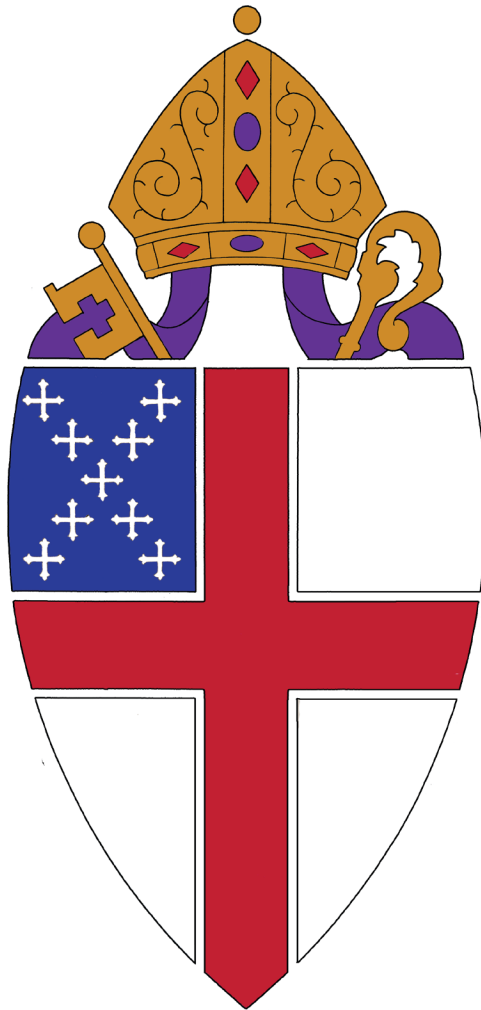


THE FESTIVAL HOLY EUCHARIST

with the Seating of

THE MOST REVEREND SEAN WALTER ROWE

Twenty-Eighth Presiding Bishop and Primate of The Episcopal Church



The Presentation of Our Lord Jesus Christ in the Temple

Sunday, February 2, 2025

11:15 AM

THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL
IN THE CITY & EPISCOPAL DIOCESE OF WASHINGTON

WELCOME TO WASHINGTON NATIONAL CATHEDRAL

Today we gather to worship God and to welcome the Most Reverend Sean Walter Rowe as the twenty-eighth Presiding Bishop of The Episcopal Church. In 1941, the General Convention of The Episcopal Church established Washington National Cathedral as the official seat of the presiding bishop.

The presiding bishop's stall is of carved oak and was made possible by the gift of the Right Reverend Paul Matthews, retired bishop of New Jersey (d. 1937). The stall is twenty-two feet tall and forms the eastern termination of the choir stalls on the north side of the chancel, corresponding to the bishop of Washington's stall on the south side. The three small figures set in the canopy are: Richard Bancroft, Archbishop of Canterbury and chief administrator of the King James Bible (1544–1610); and the first two presiding bishops of the American church—William White (d. 1836) and Samuel Seabury (d. 1796).

The ten presiding bishops who have been seated in Washington National Cathedral, and their terms of office, are:

The Right Reverend Henry St. George Tucker, Bishop of Virginia
January 1, 1938–December 31, 1946

The Right Reverend Henry Knox Sherrill, Bishop of Massachusetts
January 1, 1947–November 14, 1958

The Right Reverend Arthur Lichtenberger, Bishop of Missouri
November 15, 1958–October 1964 (resigned because of ill health)

The Right Reverend John Elbridge Hines, Bishop of Texas
January 1, 1965–May 31, 1974

The Right Reverend John Maury Allin, Bishop of Mississippi
June 1, 1974–December 31, 1985

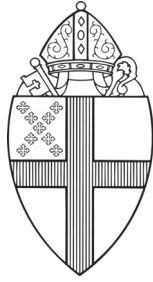
The Right Reverend Edmond Lee Browning, Bishop of Hawaii
January 1, 1986–December 31, 1997

