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**

*Lord, You Give the Great Commission*  
*Abbot’s Leigh*, arr. Edward M. Nassor (b. 1957)

**PRELUDE**

*Recollection*  
David Conte (b. 1955)

*Just Wanna Praise You*  
Maurette Brown Clark (b. 1966)

**THE ENTRANCE RITE**

**INTROIT**

*T u e s Petrus*  
Hans Leo Hassler (1564–1612)

*Sung in Latin.*

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

*(Matthew 16:18)*

*The people stand as able.*
We begin our worship as a gathered community by praising God in song.

**THE OPENING ACCLAMATION**

Blessed be our God.
For ever and 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 de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos la grandeza de tu
santo nombre.
Por Cristo nuestro Señor. Amén.
The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord God, heav-en-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A - men.
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.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 51:1-6

Listen to me, you that pursue righteousness, you that seek the Lord. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many. For the Lord will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song. Listen to me, my people, and give heed to me, my nation; for a teaching will go out from me, and my justice for a light to the peoples. I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and those who live on it will die like gnats; but my salvation will be forever, and my deliverance will never be ended.

The Word of the Lord.
Thanks be to God.

Isaias 51:1-6

«Óiganme todos los que quieren vivir con rectitud y me buscan» dice el Señor. Miren la roca de donde fueron cortados, la cantera de donde fueron sacados; miren a Abraham, su padre, y a Sara, la que les dio la vida. Cuando yo lo llamé, era uno solo, pero lo bendije y le di muchos descendientes. Yo seré bondadoso con Sión, la ciudad que estaba toda en ruinas. Convertiré las tierras secas del desierto en un jardín, como el jardín que el Señor plantó en Edén. Allí habrá felicidad y alegría, cantos de alabanza y son de música. «Pueblos, presténme atención, escuchenme, naciones: yo publicaré mi enseñanza y mis mandamientos alumbrarán a los pueblos. Mi victoria está cercana, mi acción salvadora está en camino; con mi poder gobernare a los pueblos. Los países del mar esperarán en mí y confiarán en mi poder. Levanten los ojos al cielo, y miren abajo, a la tierra: el cielo se desvanecerá como el humo, la tierra se gastará como un vestido y sus habitantes morirán como mosquitos. Pero mi salvación será eterna, mi victoria no tendrá fin.»

Palabra de Dios.
Demos gracias a Dios.
The psalms are prayers that Jesus used and cover every mood of humanity’s relationship with God and one another.

Psalm 138

I will give thanks to you, O Lord, with my whole heart; 
before the gods I will sing your praise. 
I will bow down toward your holy temple 
and praise your Name, 
because of your love and faithfulness; 
For you have glorified your Name 
and your word above all things. 
When I called, you answered me; 
you increased my strength within me. 
All the kings of the earth will praise you, O Lord, 
when they have heard the words of your mouth. 
They will sing of the ways of the Lord, 
that great is the glory of the Lord. 
Though the Lord be high, he cares for the lowly; 
he perceives the haughty from afar. 
Though I walk in the midst of trouble, 
you keep me safe; 
you stretch forth your hand against the fury 
of my enemies; 
your right hand shall save me. 
The Lord will make good his purpose for me; 
O Lord, your love endures for ever; 
do not abandon the works of your hands.

Sung by the choir. 

Salmo 138

Te doy gracias Señor, de todo corazón; 
ante los dioses te cantaré. 
Me postro hacia tu santo templo 
y alabo tu nombre, 
por tu bondad y tu fidelidad. 
Porque has exaltado tu Palabra 
a lo largo y a lo ancho de tus cielos. 
El día que te invoqué, me respondiste 
y fortaleciste mi alma. 
Señor, todo monarca te alabará, 
al escuchar las palabras de tu boca. 
Y se cantará de tus caminos: 
«¡Grande es la gloria del Señor!». 
Aunque Dios es sublime, nota al humilde 
y la orgullosa reconoce desde lejos. 
Aunque pase por angustias, me darás vida; 
me tenderás la mano cuando ruja el enemigo; 
tu diestra me rescatará. 
El Señor me salvará; 
¡Ay Dios, tu bondad es para siempre! 
No abandones la obra de tus manos.

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.

Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith;
ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

The Word of the Lord.
Thanks be to God.

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

HYMN AT THE SEQUENCE

We’ve Come This Far by Faith

Sung by all.

Albert A. Goodson (b. 1933)

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.”

