

The Holy Eucharist

The Fifth Sunday after the Epiphany

February 4, 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 Is a Balm in Gilead

Negro spiritual; arr. John Courter (1941–2010)

PRELUDE

Carillon

Leo Sowerby (1895–1968)

Bless His Holy Name

Andraé Crouch (1942–2015)

THE ENTRANCE RITE

INTROIT

Eternal Light

L. Sowerby

Eternal Light, shine into our hearts,
Eternal Goodness, deliver us from evil,
Eternal Power, be our support,
Eternal Wisdom, scatter the darkness of our ignorance,
Eternal Pity, have mercy upon us,
Through Jesus Christ our Lord. Amen.

(Alcuin, ca. 735–804)

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

The God of Abraham Praise

Sung by all.

Leoni

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



1. The God of A-bra ham praise, who reigns en-throned a - bove; An - cient of ev - er -
 2. He by him - self hath sworn; we on his oath de - pend; we shall, on ea - gle -
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness, tri - um-phant o'er the
 4. The God who reigns on high the great arch - an - gels sing, and "Ho - ly, ho - ly,
 5. The whole tri - um-phant host give thanks to God on high; "Hail, Fa - ther, Son, and



1. last - ing days, and God of love; the Lord, the great I AM, by
 2. wings up - borne, to heaven a - scend: we shall be - hold his face, we
 3. world and sin, the Prince of Peace; on Zi - on's sa - cred height his
 4. ho - ly," cry, "Al - might - y King! Who was, and is, the same, and
 5. Ho - ly Ghost," they ev - er cry; hail, A-bra ham's Lord di - vine! With



1. earth and heaven con - fessed: we bow and bless the sa - cred Name for ev - er blest.
 2. shall his power a - dore, and sing the won - ders of his grace for ev - er - more.
 3. king - dom he main - tains, and, glo - rious with his saints in light, for ev - er reigns.
 4. ev - er - more shall be: e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 5. heaven our songs we raise; all might and ma - jes - ty are thine, and end - less praise.

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 FIFTH 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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for 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 40:21-31

Isaías 40:21-31

Have you not known? Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations
of the earth?

It is he who sits above the circle of the earth,
and its inhabitants are like grasshoppers;
who stretches out the heavens like a curtain,
and spreads them like a tent to live in;
who brings princes to naught,
and makes the rulers of the earth as nothing.
Scarcely are they planted, scarcely sown,
scarcely has their stem taken root in the earth,
when he blows upon them, and they wither,
and the tempest carries them off like stubble.

To whom then will you compare me,
or who is my equal? says the Holy One.

Lift up your eyes on high and see:
Who created these?

He who brings out their host and numbers them,
calling them all by name;
because he is great in strength,
mighty in power,
not one is missing.

Why do you say, O Jacob,
and speak, O Israel,

“My way is hidden from the Lord,
and my right is disregarded by my God”?

Have you not known? Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.

¿Acaso no lo sabían ustedes? ¿No lo habían oído decir?
¿No se lo contaron desde el principio?
¿No lo han comprendido desde la creación del mundo?

Dios tiene su trono sobre la bóveda que cubre la tierra,
y ve a los hombres como si fueran saltamontes.

Él extiende el cielo como un toldo,
lo despliega como una tienda de campaña.

Él convierte en nada a los grandes hombres
y hace desaparecer a los jefes de la tierra.

Son como plantas tiernas, recién plantadas,
que apenas han echado raíces en la tierra.

Si Dios sopla sobre ellos, se marchitan,
y el huracán se los lleva como a paja.

El Dios Santo pregunta:

«¿Con quién me van a comparar ustedes?
¿Quién puede ser igual a mí?»

Levanten los ojos al cielo y miren:

¿Quién creó todo eso?

El que los distribuye uno por uno
y a todos llama por su nombre.

Tan grande es su poder y su fuerza
que ninguno de ellos falta.

Israel, pueblo de Jacob,

¿por qué te quejas? ¿Por qué dices:

«El Señor no se da cuenta de mi situación;
Dios no se interesa por mí»?

¿Acaso no lo sabes? ¿No lo has oído?

El Señor, el Dios eterno,
el creador del mundo entero,

He does not faint or grow weary;
his understanding is unsearchable.
He gives power to the faint,
and strengthens the powerless.
Even youths will faint and be weary,
and the young will fall exhausted;
but those who wait for the Lord shall renew
their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint.