The Right Reverend Frank Tracy Griswold III, Bishop of Chicago
January 1, 1998–October 31, 2006

The Right Reverend Katharine Jefferts Schori, Bishop of Nevada
November 1, 2006–October 31, 2015

The Right Reverend Michael Bruce Curry, Bishop of North Carolina
November 1, 2015–October 31, 2024

The Right Reverend Sean Walter Rowe, Bishop of Northwestern Pennsylvania
November 1, 2024–present



THE FESTIVAL HOLY EUCHARIST

with The Seating of the Twenty-Eighth Presiding Bishop and
Primate of The Episcopal Church
The Presentation of Our Lord Jesus Christ in the Temple
February 2, 2025 • 11:15 AM

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

Christ, Whose Glory Fills the Skies

Ratisbon; arr. Sally Slade Warner (1932–2009)

PRELUDE

Chorale Prelude on "Liebster Jesu, wir sind hier"

George Walker (1922–2018)

Let Us Adore Him

John P. Kee (b. 1962)

THE ENTRANCE RITE

INTROIT

When to the Temple Mary Went

Johannes Eccard (1553–1611)

When to the temple Mary went,
And brought the holy child,
Him did the aged Simeon see,
As it had been revealed.
He took up Jesus in his arms and blessing God, he said:
In peace I now depart, my Savior having seen,
The hope of Israel, the light of men.
Help now thy servants, gracious Lord,
That we may ever be
As once the faithful Simeon was,
Rejoicing but in thee;
And when we must from earth departure take,
May gently fall asleep and with thee wake.

(trans. John Troutbeck, 1832–1899)

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

HYMN AT THE PROCESSION • 423

Immortal, Invisible, God Only Wise

Sung by all.

St. Denio

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

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
3. To all life thou giv - est, to both great and small; in all life thou
4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -

ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
liv - est, the true life of all; we blos - som and flour - ish, like
dore thee, all veil - ing their sight; all laud we would ren - der: O

An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
help us to see 'tis on - ly the spen - dor of light hid - eth thee.

THE WELCOMING & SEATING OF THE TWENTY-EIGHTH PRESIDING BISHOP

THE WELCOMING OF THE PRESIDING BISHOP

A fanfare is sounded, announcing the arrival of the twenty-eighth Presiding Bishop at the Great West Doors.

The people face the west end of the Cathedral.

A knock is heard at the Great West Doors. The Bishop of Washington and Dean of the Cathedral open the doors. The presiding bishop enters, saying,

Presiding Bishop Grace and peace be with you, from God our Father and the Lord Jesus Christ.
People **And also with you.**

The bishop and the dean escort the presiding bishop into the Cathedral.

Dean Sean, Bishop in the Church of God, and our twenty-eighth Presiding Bishop, we welcome you to this Cathedral Church of Saint Peter and Saint Paul.

Bishop Since 1941 Washington National Cathedral has been the seat of the Presiding Bishop. We extend to you the hospitality of this Cathedral for the exercise of your office and ministry.

Presiding Bishop I thank you for your welcome, and I now ask to be seated in the chair that is symbolic of my office.

The bishop, the dean, and the chair of the Cathedral Chapter escort the presiding bishop to his stall in the Great Choir.

ANTHEM

Ecce sacerdos magnus *Sung by the choir.* Edward Elgar (1857–1934)

Sung in Latin.

Behold a great priest, who in his days pleased God and has been found just.

(Vespers antiphon for the Common of a Confessor Bishop)

THE SEATING OF THE PRESIDING BISHOP

The bishop and the dean invite the presiding bishop to be seated in his stall.

Bishop On behalf of the Chapter of the Cathedral Church of Saint Peter and Saint Paul and the entire Episcopal Church I invite you, Sean, to be seated in the chair appointed to your office as Presiding Bishop.

Dean May God preserve your coming in and going out from this time forth for evermore.

People **Amen.**

The presiding bishop takes the seat and prays aloud. The people respond, Amen.

The presiding bishop is escorted to the rood screen.

