

The Holy Eucharist

The Third Sunday after the Epiphany

January 21, 2024 • 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

There's a Wideness in God's Mercy

Beecher; arr. Theophil Rusterholz (1907–2001)

PRELUDE

Fantasia for Organ

John Weaver (1937–2021)

Revelation 19:1

A. Jeffrey LeValley (b. 1953)

THE ENTRANCE RITE

INTROIT

Help Us, O Lord

Aaron Copland (1900–1990)

Help us, O Lord: for with thee is the fount of life.
In thy light shall we see light.
Let us march and try our ways: turn to God.
It is good that man should wait,
It is good that man should hope for the salvation of the Lord.

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

*Christ for the World We Sing**Sung by all.**Moscow**We begin our worship as a gathered community by praising God in song.*

1. Christ for the world we sing! The world to Christ we bring
 2. Christ for the world we sing! The world to Christ we bring
 3. Christ for the world we sing! The world to Christ we bring
 4. Christ for the world we sing! The world to Christ we bring



with lov - ing zeal; the poor, and them that mourn, the faint and
 with fer - vent prayer; the way - ward and the lost, by rest - less
 with one ac - cord; with us the work to share, with us re -
 with joy - ful song; the new - born souls, whose days, re - claimed from



o - ver - borne, sin - sick and sor - row - worn, whom Christ doth heal.
 pas - sions tossed, re - deemed at count - less cost from dark de - spair.
 proach to dare, with us the cross to bear, for Christ our Lord.
 er - ror's ways, in - spired with hope and praise, to Christ be - long.

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 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, heaven - 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 FOR THE THIRD 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.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE COLLECT FOR MONASTIC ORDERS AND VOCATIONS

O Lord Jesus Christ, you became poor for our sake, that we might be made rich through your poverty: Guide and sanctify, we pray, those whom you call to follow you under the vows of poverty, chastity, and obedience, that by their prayer and service they may enrich your Church, and by their life and worship may glorify your Name; for you reign with the Father and the Holy Spirit, one God, now and forever. **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.

Jonah 3:1-5, 10

The word of the Lord came to Jonah a second time, saying, “Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.” So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days’ walk across. Jonah began to go into the city, going a day’s walk. And he cried out, “Forty days more, and Nineveh shall be overthrown!” And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

The Word of the Lord.

Thanks be to God.

Jonás 3:1-5, 10

El Señor se dirigió por segunda vez a Jonás, y le dijo: «Anda, vete a la gran ciudad de Nínive y anuncia lo que te voy a decir.» Jonás se puso en marcha y fue a Nínive, como el Señor se lo había ordenado. Nínive era una ciudad tan grande que para recorrerla toda había que caminar tres días. Jonás entró en la ciudad y caminó todo un día, diciendo a grandes voces: «¡Dentro de cuarenta días Nínive será destruida!» Los habitantes de la ciudad, grandes y pequeños, creyeron en Dios, proclamaron ayuno y se pusieron ropas ásperas en señal de dolor. Dios vio lo que hacía la gente de Nínive y cómo dejaba su mala conducta, y decidió no hacerles el daño que les había anunciado.

Palabra de Dios.

Demos gracias a Dios.

THE PSALM*Sung by the choir.*

chant: James Turle (1802–1882)

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

Psalm 62:6-11, 14

Salmo 62:6-11, 14

For God alone my soul in silence waits;
truly, my hope is in him.
He alone is my rock and my salvation,
my stronghold, so that I shall not be shaken.
In God is my safety and my honor;
God is my strong rock and my refuge.
Put your trust in him always, O people,
pour out your hearts before him,
for God is our refuge.
Those of high degree are but a fleeting breath,
even those of low estate cannot be trusted.
On the scales they are lighter than a breath,
all of them together.
Steadfast love is yours, O Lord,
for you repay everyone according to his deeds.

En silencio mi alma espera solo a Dios;
de Dios viene mi esperanza.
Solo Dios es mi roca y mi rescate;
es mi refugio; nada me sacudirá.
En el Señor está mi gloria y mi rescate;
Dios es mi roca firme y mi refugio.
¡Pueblos! Pongan siempre su confianza en Dios;
el corazón desahoguen en quien nos refugia.
La vida humana es una brisa vana;
los mortales, ilusión.
Todos juntos, en la balanza,
pesan menos que un soplo.
Y tuya, Señor, es la bondad,
pues nos pagas lo que merecemos.

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 7:29-31

1 Corintios 7:29-31

I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

The Word of the Lord.
Thanks be to God.