The Word of the Lord.
Thanks be to God.

no se fatiga ni se cansa;
su inteligencia es infinita.
Él da fuerzas al cansado,
y al débil le aumenta su vigor.
Hasta los jóvenes pueden cansarse y fatigarse,
hasta los más fuertes llegan a caer,
pero los que confían en el Señor
tendrán siempre nuevas fuerzas
y podrán volar como las águilas;
podrán correr sin cansarse
y caminar sin fatigarse.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Joseph Barnby (1838–1896)

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

Psalm 147:1-7, 21C

Salmo 147:1-7, 21C

Hallelujah!
How good it is to sing praises to our God!
how pleasant it is to honor him with praise!
The Lord rebuilds Jerusalem;
he gathers the exiles of Israel.
He heals the brokenhearted
and binds up their wounds.
He counts the number of the stars
and calls them all by their names.
Great is our Lord and mighty in power;
there is no limit to his wisdom.
The Lord lifts up the lowly,
but casts the wicked to the ground.
Sing to the Lord with thanksgiving;
make music to our God upon the harp.
Hallelujah!

¡Aleluya!
Qué bueno es cantarle a nuestro Dios;
qué bello es celebrarlo en alabanza.
Dios edifica a Jerusalén
y reúne a los exiliados de Israel.
Sana al de quebrantado corazón
y venda sus heridas.
Cuenta el número de las estrellas
y a todas les da nombre.
Nuestro Dios es grande y poderoso;
su sabiduría es infinita.
Dios ayuda al pobre
y revuelca por el polvo a la malvada.
Cántenle a Dios agradecidos,
a nuestro Dios al son de la guitarra.
¡Aleluya!

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 9:16-23

1 Corintios 9:16-23

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel. For though I am free

Para mí no es motivo de orgullo anunciar el evangelio, porque lo considero una obligación ineludible. ¡Y ay de mí si no lo anuncio! Por eso, si lo hiciera por propia iniciativa, tendría derecho a una recompensa; pero si lo hago por obligación, es porque estoy cumpliendo un encargo que Dios me ha dado. En este caso, mi recompensa es la satisfacción de anunciar el evangelio sin cobrar nada; es decir, sin hacer valer mi derecho a

with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

The Word of the Lord.
Thanks be to God.

vivir del anuncio del evangelio. Aunque no soy esclavo de nadie, me he hecho esclavo de todos, a fin de ganar para Cristo el mayor número posible de personas. Cuando he estado entre los judíos me he vuelto como un judío, para ganarlos a ellos; es decir, que para ganar a los que viven bajo la ley de Moisés, yo mismo me he puesto bajo esa ley, aunque en realidad no estoy sujeto a ella. Por otra parte, para ganar a los que no viven bajo la ley de Moisés, me he vuelto como uno de ellos, aunque realmente estoy sujeto a la ley de Dios, ya que estoy bajo la ley de Cristo. Cuando he estado con los que son débiles en la fe, me he vuelto débil como uno de ellos, para ganarlos también. Es decir, me he hecho igual a todos, para de alguna manera poder salvar a algunos. Todo lo hago por el evangelio, para tener parte en el mismo.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 676

There Is a Balm in Gilead

Sung by all.

Negro spiritual

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

There is a balm in Gil-e-ad, to make the wound-ed whole, there is a balm in Gil-e-ad, to
 heal the sin - sick soul. soul. 1. Some - times I feel dis - cour - aged, and
 2. If you can - not preach like Pe - ter, if you
 think my work's in vain, but then the Ho - ly Spi - rit re - vives my soul a - gain.
 can - not pray like Paul, you can tell the love of Je - sus, and say, "He died for all."

Repeat Refrain

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 1:29-39

Marcos 1:29-39

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

Glory to you, Lord Christ.

When Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them. That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

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.

Cuando salieron de la sinagoga, Jesús fue con Santiago y Juan a casa de Simón y Andrés. La suegra de Simón estaba en cama, con fiebre. Se lo dijeron a Jesús, y él se acercó, y tomándola de la mano la levantó; al momento se le quitó la fiebre y comenzó a atenderlos. Al anochecer, cuando ya se había puesto el sol, llevaron todos los enfermos y endemoniados a Jesús, y el pueblo entero se reunió a la puerta. Jesús sanó de toda clase de enfermedades a mucha gente, y expulsó a muchos demonios; pero no dejaba que los demonios hablaran, porque ellos lo conocían. De madrugada, cuando todavía estaba oscuro, Jesús se levantó y salió de la ciudad para ir a orar a un lugar solitario. Simón y sus compañeros fueron en busca de Jesús, y cuando lo encontraron le dijeron: «Todos te están buscando.» Pero él les contestó: «Vamos a los otros lugares cercanos; también allí debo anunciar el mensaje, porque para esto he salido.» Así que Jesús andaba por toda Galilea, anunciando el mensaje en las sinagogas de cada lugar y expulsando a los demonios.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Dr. Samuel Wells

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

Now There Lightens upon Us

Sung by the choir.