All greet the presiding bishop with applause.

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 PRESENTATION

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.

Bishop The Lord be with you.

People **And also with you.**

Bishop Let us pray.

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **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.

Malachi 3:1-4

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

Reader The Word of the Lord.

People **Thanks be to God.**

Malaquías 3:1-4

El Señor todopoderoso dice: «Voy a enviar mi mensajero para que me prepare el camino. El Señor, a quien ustedes están buscando, va a entrar de pronto en su templo. ¡Ya llega el mensajero de la alianza que ustedes desean!» Pero ¿quién podrá resistir el día de su venida? ¿Quién podrá entonces permanecer en pie? Pues llegará como un fuego, para purificarnos; será como un jabón que quitará nuestras manchas. El Señor se sentará a purificar a los sacerdotes, los descendientes de Leví, como quien purifica la plata y el oro en el fuego. Después ellos podrán presentar su ofrenda al Señor, tal como deben hacerlo. El Señor se alegrará entonces de la ofrenda de Judá y Jerusalén, igual que se alegraba de ella en otros tiempos.

Lector Palabra de Dios.

Pueblo **Demos gracias a Dios.**

THE PSALM

Sung by the choir.

chant: Hubert Parry (1848–1918)

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

Psalm 84:1-8

Salmo 84:1-8

How dear to me is your dwelling, O Lord of hosts!
My soul has a desire and longing for the courts of
the Lord;
my heart and my flesh rejoice in the living God.
The sparrow has found her a house
and the swallow a nest where she may lay her young;
by the side of your altars, O Lord of hosts,
my King and my God.
Happy are they who dwell in your house!
they will always be praising you.
Happy are the people whose strength is in you!
whose hearts are set on the pilgrims' way.
Those who go through the desolate valley will find
it a place of springs,
for the early rains have covered it with pools of water.
They will climb from height to height,
and the God of gods will reveal himself in Zion.
Lord God of hosts, hear my prayer;
hearken, O God of Jacob.
Behold our defender, O God;
and look upon the face of your Anointed.

¡Dios de las huestes, qué hermosas tus moradas!
Todo mi ser anhela los atrios de Señor;
mi corazón y carne cantan de gozo al Dios vivo.
El gorrión halla una morada
y la golondrina, un nido para sus polluelos
cerca de tu altar, Dios de las Huestes,
Rey mío y Dios mío.
Dichosos los que habitan en tu casa;
te alabarán sin cesar.
Dichosos los que en ti encuentran su fuerza;
sus corazones están siempre en tus caminos.
Cuando pasan por el valle de lágrimas,
lo hacen un manantial;
las lluvias tempranas los cubren de bendición.
Avanzarán de baluarte en baluarte
y en Sion verán al Dios de dioses.
¡Ay Dios de las Huestes, escucha mi oración!
¡Escucha, Señor, Dios de Jacob!
Mira, Señor, nuestro escudo;
pon tu vista en el rostro de tu Ungido.

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.

Hebrews 2:14-18

Hebreos 2:14-18

Since, therefore, the children share flesh and blood,
he himself likewise shared the same things, so that
through death he might destroy the one who has the
power of death, that is, the devil, and free those who
all their lives were held in slavery by the fear of death.
For it is clear that he did not come to help angels, but
the descendants of Abraham. Therefore he had to
become like his brothers and sisters in every respect, so
that he might be a merciful and faithful high priest in
the service of God, to make a sacrifice of atonement for
the sins of the people. Because he himself was tested
by what he suffered, he is able to help those who are
being tested.

Reader The Word of the Lord.
People **Thanks be to God.**

Así como los hijos de una familia son de la misma
carne y sangre, así también Jesús fue de carne y sangre
humanas, para derrotar con su muerte al que tenía
poder para matar, es decir, al diablo. De esta manera
ha dado libertad a todos los que por miedo a la
muerte viven como esclavos durante toda la vida. Pues
ciertamente no vino para ayudar a los ángeles, sino a
los descendientes de Abraham. Y para eso tenía que
hacerse igual en todo a sus hermanos, para llegar a ser
Sumo sacerdote, fiel y compasivo en su servicio a Dios,
y para obtener el perdón de los pecados de los hombres
por medio del sacrificio. Y como él mismo sufrió y fue
puesto a prueba, ahora puede ayudar a los que también
son puestos a prueba.

