

THE HOLY EUCHARIST

THE SIXTH SUNDAY AFTER PENTECOST
AND INDEPENDENCE DAY, OBSERVED



JUNE 30, 2024 | 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. —That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. . . .

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States. . . . And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

— *The Declaration of Independence*, ratified July 4, 1776



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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

The Church's One Foundation

Aurelia; arr. Edward M. Nassor (b. 1957)

PRELUDE

Variations on the National Hymn

Margaret V. Sandresky (b. 1921)

How Great Thou Art

Anonymous Swedish Melody

THE ENTRANCE RITE

INTROIT

All Creatures of Our God and King

William Henry Harris (1883–1973)

All creatures of our God and King,
Lift up your voice and with us sing:
Alleluia, Alleluia.
Thou burning sun with golden beam,
Thou silver moon with softer gleam,
O praise him, O praise him,
Alleluia, Alleluia, Alleluia.
And all ye men of tender heart,
Forgiving others, take your part,
O sing ye: Alleluia.
Ye who long pain and sorrow bear,
Praise God and on him cast your care,
O praise him, O praise him,
Alleluia, Alleluia, Alleluia.

And thou most kind and gentle death,
Waiting to hush our latest breath,
O praise him, Alleluia.
Thou leadest home the child of God,
And Christ our Lord the way hath trod,
O praise him, O praise him,
Alleluia, Alleluia, Alleluia.
Let all things their creator bless,
And worship him in humbleness,
O praise him, Alleluia.
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One.
O praise him, O praise him,
Alleluia, Alleluia, Alleluia.

(St. Francis of Assisi, ca. 1181–1226; tr. William Henry Draper, 1855–1933)

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

HYMN AT THE PROCESSION • 525

The Church's One Foundation

Sung by all.

Aurelia

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



1. The Chur - ch's one foun - da - tion is Je - sus Christ her Lord;
2. E - lect from ev - ery na - tion, yet one o'er all the earth,
3. Though with a scorn - ful won - der men see her sore op - pressed,
4. Mid toil and tri - bu - la - tion, and tu - mult of her war
5. Yet she on earth hath un - ion with God, the Three in One,



1. she is his new cre - a - tion by wa - ter and the word:
2. her char - ter of sal - va - tion, one Lord, one faith, one birth;
3. by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
4. she waits the con - sum - ma - tion of peace for ev - er - more;
5. and mys - tic sweet com - mun - ion with those whose rest is won.



1. from heaven he came and sought her to be his ho - ly bride;
2. one ho - ly Name she bless - es, par - takes one ho - ly food,
3. yet saints their watch are keep - ing, their cry goes up, "How long?"
4. till with the vi - sion glo - rious her long - ing eyes are blessed,
5. O hap - py ones and ho - ly! Lord, give us grace that we



1. with his own blood he bought her, and for her life he died.
2. and to one hope she press - es, with ev - ery grace en - dued.
3. and soon the night of weep - ing shall be the morn of song.
4. and the great Church vic - to - rious shall be the Church at rest.
5. like them, the meek and low - ly, on high may dwell with thee.

THE LAND ACKNOWLEDGMENT

Land acknowledgment is a traditional custom for many Native communities and nations. For non-Indigenous communities, land acknowledgment is a powerful way of showing respect and honoring the Indigenous Peoples of the land on which we live, work, and worship.

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.
Glory to God for ever and ever.

THE GREAT SPIRIT PRAYER

tr. Chief Yellow Lark

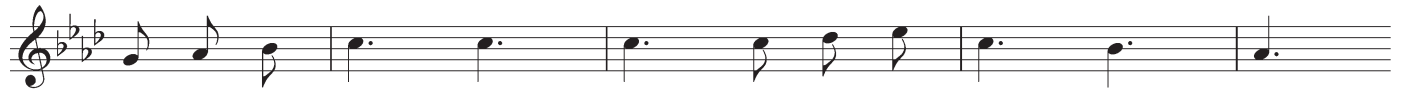
HYMN OF PRAISE

Lift Every Voice and Sing

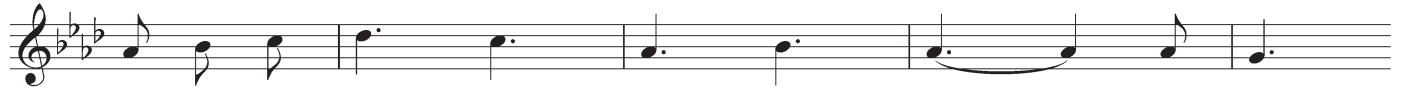
Sung by all.