L. Sowerby

Now there lightens upon us a holy daybreak. Alleluia.
Come, all good people, and praise the Lord with gladness.
For the star which we have looked for shines forth a sign to all men. Alleluia.

(George Craig Stewart, 1879–1940)

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

PRESENTATION HYMN • 529

In Christ There Is No East or West

Sung by all.

McKee

1. In Christ there is no East or West, in him no South or North,
2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!
3. In Christ now meet both East and West, in him meet South and North;

but one great fel - low - ship of love through - out the whole wide earth.
Who serves my Fa - ther as his child is sure - ly kin to me.
all Christ - ly souls are one in him, through - out the whole wide earth.

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.

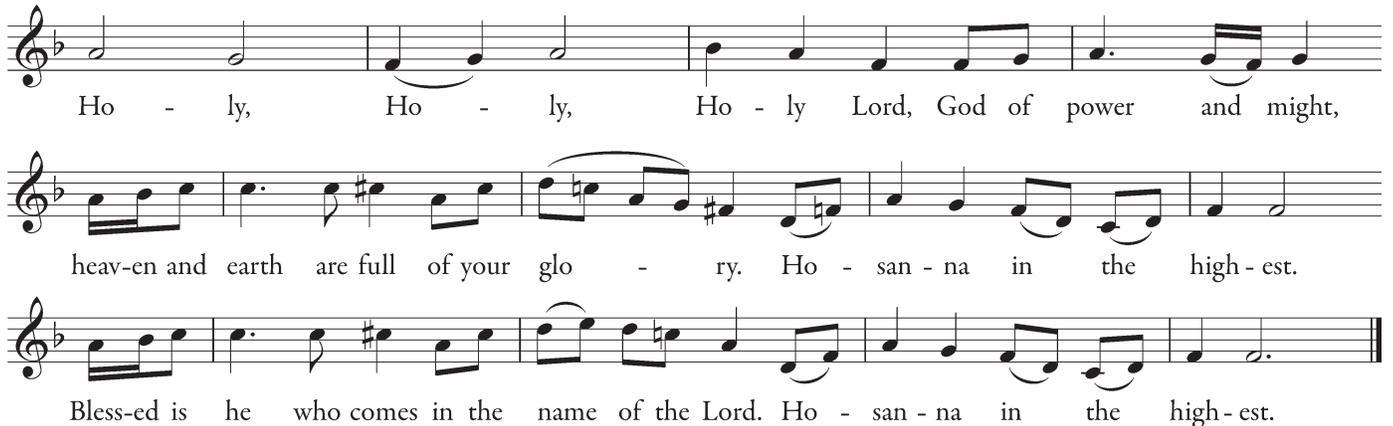
Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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

We Are Not Ashamed

Sung by the ensemble.

A. Crouch

We are not ashamed of the gospel of Jesus Christ,
For it is God's power of salvation;
To everyone that believes it,
To everyone that receives it,
We shall have everlasting life.

God's word (God's word is a light unto my pathway).
His word (His word is a lamp unto my feet).
God's word (God's word is guaranteed to set you free),
Set the captives free,
Live eternally.

God's word (His word is healing for every nation).
His word (God's word is power unto salvation).
God's word (God's word came all the way from glory),
Set the captives free,
Made the blind to see.

We are not ashamed,
We are not ashamed of the gospel of Jesus Christ,
For we have everlasting life.

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.

HYMN AT THE CLOSING • 411

O Bless the Lord, My Soul!

Sung by all.

St. Thomas (Williams)

1. O bless the Lord, my soul! His grace to thee pro - claim!
2. O bless the Lord, my soul! His mer - cies bear in mind!
3. He will not al - ways chide; he will with pa - tience wait;
4. He par - dons all thy sins, pro - longs thy fee - ble breath;
5. He clothes thee with his love, up - holds thee with his truth;

1. And all that is with - in me join to bless his ho - ly Name!
2. For - get not all his ben - e - fits! The Lord to thee is kind.
3. his wrath is ev - er slow to rise and rea - dy to a - bate.
4. he heal - eth thine in - fir - mi - ties and ran - soms thee from death.
5. and like the ea - gle he re - news the vi - gor of thy youth.

6. Then bless his holy Name,
whose grace hath made thee whole,
whose loving-kindness crowns thy days:
O bless the Lord, my soul!

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

Fanfare

Percy Whitlock (1903–1946)



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. 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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Dr. Samuel Wells, Vicar, St. Martin-in-the-Fields, London, United Kingdom; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, 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 Spencer W. Brown, Priest Associate, The Reverend Vincent P. Harris, The Reverend Martha D. Johns, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Girls 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 throughout the Cathedral are given to the glory of God and in loving memory of Katherine Baillie Olin, in memory of the Reverend Frederick H. Atherton, and in memory of Mrs. Leah Bennett Laycock.

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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. 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.