Lector Palabra de Dios.
Pueblo **Demos gracias a Dios.**

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

HYMN AT THE SEQUENCE

Sweet, Sweet Spirit

Sung by all.

Doris M. Akers (1923–1995)

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. There's a sweet, sweet Spir - it in this place, and I know that it's the Spir - it of the
2. There are bless - ings you can - not re - ceive till you know him in his full - ness, and be -
3. If you say he saved you from your sin, now you're weak, you're bound and can - not en - ter

Lord. There are sweet ex - pres - sions on each face,
lieve. You're the one to pro - fit when you say,
in, you can make it right if you will yield;

and I know they feel the pres - ence of the Lord.
"I am going to walk with Je - sus all the way."
you'll en - joy the Ho - ly Spir - it that we feel.

Sweet Ho - ly Spir - it, Sweet Heav - en - ly Dove, stay right here with us, fill - ing us with your
love. And for these bless - ings we lift our hearts in praise; with - out a
doubt we'll know that we have been re - vived when we shall leave this place.

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 2:22-40

Lucas 2:22-40

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

Evangelista Santo evangelio de nuestro Señor Jesucristo según Lucas.

People Glory to you, Lord Christ.

Pueblo Gloria a ti, Cristo Señor.

When the time came for their purification according to the law of Moses, Jesus' parents brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the

Cuando se cumplieron los días en que ellos debían purificarse según la ley de Moisés, llevaron al niño a Jerusalén para presentárselo al Señor. Lo hicieron así porque en la ley del Señor está escrito: «Todo primer hijo varón será consagrado al Señor.» Fueron, pues, a ofrecer en sacrificio lo que manda la ley del Señor:

Lord, “a pair of turtledoves or two young pigeons.” Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, “Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.” And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.” There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Gospeller The Gospel of the Lord.
People Praise to you, Lord Christ.

un par de tórtolas o dos pichones de paloma. En aquel tiempo vivía en Jerusalén un hombre que se llamaba Simeón. Era un hombre justo y piadoso, que esperaba la restauración de Israel. El Espíritu Santo estaba con Simeón, y le había hecho saber que no moriría sin ver antes al Mesías, a quien el Señor enviaría. Guiado por el Espíritu Santo, Simeón fue al templo; y cuando los padres del niño Jesús lo llevaron también a él, para cumplir con lo que la ley ordenaba, Simeón lo tomó en brazos y alabó a Dios, diciendo: «Ahora, Señor, tu promesa está cumplida: puedes dejar que tu siervo muera en paz. Porque ya he visto la salvación que has comenzado a realizar a la vista de todos los pueblos, la luz que alumbrará a las naciones y que será la gloria de tu pueblo Israel.» El padre y la madre de Jesús se quedaron admirados al oír lo que Simeón decía del niño. Entonces Simeón les dio su bendición, y dijo a María, la madre de Jesús: «Mira, este niño está destinado a hacer que muchos en Israel caigan o se levanten. Él será una señal que muchos rechazarán, a fin de que las intenciones de muchos corazones queden al descubierto. Pero todo esto va a ser para ti como una espada que atraviere tu propia alma.» También estaba allí una profetisa llamada Ana, hija de Penuel, de la tribu de Aser. Era ya muy anciana. Se casó siendo muy joven, y había vivido con su marido siete años; hacía ya ochenta y cuatro años que se había quedado viuda. Nunca salía del templo, sino que servía día y noche al Señor, con ayunos y oraciones. Ana se presentó en aquel mismo momento, y comenzó a dar gracias a Dios y a hablar del niño Jesús a todos los que esperaban la liberación de Jerusalén. Después de haber cumplido con todo lo que manda la ley del Señor, volvieron a Galilea, a su propio pueblo de Nazaret. Y el niño crecía y se hacía más fuerte, estaba lleno de sabiduría y gozaba del favor de Dios.

