



# The Holy Eucharist

The Fifth Sunday after Pentecost

June 23, 2024 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

*The people's responses are in bold.*

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

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

## CARILLON PRELUDE

Passacaglia on *Amazing Grace*

Lloyd Lott (b. 1944)

## PRELUDE

*Contemplative Canzone*, Op. 116, No. 3

Flor Peeters (1903–1986)

*The Storm Is Passing Over*

Donald Vails

## THE ENTRANCE RITE

### INTROIT

*O Lord, Increase Our Faith*

Henry Loosemore (ca. 1607–1670)

O Lord, increase our faith, strengthen us and confirm us in thy true faith; endue us with wisdom, charity, chastity and patience, in all our adversity. Sweet Jesu, say Amen.

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

*Praise to the Living God*

*Sung by all.*

*Leoni*

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

1. Praise to the liv - ing God! All prais - ed be his Name who was, and is, and  
 2. Form - less, all love - ly forms de - clare his love - li - ness; ho - ly, no ho - li -  
 3. His Spi - rit flow - eth free, high surg - ing where it will: in pro - phet's word he  
 4. E - ter - nal life hath he im - plant - ed in the soul; his love shall be our  
 is to be, for ay the same. The one e - ter - nal God ere aught that now ap -  
 ness of earth can his ex - press. Lo, he is Lord of all. Cre - a - tion speaks his  
 spoke of old; he speak - eth still. Es - tab - lished is his law, and change - less it shall  
 strength and stay while a - ges roll. Praise to the liv - ing God! All prais - ed be his  
 pears; the first, the last, be - yond all thought his time - less years!  
 praise, and ev - ery - where a - bove, be - low, his will o - beys.  
 stand, deep writ up - on the hu - man heart, on sea, on land.  
 Name who was, and is, and is to be, for ay the same.

**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 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 Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; 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.*

Job 38:1-11

The Lord answered Job out of the whirlwind: “Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy? Or who shut in the sea with doors when it burst out from the womb?—when made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, “Thus far shall you come, and no farther, and here shall your proud waves be stopped?”

The Word of the Lord.  
Thanks be to God.

Job 38:1-11

Entonces el Señor le habló a Job de en medio de la tempestad: ¿Quién eres tú para dudar de mi providencia y mostrar con tus palabras tu ignorancia? Muéstrame ahora tu valentía, y respóndeme a estas preguntas: ¿Dónde estabas cuando yo afirmé la tierra? ¡Dímelo, si de veras sabes tanto! ¿Sabes quién decidió cuánto habría de medir, y quién fue el arquitecto que la hizo? ¿Sobre qué descansan sus cimientos? ¿Quién le puso la piedra principal de apoyo, mientras cantaban a coro las estrellas de la aurora entre la alegría de mis servidores celestiales? Cuando el mar brotó del seno de la tierra, ¿quién le puso compuertas para contenerlo? Yo le di una nube por vestido y la niebla por pañales. Yo le puse un límite al mar y cerré con llave sus compuertas. Y le dije: «Llegarás hasta aquí, y de aquí no pasarás; aquí se romperán tus olas arrogantes.»

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: Edward Bairstow (1874–1946)

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

Psalms 107:1-3, 23-25, 28-29

Give thanks to the Lord, for he is good,  
and his mercy endures for ever.  
Let all those whom the Lord has redeemed proclaim  
that he redeemed them from the hand of the foe.  
He gathered them out of the lands;  
from the east and from the west,  
from the north and from the south.  
Some went down to the sea in ships  
and plied their trade in deep waters;  
They beheld the works of the Lord  
and his wonders in the deep.  
Then he spoke, and a stormy wind arose,  
which tossed high the waves of the sea.  
Then they cried to the Lord in their trouble,  
and he delivered them from their distress.  
He stilled the storm to a whisper  
and quieted the waves of the sea.

Salmo 107:1-3, 23-25, 28-29

¡Den gracias a Dios porque es bueno,  
porque su misericordia dura para siempre!  
Díganlo los redimidos del Señor,  
a quienes redimió del poder del enemigo,  
a quienes congregó de las naciones:  
del oriente y del occidente,  
del norte y del sur.  
Se hicieron a la mar en sus barcos;  
para comerciar, surcaron las olas.  
Vieron las obras del Señor,  
las maravillas que hace en altamar.  
Dios habló, y desató una tempestad  
y se formaron olas gigantescas.  
En su angustia, clamaron al Señor  
y él los libró de su aflicción.  
Dios calmó la tempestad;  
con un susurro sosegó las olas.

