - nal Love.  
 self - same ach - ing deep with - in the heart of God.  
 Love for ev - er o'er the u - ni - verse must reign.

**THE DISMISSAL**

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

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

**POSTLUDE**

*Allegro marziale*

Tim Knight (b. 1952)

*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 Dana Colley Corsello, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal Canon, Episcopal Diocese of Washington (Hon.), The Reverend Jenifer Gamber, Director for the School for Christian Faith and Leadership, Episcopal Diocese of Washington, The Reverend Vincent P. Harris, The Reverend Martha Johns, The Reverend Sarah E. Slater; Musicians: The Boys Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Javan Bowden, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God.

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