Evangelista El evangelio del Señor.
Pueblo Te alabamos, Cristo Señor.

The people are seated at the invitation of the presiding bishop.

THE SERMON

The Most Reverend Sean Walter Rowe

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.

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,

Intercessor Lord, in your mercy
People Hear our prayer.

Intercesora Señor, en tu piedad,
Pueblo Escucha nuestra oración.

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

THE PEACE

Bishop The peace of Christ be always with you.
People And also with you.

Obispa La paz de Cristo sea siempre con ustedes.
Pueblo Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Every Praise

Sung by the ensemble.

Hezekiah Walker (b. 1962)

Every praise is to our God.
Every word of worship with one accord.
Every praise is to our God.
Sing hallelujah to our god.
Glory hallelujah is due our God.
Every praise is to our God.
God my Savior,
God my Healer,
God my Deliverer,
Yes he is.

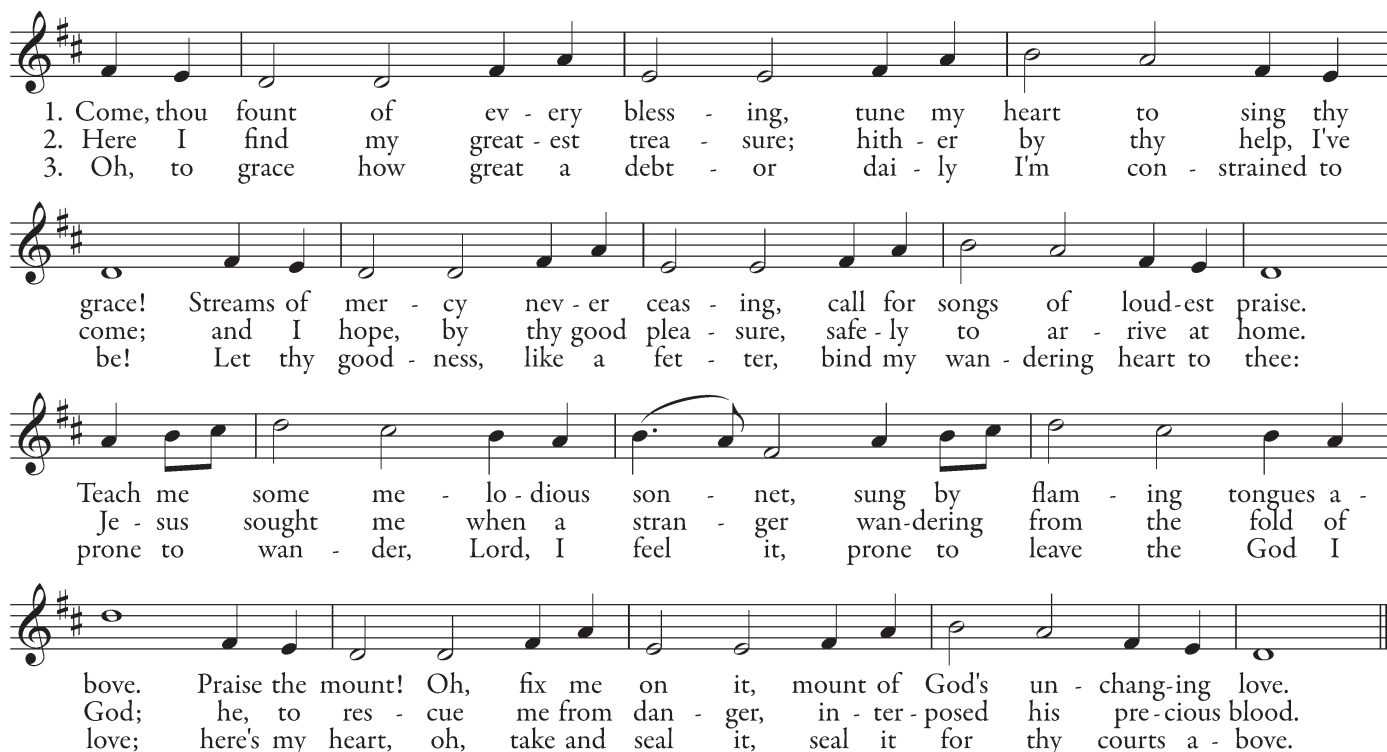
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 686