Hermanos, lo que quiero decir es esto: Nos queda poco tiempo. Por lo tanto, los casados deben vivir como si no lo estuvieran; los que están de luto deben portarse como si estuvieran de fiesta, y los que están de fiesta deben portarse como si estuvieran de luto; los que compran deben vivir como si nada fuera suyo; y los que están usando de este mundo deben vivir como si no estuvieran sacando provecho de él, porque este mundo que vemos ha de terminar.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

Sung by all.

Assam

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”



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



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



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

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Mark 1:14-20

Marcos 1:14-20

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

Glory to you, Lord Christ.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, "Follow me and I will make you fish for people." And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

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.

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Después que metieron a Juan en la cárcel, Jesús fue a Galilea a anunciar las buenas noticias de parte de Dios. Decía: «Ya se cumplió el plazo señalado, y el reino de Dios está cerca. Vuélvanse a Dios y acepten con fe sus buenas noticias.» Jesús pasaba por la orilla del Lago de Galilea, cuando vio a Simón y a su hermano Andrés. Eran pescadores, y estaban echando la red al agua. Les dijo Jesús: «Sígueme, y yo haré que ustedes sean pescadores de hombres.» Al momento dejaron sus redes y se fueron con él. Un poco más adelante, Jesús vio a Santiago y a su hermano Juan, hijos de Zebedeo, que estaban en una barca arreglando las redes. En seguida los llamó, y ellos dejaron a su padre Zebedeo en la barca con sus ayudantes, y se fueron con Jesús.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Jo Nygard Owens

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.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la 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,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
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,

Merciful God,
Hear our prayer.

Dios misericordioso,
Escucha nuestra oración.

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.

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 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, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Kingdom

Sung by the ensemble.

Kirk Franklin (b. 1970), Jonathan Jay,
Chandler Moore (b. 1995), Jacob Poole

My heart has always longed for something more;
I searched the stars to knock on heaven's door.
Creation groans for God to be revealed,
And every wound we carry will be healed.

Beautiful, each color that he made,
Your love's the only remedy for hate.
You'll return to set the prisoners free.
Till then your will on Earth be done in me.

Refrain My eyes on the Son,
Lord, your will be done.
Thine is the kingdom,
The power, the glory,
Forever and ever.
He finished my story;
We're singing freedom.
Our testimony
We'll be singing forever, Amen.
We'll be singing forever and ever, Amen.

Refrain
And if you ever wondered
What heaven looks like,
It's looking like me and you.
And if you ever questioned
What heaven sounds like,
Just let it fill the room.
He's coming, he's coming,
He's coming, he's coming.

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

PRESENTATION HYMN • 470 (STANZAS 1, 3)

There's a Wideness in God's Mercy

Sung by all.

Beecher

1. There's a wide - ness in God's mer - cy like the wide - ness of the sea;
3. For the love of God is broad - er than the mea - sure of the mind;

there's a kind - ness in his jus - tice, which is more than lib - er - ty.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
and our life would be thanks - giv - ing for the good - ness of the Lord.

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.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

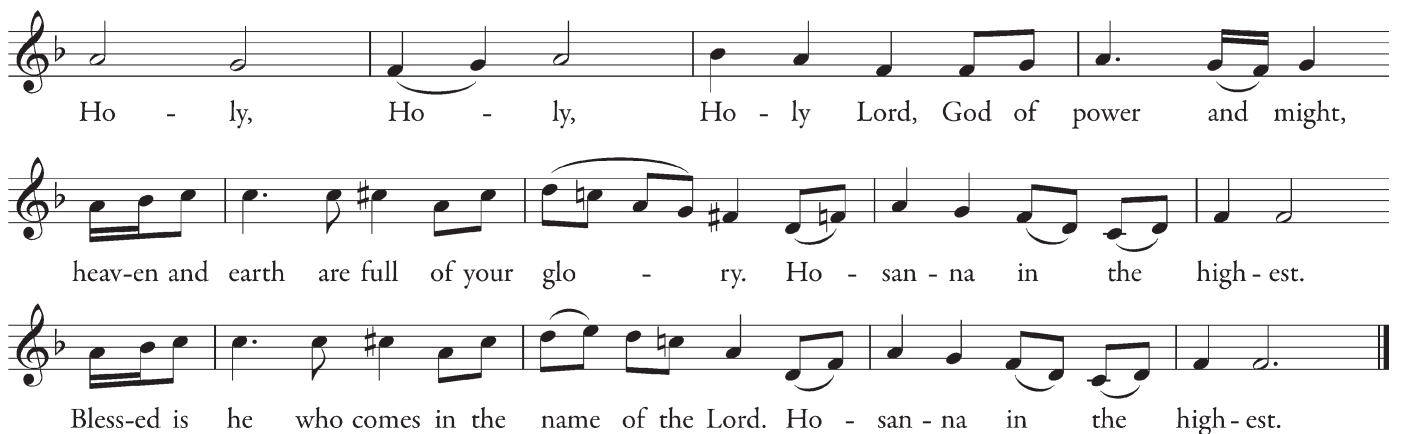
Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