J. Rosamond Johnson (1873–1954)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.



1. Lift ev - 'ry voice and sing, till earth and hea - ven ring,
 2. Ston - y the road we trod, bit - ter the chas - tening rod,
 3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mon - ies of lib - er - ty,
 felt in the days when hope un - born had died;
 thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - tening skies;
 yet, with a stead - y beat, have not our wea - ry feet
 thou who hast by thy might led us in - to the light;



let it re - sound loud as the roll - ing sea.
 come to the place for which our fa - thers sighed?
 keep us for ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;
 We have come o - ver a way that with tears has been wa - tered;
 Lest our feet stray from the pla - ces, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;
 we have come, tread - ing our path through the blood of the slaugh - tered,
 lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,
 out of the gloom - y past, till now we stand at last
 sha-dowed be - neath thy hand may we for ev - er stand,



let us march on till vic - to - ry is won.
 where the white gleam of our bright star is cast.
 true to our God, true to our na - tive land.

THE COLLECT FOR THE SIXTH 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.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A PRAYER FOR THE NATION

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; 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.

Wisdom of Solomon 1:13-15; 2:23-24

God did not make death, and he does not delight in the death of the living. For he created all things so that they might exist; the generative forces of the world are wholesome, and there is no destructive poison in them, and the dominion of Hades is not on earth. For righteousness is immortal. For God created us for incorruption, and made us in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his company experience it.

The Word of the Lord.

Thanks be to God.

Sabiduría 1:13-15; 2:23-24

Pues Dios no hizo la muerte ni se alegra destruyendo a los seres vivientes. Todo lo creó para que existiera; lo que el mundo produce es saludable, y en ello no hay veneno mortal; la muerte no reina en la tierra, porque la justicia es inmortal. En verdad, Dios creó al hombre para que no muriera, y lo hizo a imagen de su propio ser; sin embargo, por la envidia del diablo entró la muerte en el mundo, y la sufren los que del diablo son.

Palabra de Dios.

Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: John Davy (1763–1824)

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

Psalms 30:1-6, 12-13

Salmo 30:1-6, 12-13

I will exalt you, O Lord,
because you have lifted me up
and have not let my enemies triumph over me.
O Lord my God, I cried out to you,
and you restored me to health.

Te alabaré mi Dios, porque me rescataste
y le negaste la alegría a mis rivales.
Dios mío, clamé tu nombre
y tú me sanaste.

You brought me up, O Lord, from the dead;
 you restored my life as I was going down to the grave.
 Sing to the Lord, you servants of his;
 give thanks for the remembrance of his holiness.
 For his wrath endures but the twinkling of an eye,
 his favor for a lifetime.
 Weeping may spend the night,
 but joy comes in the morning.
 You have turned my wailing into dancing;
 you have put off my sack-cloth
 and clothed me with joy.
 Therefore my heart sings to you without ceasing;
 O Lord my God, I will give you thanks for ever.

Sacaste mi alma de entre los muertos;
 desde la fosa me has vuelto a la vida.
 Cántenle, servidores de Dios;
 celebren, recordando su santidad,
 pues su furor dura solo un suspiro,
 pero su favor, toda la vida.
 Aunque la noche se consuma en llanto,
 de mañana llega la alegría.
 Has cambiado mi lamento en baile;
 me quitaste el luto y me vestiste de alegría.
 Mi corazón, pues, cantará sin fin;
 y te daré gracias por siempre, Señor mi Dios.

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 8:7-15

Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking. I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, “The one who had much did not have too much, and the one who had little did not have too little.”

The Word of the Lord.
Thanks be to God.