Come, Thou Fount of Every Blessing

Sung by all.

Nettleton



1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy
 2. Here I find my great - est trea - sure; hith - er by thy help, I've
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to

grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
 Je - sus sought me when a stran - ger it, wan - dering from the fold of
 prone to wan - der, Lord, I feel it, prone to leave the God I

bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

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."

Bishop The Lord be with you.

People And also with you.

Bishop Lift up your hearts.

People We lift them to the Lord.

Bishop Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

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.

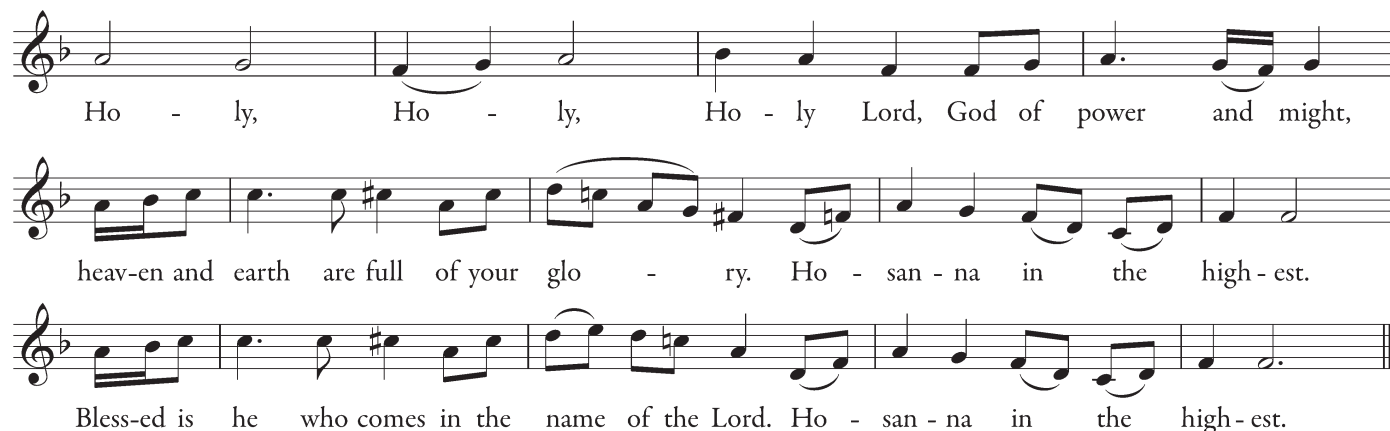
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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 bishop 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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into 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 disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

We remember Christ's death,

We proclaim Christ's resurrection,

We await Christ's coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with blessed Mary and Joseph, the Apostles Peter and Paul, our patrons, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Great Amen is when the congregation with a unified great voice concurs with all that the bishop 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.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

People **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.

Bishop 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 bishop breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)



THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

Christ, Whose Glory Fills the Skies

Sung by the choir.

T. Frederick Candlyn (1892–1964)

Christ, whose glory fills the skies,
Christ, the true and only light,
Sun of righteousness, arise!
Triumph o'er the shade of night:
Dayspring from on high, be near;
Daystar, in my heart appear.

Dark and cheerless is the morn
Unaccompanied by thee;
Joyless is the day's return,
Till thy mercy's beams I see;
Till they inward light impart,
Glad my eyes, and warm my heart.