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 power and might,
heav-en and earth are full of your glo - ry. Ho - san - na in the high - est.
Bless-ed is he who comes in the name of the Lord. 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 children, 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 la tentación

y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,

ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

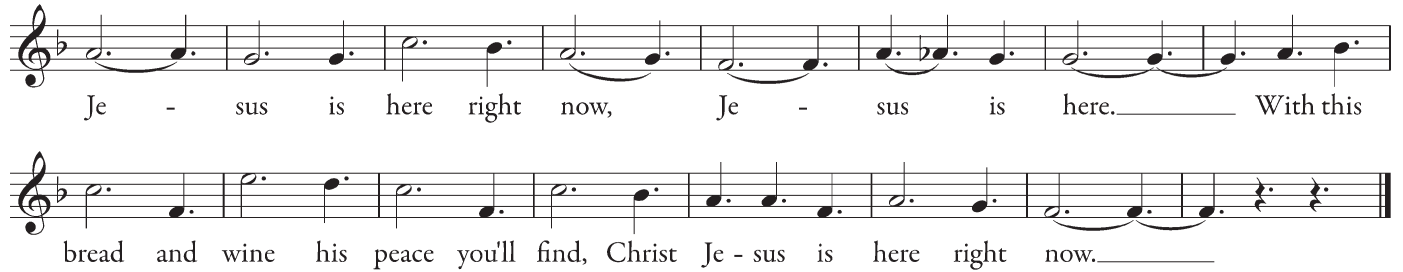
The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)



Je - sus is here right now, Je - sus is here. With this
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. You may 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. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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

Epiphany Alleluias

Sung by the choir.

J. Weaver

Alleluia, alleluia.

We have seen his star in the east, and are come to worship him.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

(Matthew 2:2b, Isaiah 60:1; King James Version)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

Spread, O Spread, Thou Mighty Word

Sung by all.

Gott sei Dank



1. Spread, O spread, thou might - y word, spread the king - dom of the Lord,
 2. word of how the Fa - ther's will made the world, and keeps it, still;
 3. word of how the Sa - vior's love earth's sore bur - den doth re - move;
 4. word of how the Spi - rit came bring - ing peace in Je - sus' name;
 5. Word of life, most pure and strong, word for which the na - tions long,



1. that to earth's re - mot - est bound all may heed the joy - ful sound;
 2. how his on - ly Son he gave, earth from sin and death to save;
 3. how for - ev - er, in its need, through his death the world is freed;
 4. how his nev - er - fail - ing love guides us on to heaven a - bove.
 5. spread a - broad, un - til from night all the world a - wakes to light.

THE DISMISSAL

Let us go forth to love and serve the Lord.
 Thanks be to God.

Salgamos a amar y servir al Señor.
 Demos gracias a Dios.

POSTLUDE

Prelude in C major, BWV 547/1

Johann Sebastian Bach (1685–1750)



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 pm EST.*

The link to register: t.ly/1kHQ

ORGAN RENOVATION PROJECT

From January through March, the Cathedral will be under active construction as part of the Organ Renovation Project. The High Altar, Great Choir, and St. John's Chapel will be closed and inaccessible due to scaffolding installed during this period. As part of the project, the Cathedral will close at 1:30 pm on Sundays following the 11:15 service of Holy Eucharist through January 28. The Cathedral remains open for Sunday Eucharist, weekday services, and programming throughout the project. Please check www.cathedral.org for the most up-to-date information about service and program locations. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Jo Nygard Owens, Pastor for Digital Ministry; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, 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 Spencer W. Brown, Priest Associate; Musicians: The Boys Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers are given to the glory of God. The Crossing Platform: in honor of Eileen Yago; Holy Spirit Chapel: in memory of the Reverend Samuel Shafer Odom, Virginia Theological Seminary, class of 1953; Children's Chapel Altar: to honor the memory of Jane Schleiter Davis; War Memorial Chapel Altar: in memory of Phillip A. Rollings, Captain, USN; Resurrection Chapel Altar: in memory of the Right Reverend Alfred Harding on the anniversary of his consecration as bishop, St. Paul's Day 1909.

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

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. • By scanning the QR code at the left. • Online at cathedral.org/give.

By texting the dollar amount you wish to give to 202-856-9005.

Thank you for your generosity.

