



The Holy Eucharist

The Second Sunday after Pentecost

June 2, 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

Thy Strong Word Did Cleave the Darkness

Ton-y-Botel; arr. Theophil Rusterholz (1907–2001)

PRELUDE

Episode

Aaron Copland (1900–1990)

This Is the Day

Les Garrett (b. 1943); arr. Fred Hammond (b. 1960)

THE ENTRANCE RITE

INTROIT

A New Commandment

Richard Shephard (1949–2021)

A new commandment I give unto you, That ye love one another as I have loved you.
By this shall all men know that you are my disciples, if you have love for one another.

(John 13:34-35)

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

HYMN AT THE PROCESSION • 381

Thy Strong Word Did Cleave the Darkness

Sung by all.

Ton-y-Botel

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



1. Thy strong word did cleave the dark - ness; at thy speak - ing it was done;
 2. Lo, on those who dwelt in dark - ness, dark as night and deep as death,
 3. Thy strong word be - speaks us right - eous; bright with thine own ho - li - ness,
 4. God the Fa - ther, Light - Cre - a - tor, to thee laud and hon - or be;



for cre - a - ted light we thank thee, while thine or - dered sea - sons run:
 broke the light of thy sal - va - tion, breathed thine own life - giv - ing breath:
 glo - rious now, we press toward glo - ry, and our lives our hopes con - fess:
 to thee, Light of Light be - got - ten, praise be sung e - ter - nal - ly;



Al - le ³ - lu - ia, al - le - lu - ia! Praise to thee who light dost send!
 Al - le - lu - ia, al - le - lu - ia! Praise to thee who light dost send!
 Al - le - lu - ia, al - le - lu - ia! Praise to thee who light dost send!
 Ho - ly Spi - rit, Light - Re - veal - er, glo - ry, glo - ry be to thee;



Al - le - lu - ia, al - le - lu - ia! Al - le ³ - lu - ia with - out end!
 Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia with - out end!
 Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia with - out end!
 mor - tals, an - gels, now and ev - er praise the Ho - ly Tri - ni - ty.

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 SECOND SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; 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.

Deuteronomy 5:12-15

Observe the sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

The Word of the Lord.
Thanks be to God.

Deuteronomio 5:12-15

El Señor dijo: “Ten en cuenta el sábado para consagrarlo al Señor, tal como el Señor tu Dios te lo ha ordenado. Trabaja seis días y haz en ellos todo lo que tengas que hacer, pero el séptimo día es día de reposo consagrado al Señor tu Dios. No hagas ningún trabajo en ese día, ni tampoco tu hijo, ni tu hija, ni tu esclavo, ni tu esclava, ni tu buey, ni tu asno, ni ninguno de tus animales, ni el extranjero que vive en tus ciudades, para que tu esclavo y tu esclava descansen igual que tú. Recuerda que también tú fuiste esclavo en Egipto, y que el Señor tu Dios te sacó de allí desplegando gran poder. Por eso el Señor tu Dios te ordena respetar el día sábado.”

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: George Elvey (1816–1893)

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

Psalms 81:1-7, 10

Salmo 81:1-7, 10

Sing with joy to God our strength
and raise a loud shout to the God of Jacob.
Raise a song and sound the timbrel,
the merry harp, and the lyre.
Blow the ram's-horn at the new moon,
and at the full moon, the day of our feast.
For this is a statute for Israel,
a law of the God of Jacob.
He laid it as a solemn charge upon Joseph,
when he came out of the land of Egypt.
I heard an unfamiliar voice saying,
“I eased his shoulder from the burden;
his hands were set free from bearing the load.”
You called on me in trouble, and I saved you;
I answered you from the secret place of thunder
and tested you at the waters of Meribah.
I am the Lord your God,
who brought you out of the land of Egypt and said,
“Open your mouth wide, and I will fill it.”

Cántenle con gozo a Dios nuestra fuerza;
aclamen con júbilo al Dios de Jacob.
Entonen su canto y toquen panderos,
la dulzura de la lira y del arpa.
Soplen cuernos en la luna nueva
y en la luna llena, para nuestra fiesta.
Porque es un estatuto en Israel,
un reglamento del Dios de Jacob.
Lo estableció para José como mandato,
cuando salió de la tierra de Egipto.
Escuché una voz desconocida:
«Retiré la carga de tus hombros;
libré tus manos de cargar ladrillos».
Me invocaste en angustias, y te liberé;
te respondí desde lo oculto del trueno
y te puse a prueba junto a las aguas de Meriba.
Yo soy el Señor tu Dios,
que te sacó de Egipto y declaró:
«Abre bien la boca, y te la llenaré».

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.

2 Corinthians 4:5-12

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

The Word of the Lord.
Thanks be to God.