Visit then this soul of mine!
Pierce the gloom of sin and grief!
Fill me, radiancy divine;
Scatter all my unbelief;
More and more thyself display,
Shining to the perfect day. Amen.

(Charles Wesley, 1707–1788)

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty Father,
we thank you for feeding us
with the holy food
of the Body and Blood of your Son,
and for uniting us through him
in the fellowship of your Holy Spirit.
We thank you for raising up among us
faithful servants for the ministry
of your Word and Sacraments.
We pray that Sean may be to us
an effective example in word and action,
in love and patience,
and in holiness of life.
Grant that we, with him may serve you now,
and always rejoice in your glory;
through Jesus Christ your Son our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

Padre de poder universal:
Te damos gracias por alimentarnos
con esta santa comida
espiritual del cuerpo y la sangre de tu Hijo;
y por unirnos, mediante él,
unos a otros en la comunión del Espíritu Santo.
Te damos gracias por levantar de entre nosotros
a siervos y siervas que ministren fielmente
tu Palabra y sacramentos.
Te rogamos que Sean sea
un ejemplo eficaz para nosotros en palabra y acción,
en amor y paciencia,
y en santidad de vida.
Y que nosotros, junto a él, hoy te sirvamos
y siempre nos alegremos en tu gloria.
Por tu Hijo Jesucristo nuestro Señor,
que vive y reina contigo y con el Espíritu Santo
ahora y para siempre. Amén.

THE EPISCOPAL BLESSING

Presiding Bishop Our help is in the Name of the Lord;

People **The maker of heaven and earth.**

Presiding Bishop Blessed be the Name of the Lord;

People **From this time forth for evermore.**

Presiding Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever.

People **Amen.**

Obispo Presidente Nuestro auxilio está en el nombre del Señor;

Pueblo **Que hizo los cielos y la tierra.**

Obispo Presidente Bendito sea el nombre del Señor;

Pueblo **Desde ahora y para siempre.**

Obispo Presidente La bendición, misericordia y gracia de Dios Todopoderoso, el Padre, el Hijo y el Espíritu Santo, descienda sobre ustedes, y permanezca con ustedes para siempre.

Pueblo **Amén.**

HYMN AT THE CLOSING • 618

Ye Watchers and Ye Holy Ones

Sung by all.

Lasst uns erfreuen



1. Ye watch-ers and ye ho-ly ones, bright ser-aphs, cher-u-bim and
 2. O high-er than the cher-u-bim, more glo-rious than the ser-a-
 3. Re-spond, ye souls in end-less rest, ye pa-tri-archs and pro-phets
 4. O friends, in glad-ness let us sing, su-per-nal an-thems ech-o-
 thrones, raise the glad strain, Al-le-lu-ia! Cry
 phim, lead their prais-es, Al-le-lu-ia! Thou
 blest, Al-le-lu-ia, al-le-lu-ia! Ye
 ing, Al-le-lu-ia, al-le-lu-ia! To
 out, do-min-ions, prince-doms, powers, vir-tues, arch-an-gels, an-gels'
 bear-er of th'e-ter-nal Word, most gra-cious, mag-ni-fy the
 ho-ly twelve, ye mar-tyrs strong, all saints tri-um-phantly raise the
 God the Fa-ther, God the Son, and God the Spi-rit, Three in
 choirs, Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia
 Lord, song, One,
 lu-ia, al-le-lu-ia, al-le-lu-ia!

THE DISMISSAL

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

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

POSTLUDE

Prelude and Fugue in B major, Op. 7, No. 1

Marcel Dupré (1886–1971)



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

THE FEAST OF THE PRESENTATION

Today's feast is sometimes known as the Purification of Saint Mary the Virgin, and also as Candlemas. In the Orthodox Church it has also been called the Meeting of Christ with Simeon. Such a variety of names is ample testimony to the wealth of spiritual meaning that generations of Christians have discovered in this small incident.