2 Corintios 8:7-15

Pues ustedes, que sobresalen en todo: en fe, en facilidad de palabra, en conocimientos, en buena disposición para servir y en amor que aprendieron de nosotros, igualmente deben sobresalir en esta obra de caridad. No les digo esto como un mandato; solamente quiero que conozcan la buena disposición de otros, para darles a ustedes la oportunidad de demostrar que su amor es verdadero. Porque ya saben ustedes que nuestro Señor Jesucristo, en su bondad, siendo rico se hizo pobre por causa de ustedes, para que por su pobreza ustedes se hicieran ricos. Por el bien de ustedes les doy mi opinión sobre este asunto. Desde el año pasado, no sólo comenzaron ustedes a hacer algo al respecto, sino a hacerlo con entusiasmo. Ahora pues, dentro de sus posibilidades, terminen lo que han comenzado con la misma buena disposición que mostraron al principio, cuando decidieron hacerlo. Porque si alguien de veras quiere dar, Dios le acepta la ofrenda que él dé conforme a sus posibilidades. Dios no pide lo que uno no tiene. No se trata de que por ayudar a otros ustedes pasen necesidad; se trata más bien de que haya igualdad. Ahora ustedes tienen lo que a ellos les falta; en otra ocasión ellos tendrán lo que les falte a ustedes, y de esta manera habrá igualdad. Como dice la Escritura: «Ni le sobró al que había recogido mucho, ni le faltó al que había recogido poco.»

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Great Is Thy Faithfulness

Sung by all.

Faithfulness

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. Great is thy faith-ful-ness, O God my Fa-ther, there is no sha-dow of turn-ing with thee;
2. Sum-mer and win-ter, and spring-time and har-vest, sun, moon and stars in their cours-es a-bove,
3. Par-don for sin and a peace that en-dur-eth, thine own dear pres-ence to cheer and to guide;



thou chang-est not, thy com-pas-sions, they fail not, as thou hast been thou for-ev-er wilt be.
join with all na-ture in man-i-fold wit-ness, to thy great faith-ful-ness, mer-cy and love.
strength for to-day and bright hope for tom-or-row, bless-ings all mine, with ten thou-sand be-side!

Refrain



Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by morn-ing new mer-cies I



see; all I have need-ed thy hand hath pro-vid-ed, great is thy faith-ful-ness, Lord un-to me!

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 5:21-43

Marcos 5:21-43

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

Glory to you, Lord Christ.

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Cuando Jesús regresó en la barca al otro lado del lago, se le reunió mucha gente, y él se quedó en la orilla. En esto llegó uno de los jefes de la sinagoga, llamado Jairo, que al ver a Jesús se echó a sus pies y le rogó mucho, diciéndole: «Mi hija se está muriendo; ven a poner tus manos sobre ella, para que sane y viva.» Jesús fue con él, y mucha gente lo acompañaba apretujándose a su alrededor. Entre la multitud había una mujer que desde hacía doce años estaba enferma, con derrames de sangre. Había sufrido mucho a manos de muchos médicos, y había gastado todo lo que tenía, sin que le hubiera servido de nada. Al contrario, iba de mal en peor. Cuando oyó hablar de Jesús, esta mujer se le acercó por detrás, entre la gente, y le tocó la capa.

cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

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.

