

The Holy Eucharist

The Third Sunday after the Epiphany

January 26, 2025 • 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

How Wondrous and Great Thy Works, God of Praise

Lyons; arr. Leen 't Hart (1920–1992)

PRELUDE

"Laudamus te" from Gloria, RV 589

Antonio Vivaldi (1678–1741)

Carol

Ralph Vaughan Williams (1872–1958)

THE ENTRANCE RITE

INTROIT

*"Ubi caritas" from *Quatre Motets sur des thèmes grégoriens*, Op. 10*

Maurice Duruflé (1902–1986)

Sung in Latin.

Where charity and love are, God is there.

Christ's love has gathered us into one.

Let us rejoice and be pleased in him.

Let us fear and love the living God.

And may we love each other with a sincere heart. Amen.

(Anonymous 10th cent. French)

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

HYMN AT THE PROCESSION • 616

Hail to the Lord's Anointed

Sung by all.

Es flog ein kleins Waldvögelein

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



1. Hail to the Lord's A - noint-ed, great Da - vid's great - er Son! Hail, in the time ap - point-ed, his
2. He comes with suc - cor speed - y to those who suf - fer wrong, to help the poor and need - y, and
3. He shall come down like show - ers up - on the fruit - ful earth, and love, joy, hope, like flow - ers, spring
4. Kings shall bow down be - fore him, and gold and in - cense bring; all na - tions shall a - dore him, his
5. O'er ev - ery foe vic - to - rious, he on his throne shall rest; from age to age more glo - rious, all



1. reign on earth be - gun! He comes to break op - pres - sion, to set the cap - tive
2. bid the weak be strong; to give them songs for sigh - ing, their dark - ness turn to
3. in his path to birth; be - fore him on the moun - tains shall peace, the her - ald,
4. praise all peo - ple sing; to him shall prayer un - ceas - ing and dai - ly vows a -
5. bless - ing and all blest: the tide of time shall nev - er his cov - e - nant re -



1. free; to take a - way trans - gres - sion, and rule in eq - ui - ty.
2. light, whose souls, con - demned and dy - ing, were pre - cious in his sight.
3. go; and right - eous - ness in foun - tains from hill to val - ley flow.
4. scend; his king - dom still in - creas - ing, a king - dom with - out end.
5. move; his Name shall stand for ev - er, his change - less Name of Love.

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord. Amen.

Dios de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos la grandeza de tu
santo nombre.
Por Cristo nuestro Señor. Amén.

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

Glo-ry to God in the high-est, and peace to his
 peo-ple on earth. Lord God, heaven-ly King, al-might-y God and Fa-ther,
 we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus
 Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the
 world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:
 re-ceive our prayer. For you a-lone are the
 Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ,
 with the Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A - - - men.

THE COLLECT FOR THE THIRD SUNDAY AFTER THE EPIPHANY

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

The Lord be with you.

And also with you.

Let us pray.

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

The 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.

Nehemiah 8:1-3, 5-6, 8-10

All the people of Israel gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

The Word of the Lord.
Thanks be to God.