2 Corintios 4:5-12

No nos predicamos a nosotros mismos, sino a Jesucristo como Señor; nosotros nos declaramos simplemente servidores de ustedes por amor a Jesús. Porque el mismo Dios que mandó que la luz brotara de la oscuridad, es el que ha hecho brotar su luz en nuestro corazón, para que podamos iluminar a otros, dándoles a conocer la gloria de Dios que brilla en la cara de Jesucristo. Pero esta riqueza la tenemos en nuestro cuerpo, que es como una olla de barro, para mostrar que ese poder tan grande viene de Dios y no de nosotros. Así, aunque llenos de problemas, no estamos sin salida; tenemos preocupaciones, pero no nos desesperamos. Nos persiguen, pero no estamos abandonados; nos derriban, pero no nos destruyen. Dondequiera que vamos, llevamos siempre en nuestro cuerpo la muerte de Jesús, para que también su vida se muestre en nosotros. Pues nosotros, mientras vivimos, nos vemos expuestos a la muerte por causa de Jesús, para que también su vida se muestre en nuestro cuerpo mortal. De ese modo, la muerte actúa en nosotros, y en ustedes actúa la vida.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

This Is the Day

Sung by all, twice.

L. Garrett

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.”



This is the day, this is the day that the Lord hath made, that the Lord hath made;
we will re-joice, we will re-joice and be glad in it, and be glad in it.
This is the day that the Lord hath made; we will re-joice and be glad in it.
This is the day, this is the day that the Lord hath made.

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 2:23–3:6

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

Glory to you, Lord Christ.

One sabbath Jesus and his disciples were going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath." Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy 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.

Marcos 2:23–3:6

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Un sábado, Jesús caminaba entre los sembrados, y sus discípulos, al pasar, comenzaron a arrancar espigas de trigo. Los fariseos le preguntaron: «Oye, ¿por qué hacen tus discípulos algo que no está permitido hacer en sábado?» Pero él les dijo: «¿Nunca han leído ustedes lo que hizo David en una ocasión en que él y sus compañeros tuvieron necesidad y sintieron hambre? Pues siendo Abiatar sumo sacerdote, David entró en la casa de Dios y comió los panes consagrados a Dios, que solamente a los sacerdotes se les permitía comer; y dio también a la gente que iba con él.» Jesús añadió: «El sábado se hizo para el hombre, y no el hombre para el sábado. Por esto, el Hijo del hombre tiene autoridad también sobre el sábado.» Jesús entró otra vez en la sinagoga; y había en ella un hombre que tenía una mano tullida. Y espiaban a Jesús para ver si lo sanaría en sábado, y así tener de qué acusarlo. Jesús le dijo entonces al hombre que tenía la mano tullida: «Levántate y ponte ahí en medio. Luego preguntó a los otros: «¿Qué está permitido hacer en sábado: el bien o el mal? ¿Salvar una vida o destruirla?» Pero ellos se quedaron callados. Jesús miró entonces con enojo a los que le rodeaban, y entristecido por la dureza de su corazón le dijo a aquel hombre: «Extiende la mano.» El hombre la extendió, y su mano quedó sana. Pero en cuanto los fariseos salieron, comenzaron a hacer planes con los del partido de Herodes para matar a Jesús.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad,
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 del 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, 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

Healing

Sung by the ensemble.

Richard Smallwood (b. 1948)

Don't be discouraged,
Joy comes in the morning.
Know that God is nigh.
Stand still and look up.
God is going to show up.
He is standing by.

There's healing for your sorrow,
Healing for your pain,
Healing for your spirit;
There's shelter from the rain.
Lord, send the healing.
For this we know:

There is a balm in Gilead,
For there's a balm in Gilead,
There is a balm in Gilead,
To heal the soul.

Healing for the soul.

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

PRESENTATION HYMN • 538

God of Mercy, God of Grace

Sung by all.

Lucerna Laudoniae

1. God of mer - cy, God of grace, show the bright - ness of thy face.
2. Let thy peo - ple praise thee, Lord; be by all that live a - dored.

Shine up - on us, Sa - vior, shine, fill thy Church with light di - vine,
Let the na - tions shout and sing glo - ry to their Sa - vior King;

and thy sav - ing health ex - tend un - to earth's re - mot - est end.
let all be, be - low, a - bove, one in joy, and light, and love.

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.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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.

Avon Gillespie (1938–1989)

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 pow - er 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, 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 daughters and sons, 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

Taste and See

Sung by all.

James E. Moore, Jr. (1951–2022)

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

THE INVITATION TO HOLY COMMUNION

The people are seated.

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

O sacrum convivium

Sung by the choir.

Olivier Messiaen (1908–1992)

Sung in Latin.

O sacred banquet! In which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia.

(att. St. Thomas Aquinas, 1225–1274)

The people stand as able.

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo
nuestro Salvador. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 530

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 bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

“Tonus solemnis” from *Ite missa est*

Jan Janca (1933–2023)



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

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Sally E. Slater; Musicians: The 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, 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. The High Altar: in memory of Paul Callaway, organist and choirmaster emeritus; Holy Spirit Chapel Altar: in memory of Josephine Work Balassone; Children's Chapel Altar: in honor of Charity, Brianne, Rebecca, Joseph, Joshua, and Rachel Bogumill, and Jeffery and Thomas Britt; Bethlehem Chapel Altar: in memory of Jessie Guernsey Shaw, National Cathedral School class of 1928.

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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.