The title "The Presentation" reminds us of the Jewish law (Exodus 13:2; 22:29) that every firstborn son had to be dedicated to God in memory of the Israelites' deliverance from Egypt, when the firstborn sons of the Egyptians died and those of Israel were spared.

When Mary placed her infant son into the arms of Simeon, it was the meeting of the Old and New Dispensations. The old sacrifices, the burnt offerings and oblations, were done away; a new and perfect offering had come into the temple. God had provided himself a lamb for the burnt offering (Genesis 22:8), his only Son. The offering was to be made once for all on the cross. At every Eucharist, those who are in Christ recall that sinless offering and unite "themselves, their souls and bodies" with the self-oblation of their Lord and Savior.

It is traditional that candles are blessed on this day, for use throughout the rest of the year, which is why the feast is also sometimes known as "Candlemas."

—*Lesser Feasts and Fasts, 2022*



SERVICE PARTICIPANTS

The Most Reverend Sean Walter Rowe
Presiding Bishop and Primate, The Episcopal Church

The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

The Very Reverend Randolph Marshall Hollerith
Dean

CHAPLAIN TO THE PRESIDING BISHOP

The Reverend Dr. Molly James
Interim Executive Officer & Secretary of General Convention, The Episcopal Church

CHAPLAIN TO THE BISHOP OF WASHINGTON

The Venerable Steve Seely
Archdeacon, Episcopal Diocese of Washington

ASSISTING CLERGY

The Right Reverend Ann M. Ritonia
Bishop Suffragan for Armed Forces and Federal Ministries, The Episcopal Church, and Canon

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

The Reverend Canon Kelly Brown Douglas
Canon Theologian

The Reverend Canon Leonard L. Hamlin, Sr.
Canon Missioner and Minister of Equity and Inclusion

The Reverend Canon Preston B. Hannibal
Canon, Episcopal Diocese of Washington (Hon.)

The Reverend Canon Stuart A. Kenworthy
Canon, Episcopal Diocese of Washington (Hon.)

The Reverend Patrick L. Keyser
Associate Priest for Worship

The Reverend Spencer W. Brown
Priest Associate

The Reverend Jo Nygard Owens
Pastor for Digital Ministry



SERVICE PARTICIPANTS

MUSICIANS

The Cathedral Choir

The Cathedral Contemporary Ensemble

Thomas M. Sheehan

Organist & Interim Director of Music

Julie DeBoer

Chorister Program Director & Associate Director of Music

Michele Fowlin

Associate Director of Music for Contemporary Worship

Ariana Corbin

Organ Scholar

Dr. Edward M. Nassor

Carillonneur

WELCOME

Dr. Eric L. Motley

Chair, Cathedral Chapter

READERS

Susan Hicks

St. Mark's Episcopal Church, Erie, Pennsylvania

James R. Woody

Secretary, Cathedral Chapter

INTERCESSOR

Carmini Luther

Member, Cathedral Congregation Committee

VERGERS

Dr. Torrence N. Thomas

Head Cathedral Verger

G. Scott Sanders

Senior Cathedral Verger

Simone Bramble

Assistant Cathedral Verger

Catherine Able-Thomas

Erin Ennis

Joyce A. Michelini

Mildred L. Reyes

Verne Rinker

ACOLYTES

Katharine A. Carter, *Head Acolyte*

Gabriel Donoghue, *Assistant Head Acolyte*

Amber Lin, *Assistant Head Acolyte*

Henry Barnett

Ainsley Lashway

Darren Lovett

Zachary Mahan

Kevin Shin, Jr.

Rylea Whitfield

Olivia Wu

FLOWERS The flowers throughout the Cathedral are given to the glory of God. High Altar: in memory of Katharine Baillie Olin; Canterbury Pulpit and lectern: in loving memory of Marie Ivey Thorne on the 122nd anniversary of her birth; Children's Chapel: in memory of Mrs. Leah Bennett Laycock; Bethlehem Chapel Altar: to the glory of God and in loving memory of The Reverend Frederick H. Arterton, late canon of 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](https://www.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.