Nehemías 8:1-3, 5-6, 8-10

Entonces todo el pueblo en masa se reunió en la plaza que está frente a la puerta del Agua, y le dijeron al maestro Esdras que trajera el libro de la ley de Moisés, que el Señor había dado a Israel. El día primero del mes séptimo, el sacerdote Esdras trajo el libro de la ley ante la reunión compuesta de hombres, mujeres y todos los que tenían uso de razón; y desde la mañana hasta el mediodía lo leyó en presencia de todos ellos, delante de la plaza que está frente a la puerta del Agua. Todo el pueblo estaba atento a la lectura del libro de la ley. Entonces Esdras abrió el libro a la vista de todo el pueblo, ya que se le podía ver por encima de todos; y al abrirlo, todo el mundo se puso de pie. Entonces Esdras alabó al Señor, el Dios todopoderoso, y todo el pueblo, con los brazos en alto, respondió: «Amén, amén.» Luego se inclinaron hasta tocar el suelo con la frente, y adoraron al Señor. Los levitas leían en voz alta el libro de la ley de Dios, y lo traducían para que se entendiera claramente la lectura. Y como todo el pueblo lloraba al oír los términos de la ley, tanto el gobernador Nehemías como el maestro y sacerdote Esdras, y los levitas que explicaban la ley al pueblo, dijeron a todos que no se pusieran tristes ni lloraran, porque aquel día estaba dedicado al Señor, su Dios. Además les dijo Esdras: «Vayan y coman de lo mejor, beban vino dulce e inviten a quienes no tengan nada preparado, porque hoy es un día dedicado a nuestro Señor. No estén tristes, porque la alegría del Señor es nuestro refugio.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Stephen Darlington (b. 1952)

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

Psalms 19:1-8

Salmo 19:1-8

The heavens declare the glory of God,
and the firmament shows his handiwork.
One day tells its tale to another,
and one night imparts knowledge to another.

Los cielos declaran la gloria del Señor;
el firmamento, la obra de sus manos.
Un día le susurra al otro día;
una noche le informa a la otra noche.

Although they have no words or language,
 and their voices are not heard,
 Their sound has gone out into all lands,
 and their message to the ends of the world.
 In the deep has he set a pavilion for the sun;
 it comes forth like a bridegroom out of his chamber;
 it rejoices like a champion to run its course.
 It goes forth from the uttermost edge of the heavens
 and runs about to the end of it again;
 nothing is hidden from its burning heat.
 The law of the Lord is perfect
 and revives the soul;
 the testimony of the Lord is sure
 and gives wisdom to the innocent.
 The statutes of the Lord are just
 and rejoice the heart;
 the commandment of the Lord is clear
 and gives light to the eyes.

Aunque no tengan palabras ni lenguaje
 y sus voces no puedan ser oídas,
 su sonido llega a todo sitio
 y su mensaje, a los extremos de la tierra.
 En lo profundo Dios plantó una tienda para el sol,
 que sale como novia del lecho nupcial
 y se alegra como atleta en su carrera.
 Sale de un extremo de los cielos
 y su curso llega al otro extremo.
 ¡Nada se escapa de su ardor!
 La ley del Señor es tan perfecta
 que revive el alma;
 el pacto del Señor, tan firme
 que le da sabiduría al inocente;
 los estatutos del Señor, tan justos
 que traen alegría al corazón;
 el mandamiento del Señor,
 tan claro que ilumina los ojos.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Corinthians 12:12-31a

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to

1 Corintios 12:12-31a

El cuerpo humano, aunque está formado por muchos miembros, es un solo cuerpo. Así también Cristo. Y de la misma manera, todos nosotros, judíos o no judíos, esclavos o libres, fuimos bautizados para formar un solo cuerpo por medio de un solo Espíritu; y a todos se nos dio a beber de ese mismo Espíritu. Un cuerpo no se compone de un solo miembro, sino de muchos. Si el pie dijera: «Como no soy mano, no soy del cuerpo», no por eso dejaría de ser del cuerpo. Y si la oreja dijera: «Como no soy ojo, no soy del cuerpo», no por eso dejaría de ser del cuerpo. Si todo el cuerpo fuera ojo, no podríamos oír. Y si todo el cuerpo fuera oído, no podríamos oler. Pero Dios ha puesto cada miembro del cuerpo en el sitio que mejor le pareció. Si todo fuera un solo miembro, no habría cuerpo. Lo cierto es que, aunque son muchos los miembros, el cuerpo sólo es uno. El ojo no puede decirle a la mano: «No te necesito»; ni la cabeza puede decirles a los pies: «No los necesito.» Al contrario, los miembros del cuerpo que parecen más débiles, son los que más se necesitan; y los miembros del cuerpo que menos estimamos, son los que vestimos con más cuidado. Y los miembros que consideramos menos presentables, son los que tratamos con más modestia, lo cual no es necesario hacer con los miembros más presentables. Dios arregló el cuerpo de tal manera que los miembros

the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

The Word of the Lord.
Thanks be to God.