Porque pensaba: «Tan sólo con que llegue a tocar su capa, quedaré sana.» Al momento, el derrame de sangre se detuvo, y sintió en el cuerpo que ya estaba curada de su enfermedad. Jesús, dándose cuenta de que había salido poder de él, se volvió a mirar a la gente, y preguntó: «¿Quién me ha tocado la ropa?» Sus discípulos le dijeron: «Ves que la gente te oprime por todos lados, y preguntas "¿Quién me ha tocado?"» Pero Jesús seguía mirando a su alrededor, para ver quién lo había tocado. Entonces la mujer, temblando de miedo y sabiendo lo que le había pasado, fue y se arrodilló delante de él, y le contó toda la verdad. Jesús le dijo: «Hija, por tu fe has sido sanada. Vete tranquila y curada ya de tu enfermedad.» Todavía estaba hablando Jesús, cuando llegaron unos de casa del jefe de la sinagoga a decirle al padre de la niña: «Tu hija ha muerto. ¿Para qué molestar más al Maestro?» Pero Jesús, sin hacer caso de ellos, le dijo al jefe de la sinagoga: «No tengas miedo; cree solamente.» Y no dejó que lo acompañaran más que Pedro, Santiago y Juan, el hermano de Santiago. Al llegar a la casa del jefe de la sinagoga y ver el alboroto y la gente que lloraba y gritaba, entró y les dijo: «¿Por qué hacen tanto ruido y lloran de esa manera? La niña no está muerta, sino dormida.» La gente se rió de Jesús, pero él los hizo salir a todos, y tomando al padre, a la madre y a los que lo acompañaban, entró a donde estaba la niña. La tomó de la mano y le dijo: «Talitha, cum (que significa: «Muchacha, a ti te digo, levántate»). Al momento, la muchacha, que tenía doce años, se levantó y echó a andar. Y la gente se quedó muy admirada. Pero Jesús ordenó severamente que no se lo contaran a nadie, y luego mandó que dieran de comer a la niña.

El evangelio del Señor.
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE AFFIRMATION OF FAITH.

Let us declare our faith in God.

We believe in God the Father,
from whom every family
in heaven and on earth is named.

We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.

We believe in God the Holy Spirit,
who strengthens us
with power from on high.

We believe in one God;
Father, Son, and Holy Spirit.
Amen.

Declaremos nuestra fe en Dios.

Creemos en Dios el Padre,
de quien todas las familias
en el cielo y en la tierra son nombradas.

Creemos en Dios el Hijo,
quien vive en nuestros corazones por la fe,
y nos llena con su amor.

Creemos en Dios el Espíritu Santo,
quien nos fortalece
con el poder desde lo alto.

Creemos en un solo Dios;
Padre, Hijo, y Espíritu Santo.
Amén

A LITANY FOR THE NATION

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 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, 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

America the Beautiful

Sung by the choir and ensemble.

Katharine Lee Bates (1859–1929);
arr. Mississippi Mass Choir

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

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

*Take My Life, and Let It Be**Sung by all.**Hollingside*

1. Take my life and let it be con - se - crat - ed, Lord, to thee;
 2. Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.
 take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
 Take my will, and make it thine; it shall be no long - er mind.

take my heart, it is thine own; it shall be thy roy - al throne.
 Take my - self, and I will be ev - er, on - ly, all for thee.

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

"The Promise of Living" from *The Tender Land* *Sung by the choir.*

Aaron Copland (1900–1990)

The promise of living with hope and thanksgiving
Is born of our loving our friends and our labor.

The promise of growing with faith and with knowing
Is born of our sharing our love with our neighbor.

The promise of living, the promise of growing
Is born of our singing in joy and thanksgiving.

For many a year we've known these fields
And known all the work that makes them yield.

We're ready to work, we're ready to lend a hand,
By working together we'll bring in the blessings of harvest.

We plant each row with seeds of grain,
And Providence sends us the sun and the rain.

By lending a hand, by lending an arm
Bring out from the farm the blessings of harvest.

Give thanks there was sunshine, give thanks there was rain,
Give thanks we have hands to deliver the grain.

O let us be joyful, O let us be grateful,
Come join us in thanking the Lord for his blessing.

O let us sing our song, and let our song be heard.
Let's sing our song with our hearts and find a promise in that song.

The promise of ending in right understanding
Is peace in our own hearts and peace with our neighbor.

The promise of living, the promise of growing,
The promise of ending is labor and sharing and loving.

(Horace Everett, pseud. for Erik Johns, 1927–2001, alt.)

The people stand as able.

THE POSTCOMMUNION PRAYER

Gracious God, lover of all,
in this sacrament
we are one family in Christ your Son,
one in the sharing of his body and blood
and one in the communion of his Spirit:
help us to grow in love for one another
and come to the full maturity of the Body of Christ.
We make our prayer through your Son our Savior.
Amen.