## 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 6:1-13

As we work together with Christ, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.” See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything. We have spoken frankly to you Corinthians; our heart is wide open to you. There is no restriction in our affections, but only in yours. In return—I speak as to children—open wide your hearts also.

The Word of the Lord.

**Thanks be to God.**

2 Corintios 6:1-13

Ahora pues, como colaboradores en la obra de Dios, les rogamos a ustedes que no desaprovechen la bondad que Dios les ha mostrado. Porque él dice en las Escrituras: «En el momento oportuno te escuché; en el día de la salvación te ayudé.» Y ahora es el momento oportuno. ¡Ahora es el día de la salvación! En nada damos mal ejemplo a nadie, para que nuestro trabajo no caiga en descrédito. Al contrario, en todo damos muestras de que somos siervos de Dios, soportando con mucha paciencia los sufrimientos, las necesidades, las dificultades, los azotes, las prisiones, los alborotos, el trabajo duro, los desvelos y el hambre. También lo demostramos por nuestra pureza de vida, por nuestro conocimiento de la verdad, por nuestra tolerancia y bondad, por la presencia del Espíritu Santo en nosotros, por nuestro amor sincero, por nuestro mensaje de verdad y por el poder de Dios en nosotros. Usamos las armas de la rectitud, tanto para el ataque como para la defensa. Unas veces se nos honra, y otras veces se nos ofende; unas veces se habla bien de nosotros, y otras veces se habla mal. Nos tratan como a mentirosos, a pesar de que decimos la verdad. Nos tratan como a desconocidos, a pesar de que somos bien conocidos. Estamos medio muertos, pero seguimos viviendo; nos castigan, pero no nos matan. Parecemos tristes, pero siempre estamos contentos; parecemos pobres, pero enriquecemos a muchos; parece que no tenemos nada, pero lo tenemos todo. Hermanos corintios, les hemos hablado con toda franqueza; les hemos abierto por completo nuestro corazón. No tenemos con ustedes ninguna clase de reserva; son ustedes quienes tienen reservas. Les ruego por lo tanto, como un padre ruega a sus hijos, que me abran su corazón, como yo lo he hecho con ustedes.

Palabra de Dios.

**Demos gracias a Dios.**

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

*Amazing Grace**Sung by all.**New Britain*

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. A - maz - ing grace! how sweet the sound, that saved  
 2. 'Twas grace that taught my heart to fear, and grace  
 3. The Lord has prom - ised good to me, his word  
 4. Through man - y dan - gers, toils, and snares, I have  
 5. When we've been there ten thou - sand years, bright shin -

1. a wretch like me! I once was lost but  
 2. my fears re - lieved; how pre - cious did that  
 3. my hope se - cures; he will my shield and  
 4. al - rea - dy come; 'tis grace that brought me  
 5. ing as the sun, we've no less days to

1. now am found, was blind but now I see.  
 2. grace ap - pear the hour I first be - lieved.  
 3. por - tion be as long as life en - dures.  
 4. safe thus far, and grace will lead me home.  
 5. sing God's praise than when we'd first be - gun.

## 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 4:35-41

Marcos 4:35-41

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

**Glory to you, Lord Christ.**

On that day, when evening had come, Jesus said to them, "Let us go across to the other side." And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?" He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. He said to them, "Why are you afraid? Have you still no faith?" And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey 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.**

Al anochecer de aquel mismo día, Jesús dijo a sus discípulos: «Vamos al otro lado del lago.» Entonces dejaron a la gente y llevaron a Jesús en la barca en que ya estaba; y también otras barcas lo acompañaban. En esto se desató una tormenta, con un viento tan fuerte que las olas caían sobre la barca, de modo que se llenaba de agua. Pero Jesús se había dormido en la parte de atrás, apoyado sobre una almohada. Lo despertaron y le dijeron: «¡Maestro! ¿No te importa que nos estemos hundiendo?» Jesús se levantó y dio una orden al viento, y dijo al mar: «¡Silencio! ¡Quédate quieto!» El viento se calmó, y todo quedó completamente tranquilo. Después dijo Jesús a los discípulos: «¿Por qué están asustados? ¿Todavía no tienen fe?» Ellos se llenaron de miedo, y se preguntaban unos a otros: «¿Quién será éste, que hasta el viento y el mar lo obedecen?»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Canon Jan Naylor Cope

## 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](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

ANTHEM AT THE OFFERTORY

*Let This Mind Be in You*

*Sung by the choir.*

Lee Hoiby (1926–2011)

Let this mind be in you,  
which was also in Christ Jesus: who,  
being in the form of God,  
thought it not robbery to be equal with God.