menos estimados reciban más honor, para que no haya desunión en el cuerpo, sino que cada miembro del cuerpo se preocupe por los otros. Si un miembro del cuerpo sufre, todos los demás sufren también; y si un miembro recibe atención especial, todos los demás comparten su alegría. Pues bien, ustedes son el cuerpo de Cristo, y cada uno de ustedes es un miembro con su función particular. Dios ha querido que en la iglesia haya, en primer lugar, apóstoles; en segundo lugar, profetas; en tercer lugar, maestros; luego personas que hacen milagros, y otras que curan enfermos, o que ayudan, o que dirigen, o que hablan en lenguas. No todos son apóstoles, ni todos son profetas. No todos son maestros, ni todos hacen milagros, ni todos tienen poder para curar enfermos. Tampoco todos hablan en lenguas, ni todos saben interpretarlas. Ustedes deben ambicionar los mejores dones.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Know the Lord Has Laid His Hands on Me *Sung by all.* Negro spiritual

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

Refrain

Oh, I know the Lord, I know the Lord, I know the Lord has laid his hands on me.

Oh, I know the Lord, I know the Lord, I know the Lord has laid his hands on me.

1. Did ev - er you see the like be - fore? I know the Lord has laid his hands on me,
 2. Oh, was - n't that a hap - py day, I know the Lord has laid his hands on me,

Repeat Refrain

King Je - sus preach - ing to the poor. I know the Lord has laid his hands on me.
 when Je - sus washed my sins a - way? I know the Lord has laid his hands on 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.

Luke 4:14-21

Lucas 4:14-21

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

Glory to you, Lord Christ.

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

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 Lucas.

Gloria a ti, Cristo Señor.

Jesús volvió a Galilea lleno del poder del Espíritu Santo, y se hablaba de él por toda la tierra de alrededor. Enseñaba en la sinagoga de cada lugar, y todos le alababan. Jesús fue a Nazaret, el pueblo donde se había criado. El sábado entró en la sinagoga, como era su costumbre, y se puso de pie para leer las Escrituras. Le dieron a leer el libro del profeta Isaías, y al abrirlo encontró el lugar donde estaba escrito: «El Espíritu del Señor está sobre mí, porque me ha consagrado para llevar la buena noticia a los pobres; me ha enviado a anunciar libertad a los presos y dar vista a los ciegos; a poner en libertad a los oprimidos; a anunciar el año favorable del Señor.» Luego Jesús cerró el libro, lo dio al ayudante de la sinagoga y se sentó. Todos los que estaban allí tenían la vista fija en él. Él comenzó a hablar, diciendo: «Hoy mismo se ha cumplido la Escritura que ustedes acaban de oír.»

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,

Merciful God,
Hear our prayer.

Dios misericordioso,
Escucha nuestra oración.

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. 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

Ain't That Good News

Sung by the choir.

Negro spiritual;
arr. Moses Hogan (1957–2003)

I got a crown up in that kingdom, ain't that good news?
I got a crown up in that kingdom, ain't that good news?
I'm gonna lay down this world, gonna shoulder up my cross,
Gonna take it home to my Jesus, ain't that good news?

I got a robe up in that kingdom, ain't that good news?
I got a robe up in that kingdom, ain't that good news?
I'm gonna lay down this world, gonna shoulder up my cross,
Gonna take it home to my Jesus, ain't that good news?

I got a harp up in that kingdom, ain't that good news?
I got a harp up in that kingdom, ain't that good news?
I'm gonna lay down this world, gonna shoulder up my cross,
Gonna take it home to my Jesus, ain't that good news?