Refrain

We’ve come this far by faith, leaning on the Lord;
Trust-ing in his ho-ly word, He’s nev-er failed me yet.
O-can’t turn a round. We’ve come this far by faith.

Don’t be dis-cour-aged when trou-ble’s in your life. He’ll bear your
bur-dens and move all mis-er-y and strive. That’s why we’ve

Demos gracias a Dios.

Palabra de Dios.
The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

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. 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.

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,

Let us pray to the Lord.
Lord, have mercy.

With the final intercession,

In the communion of Peter and Paul, our patrons, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To you, O Lord our God.

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 de pensamiento, palabra y obra, por lo que hemos hecho y por lo que hemos dejado sin hacer. No te hemos amado de todo corazón; no hemos amado al prójimo como a nosotros mismos. Sincera y humildemente nos arrepentimos. Por tu Hijo Jesucristo, ten piedad de nosotros y perdónanos; así tu voluntad será nuestra alegría y caminaremos en tus sendas 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. La paz de Cristo sea siempre con ustedes.
And also with you. Y también contigo.

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/give, by scanning the code on the back cover of this leaflet, 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

Mighty Long Way
Sung by the ensemble.

Joseph Pace II (b. 1965)

Refrain
Mighty long way, mighty long way;
Lord, you brought me from a mighty long way.
Oh, mighty long way, mighty long way,
Lord you brought me, brought me, from a mighty long way.

I’ve cried many tears down through the years;
Almost lost my mind but I’m still here.
Dangers seen, and foreseen.
Lord, you kept me from every little thing.

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

PRESENTATION HYMN • 304 (STANZAS 1-2, 4)

I Come with Joy to Meet My Lord
Sung by all.

Land of Rest

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.

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.
At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

**SANCTUS & BENEDICTUS • S 128**

*Sung by all.*

W. Mathias

*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.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, 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.”

After supper, he took the cup of wine, gave thanks, 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.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection,

as we await the day of his coming.

Lord God of our ancestors; God of Abraham and Sarah; God of our Savior Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.
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. Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. 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 la tentación y libranos del mal. Porque tuyo es el reino, el poder y la gloria, ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

bread and wine his peace you’ll find, Christ Je-sus is here right now.
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

Jesu! dulcis memoria Sung by the choir. Richard Shephard (1949–2021)

Sung in Latin.

Jesu, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

No word is sung more sweet than this,
No sound is heard more full of bliss,
No thought brings sweeter comfort nigh
Than Jesus, Son of God most high.

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!

Jesu, thou joy of loving hearts!
Thou fount of life, thou light of men!
From the best bliss that earth imparts
We turn unfilled to thee again.

No tongue of mortal can express,
No pen can write the blessedness:
He only who hath proved it knows
What bliss from love of Jesus flows. Amen.

(Attr. St. Bernard of Clairvaux, 1090–1153)

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.

Dios poderoso y eterno:
Te damos gracias por habernos alimentado
con la cena espiritual del inestimable cuerpo
y sangre
de tu Hijo nuestro Salvador Jesucristo;
y por asegurarnos, 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
da cumplir la misión que nos has encomendado
para amar y servirte
en fiel testimonio de Cristo nuestro Señor.
A él, a ti, y al Espíritu Santo
sean honor y gloria, ahora y siempre. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.
HYMN AT THE CLOSING
Lord, You Give the Great Commission

Sung by all.

Abbot’s Leigh

1. Lord, you give the great commission:
   "Heal the sick and preach the word."
2. Lord, you call us to your service:
   "In my name baptize and teach."
3. Lord, you make the common holy:
   "This my body, this my blood."
4. Lord, you show us love’s true measure:
   "Father, what they do, forgive."
5. Lord, you bless with words assuring:
   "I am with you to the end."

1. Lest the church neglect its mission, and the gospel go unheard,
2. That the world may trust your promise, life abundant meant for each,
3. Let us all, for earth’s true glory, daily lift life heavenward,
4. Yet we hoard as private treasure all that you so freely give.
5. Faith and hope and love restoring, may we serve as you intend

Refrain

With the Spirit’s gifts empower us for the work of ministry.

THE DISMISSAL

Let us bless the Lord.

Bendigamos al Señor.

Thanks be to God.

Demos gracias a Dios.

POSTLUDE

“Allegro con brio” from Sonata in B-flat, Op. 65, No. 4

Felix Mendelssohn (1809–1847)

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

You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 p.m. EST.

The link to register: t.ly/1kHQ


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. Gifts may also be made online by scanning the QR code at the left, or by texting the dollar amount you wish to give to 202-856-9005.

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