But made himself of no reputation,  
and took upon him the form of a servant,  
and was made in the likeness of men:  
and being found in fashion as a man,  
he humbled himself and became obedient unto death,  
even the death of the cross.

Wherefore God also hath highly exalted him,  
and given him a name which is above every name:  
that at the name of Jesus every knee should bow,  
of things in heaven, and things in earth, and things under the earth;  
and that every tongue should confess that Jesus Christ is Lord,  
to the glory of God the Father.

*(Philippians 2:5-11)*

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

PRESENTATION HYMN • 379 (STANZAS 1–2)

*God Is Love*

*Sung by all.*

*Abbot's Leigh*

1. God is Love, let heaven a - dore him; God is Love, let  
2. God is Love; and love en - folds us, all the world in  
earth re - joice; let cre - a - tion sing be - fore him  
one em - brace: with un - fail - ing grasp God holds us,  
and ex - alt him with one voice. God who laid the earth's foun -  
ev - ery child of ev - ery race. And when hu - man hearts are  
da - tion, God who spread the heavens a - bove, God who breathes through  
break - ing un - der sor - row's i - ron rod, then we find that  
all cre - a - tion: God is Love, e - ter - nal Love.  
self - same ach - ing deep with - in the heart of God.

## 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

*Stand by Me*

*Sung by the ensemble.*

Charles A. Tindley (1851–1933)

When the storms of life are raging,  
Stand by me;  
When the storms of life are raging,  
Stand by me;  
When the world is tossing me  
Like a ship upon the sea  
Thou who rulest wind and water,  
Stand by me.  
In the midst of tribulation,  
Stand by me;  
In the midst of tribulation,  
Stand by me;  
When the hosts of hell assail,  
And my strength begins to fail,  
Thou who never lost a battle,  
Stand by me.

Stand by me, stand by me  
Thou who knowest all about me  
Stand by me, stand by me.  
When I'm growing old and feeble,  
Stand by me;  
When I'm growing old and feeble,  
Stand by me;  
When my life becomes a burden,  
And I'm nearing chilly Jordan,  
O Thou Lily of the Valley,  
Stand by me.

*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 • 535

*Ye Servants of God, Your Master Proclaim*

*Sung by all.*

*Paderborn*

1. Ye ser - vants of God, your Mas - ter pro - claim, and pub - lish a - broad his  
2. God rul - eth on high, al - might - y to save; and still he is nigh: his  
3. Sal - va - tion to God who sits on the throne! Let all cry a - loud, and  
4. Then let us a - dore, and give him his right: All glo - ry and power, all

won - der - ful Name; the Name all - vic - to - rious of Je - sus ex -  
pres - ence we have. The great con - gre - ga - tion his tri - umph shall  
hon - or the Son. The prais - es of Je - sus the an - gels pro -  
wis - dom and might, and hon - or and bless - ing, with an - gels a -

tol: his king - dom is glo - rious; he rules o - ver all.  
sing, as - crib - ing sal - va - tion to Je - sus our King.  
claim, fall down on their fa - ces, and wor - ship the Lamb.  
bove, and thanks nev - er - ceas - ing and in - fi - nite love.

## THE DISMISSAL

Go in peace to love and serve the Lord.  
Thanks be to God.

Vayamos en paz para amar y servir al Señor.  
Demos gracias a Dios.

## POSTLUDE

*Sinfonia Festiva*

Gerald Near (b. 1942)



*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](https://t.ly/1kHQ)*

**PARTICIPANTS** Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Spencer W. Brown, Priest Associate; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent P. Harris, 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 Kathryn M. Plugge; St. Mary's Chapel Altar: in memory of Mary Scribner Judson; Holy Spirit Chapel Altar: in loving memory of Margaret Keena Gillis; Children's Chapel Altar: in memory of Joseph Clegg; Bethlehem Chapel Altar: in thanksgiving for the ministry of the Reverend William Sydnor.

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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](http://cathedral.org/give).  
By texting the dollar amount you wish to give to 202-856-9005.

*Thank you for your generosity.*

### **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](http://www.cathedral.org/organ).