I got a song up in that kingdom, ain't that good news?
I got a song up in that kingdom, ain't that good news?
I'm gonna lay down this world, gonna shoulder up my cross,
Gonna sing my song for my Jesus,
I'm gonna play my harp for my Jesus,
I'm gonna put on my robe for my Jesus,
I'm gonna wear my crown for my Jesus, ain't that good news?

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

PRESENTATION HYMN • 533

How Wondrous and Great Thy Works, God of Praise *Sung by all.*

Lyons



1. How won-drous and great thy works, God of praise! How just, King of saints, and true are thy ways!
2. To na-tions of earth thy light shall be shown; their wor-ship and vows shall come to thy throne:



O who shall not fear thee, and hon-or thy Name? Thou on-ly art ho-ly, thou on-ly su-preme.
thy truth and thy judg-ments shall spread all a-broad, till earth's ev-ery peo-ple con-fess thee their 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.

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

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

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

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

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with the Apostles Peter and Paul, our patrons, and all your saints, past, present, and yet to come, we may praise your Name for ever.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.**

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.**

**Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.**

**No nos dejes caer en la tentación
y líbranos del mal.**

**Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

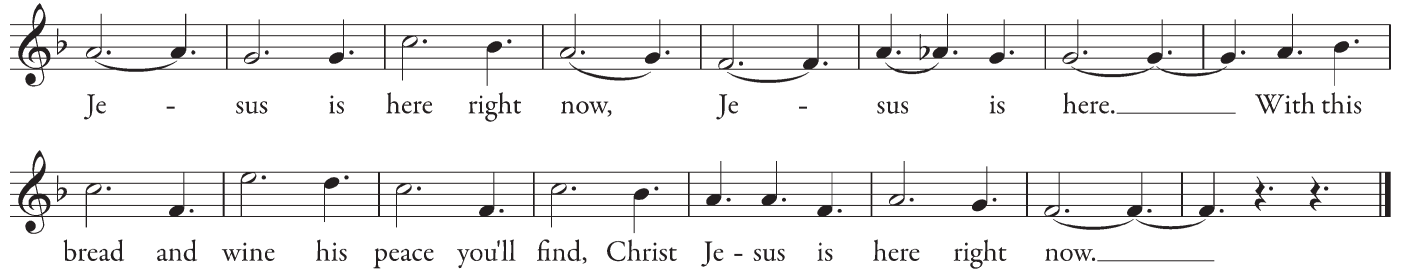
The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)



Je - sus is here right now, Je - sus is here. With this
bread and wine his peace you'll find, Christ Je - sus is here right now.

THE INVITATION TO HOLY COMMUNION

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

"There Shall a Star" from *Christus*

Sung by the choir.

Felix Mendelssohn (1809–1847)

There shall a star come out of Jacob, and a scepter rise out of Israel;
With might destroying princes and cities.

As bright the star of morning gleams.
So Jesus sheddeth glorious beams
Of light and consolation.
Thy Word, O Lord,
Radiance darting, truth imparting,
Gives salvation;
Thine be praise and adoration!

(Original German compiled by Christian Charles Josias von Bunsen, 1791–1860; after Numbers 24:17 and Philipp Nicolai, 1556–1608)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

HYMN AT THE CLOSING • 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

Go forth in the name of Christ.
Thanks be to God.

Salgan en el nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

Toccata on "Good News"

Carl MaultsBy (b. 1949)



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

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Dr. Ann Broomell, The Reverend Annemarie Quigley; Musicians: The Cathedral Choir, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in honor of Eileen Yago; Holy Spirit Chapel: in memory of The Reverend Samuel Shafer Odom; Children's Chapel Altar: in memory of Jane Schleiter Davis; War Memorial Chapel Altar: in memory of Captain Phillip A. Rollings, USN; Resurrection Chapel Altar: in memory of The Right Reverend Alfred Harding on the anniversary of his consecration as bishop, St. Paul's Day 1909; Folger Bay: in honor of Kathrine Dulin Folger.

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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.

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.