Dios bondadoso, quien ama a todos,
en este Sacramento somos una sola familia
en Cristo tu Hijo,
uno en el compartir de su Cuerpo y Sangre
y uno en la comunión de su Espíritu:
ayúdanos a crecer en amor unos por otros
y a llegar a la plena madurez del Cuerpo de Cristo.
Hacemos nuestra oración a través de tu
Hijo nuestro Salvador. Amén.

THE BLESSING

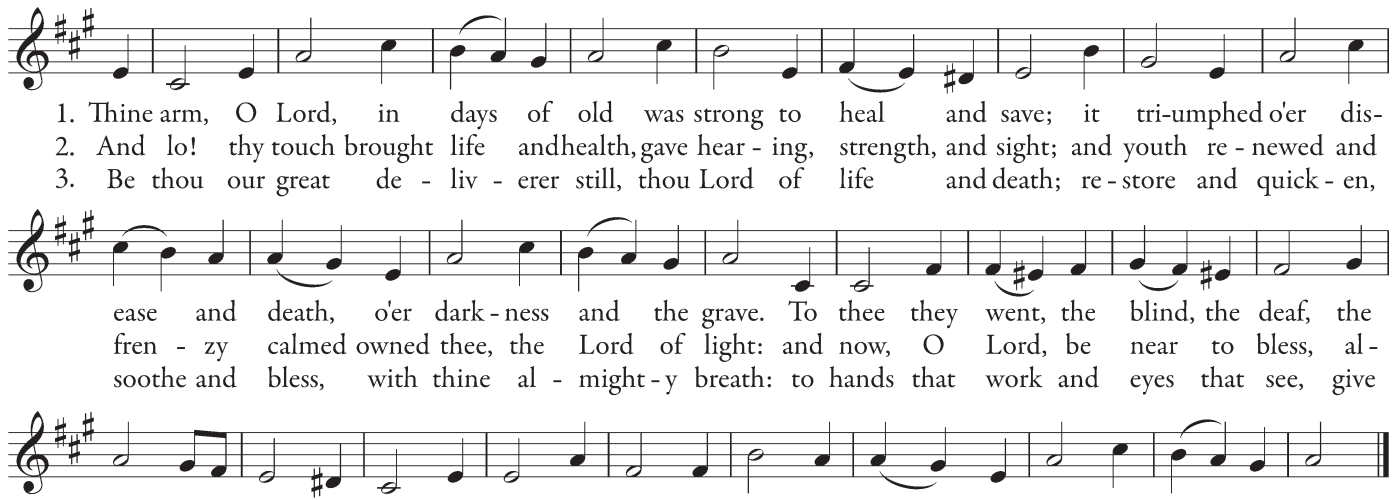
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 567

Thine Arm, O Lord, in Days of Old

Sung by all.

St. Matthew



1. Thine arm, O Lord, in days of old was strong to heal and save; it tri-umphed o'er dis-
2. And lo! thy touch brought life and health, gave hear - ing, strength, and sight; and youth re - newed and
3. Be thou our great de - liv - erer still, thou Lord of life and death; re - store and quick - en,
ease and death, o'er dark - ness and the grave. To thee they went, the blind, the deaf, the
fren - zy calmed owned thee, the Lord of light: and now, O Lord, be near to bless, al -
soothe and bless, with thine al - might - y breath: to hands that work and eyes that see, give
pal - sied, and the lame, the lep - er set a - part and shunned, the sick with fe - vered frame.
might - y as of yore, in crowd - ed street, by rest - less couch, as by Gen - nes - ar - et's shore.
wis - dom's heaven - ly lore, that whole and sick, and weak and strong, may praise thee ev - er - more.

THE DISMISSAL

Be watchful, stand firm in your faith,
be courageous and strong.
Practice justice and mercy
and let all that you do be done in love.
Go in peace.
Thanks be to God.

Sean vigilantes, manténganse firmes en su fe,
sean valientes y fuertes.
Practiquen la justicia y la misericordia
y todo lo que hagan, háganlo con amor.
Vayan en paz.
Demos gracias a Dios.

POSTLUDE

Flourish in C, Op. 1262

Carson Cooman (b. 1982)



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 Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Sally E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, 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 honor of the Flower Guild of the Washington National Cathedral.

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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.

