



The Holy Eucharist

The Second Sunday after Pentecost

June 22, 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

Meditation

Samuel Coleridge Taylor (1875–1912); arr. Leen 't Hart (1920–1992)

There is a Balm in Gilead

Negro spiritual; arr. John Courter (1941–2010)

Praise to the Living God

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

PRELUDE

Impromptu in F Major, Op. 78, No. 1

S. Coleridge-Taylor

He'll Take the Pain Away

Kirk Franklin (b. 1970)

THE ENTRANCE RITE

INTROIT

Hear My Prayer

Moses Hogan (1957–2003)

O Lord, please hear my prayer, in the mornin' when I rise.

It's your servant bound for glory.

O dear Lord, please hear my prayer.

O Lord, please hear my prayer, keep me safe within your arms.

It's your servant bound for glory.

O dear Lord, please hear my prayer.

When my work on earth is done, and you come to take me home.

Just to know I'm bound for glory.

And to hear you say well done.

Done with sin and sorrow, have mercy.

Amen.

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

*Praise to the Living God**Sung by all.**Leoni**We begin our worship as a gathered community by praising God in song.*

1. Praise to the liv-ing God! All prais-ed be his Name who was, and is, and
 2. Form-less, all love-ly forms de-clare his love-li-ness; ho-ly, no ho-li-
 3. His Spi-rit flow-eth free, high surg-ing where it will: in pro-phet's word he
 4. E-ter-nal life hath he im-plant-ed in the soul; his love shall be our

is to be, for ay the same. The one e-ter-nal God ere aught that now ap-
 ness of earth can his ex-press. Lo, he is Lord of all. Cre-a-tion speaks his
 spoke of old; he speak-eth still. Es-tab-lished is his law, and change-less it shall
 strength and stay while a-ges roll. Praise to the liv-ing God! All prais-ed be his

pears; the first, the last, be-yond all thought his time-less years!
 praise, and ev-ery-where a-bove, be-low, his will o-beys.
 stand, deep writ up-on the hu-man heart, on sea, on land.
 Name who was, and is, and is to be, for ay the same.

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

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

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

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

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

Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord

God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we

praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you

take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:

re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the

Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly

Spi-rit, in the glo-ry of God the Fa-ther. A-men.

THE COLLECT FOR THE SECOND SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Isaiah 65:1-9

I was ready to be sought out by those who did not ask,
to be found by those who did not seek me.
I said, "Here I am, here I am,"
to a nation that did not call on my name.
I held out my hands all day long
to a rebellious people,
who walk in a way that is not good,
following their own devices;
a people who provoke me
to my face continually,
sacrificing in gardens
and offering incense on bricks;
who sit inside tombs,
and spend the night in secret places;
who eat swine's flesh,
with broth of abominable things in their vessels;
who say, "Keep to yourself,
do not come near me, for I am too holy for you."
These are a smoke in my nostrils,
a fire that burns all day long.
See, it is written before me:
I will not keep silent, but I will repay;
I will indeed repay into their laps
their iniquities and their ancestors'
iniquities together,
says the Lord;
because they offered incense on the mountains
and reviled me on the hills,
I will measure into their laps
full payment for their actions.
Thus says the Lord:
As the wine is found in the cluster,
and they say, "Do not destroy it,
for there is a blessing in it,"
so I will do for my servants' sake,
and not destroy them all.
I will bring forth descendants from Jacob,
and from Judah inheritors of my mountains;
my chosen shall inherit it,
and my servants shall settle there.

The Word of the Lord.

Thanks be to God.

Isaías 65:1-9

El Señor dice: «Los que no me habían pedido nada
fueron los que acudieron a mí;
los que no me habían buscado
fueron los que me encontraron.
A un pueblo que no me había invocado
fue al que le dije: "Aquí estoy."
Todo el día extendí mis manos
para atraer a un pueblo rebelde
que iba por caminos perversos
siguiendo sus propios caprichos;
un pueblo que en mi propia cara
me ofendía continuamente;
que ofrecía sacrificios a los dioses en los jardines
y quemaba incienso en altares de ladrillo;
que se sentaba entre los sepulcros
y pasaba las noches en sitios escondidos;
que comía carne de cerdo
y llenaba sus ollas de caldos impuros.
Dicen: "Quédate ahí, no me toques;
soy demasiado sagrado para que me toques."
Esa gente es como fuego que arde todo el día;
me molestan como el humo en las narices.
Pero todo esto está escrito delante de mí,
y no voy a quedarme cruzado de brazos;
voy a darles su merecido,
tanto por los crímenes de ellos
como por los de sus padres.
Ellos quemaban incienso sobre los montes
y me ofendían en las colinas.
Haré primero la cuenta
y les daré su merecido.»
El Señor lo ha dicho.
El Señor dice: «Cuando las uvas tienen mucho jugo
la gente no las echa a perder,
porque pueden sacar mucho vino.
Así haré yo también por amor a mis siervos:
no destruiré a toda la nación.
Haré que Jacob tenga descendientes
y que haya gente en Judá que viva en mis montañas.
Mis elegidos poseerán la tierra,
mis servidores vivirán allí.»

Palabra de Dios.

Demos gracias a Dios.

THE PSALM

chant: Henry Smart (1813–1879)

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

Psalm 22:18-25

Salmo 22:18-25

Be not far away, O Lord;
you are my strength; hasten to help me.
Save me from the sword,
my life from the power of the dog.
Save me from the lion's mouth,
my wretched body from the horns of wild bulls.
I will declare your Name to my brethren;
in the midst of the congregation I will praise you.
Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
For he does not despise nor abhor the poor
in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly;
I will perform my vows in the presence of those who
worship him.
The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
"May your heart live for ever!"

¡No estés tan lejos, Señor!
Tú eres mi fuerza; date prisa en ayudarme.
Rescátame del filo de la espada;
sálvame de la jauría.
Salva mi vida de la boca del león;
mi pobre cuerpo, de los cuernos de los toros.
Les diré tu nombre a mis hermanos;
te alabaré en medio de la congregación.
¡Fieles de Señor, alábenlo!
¡Israel, adóralo asombrado!
¡Que todo el pueblo de Jacob lo glorifique!
Porque no desprecia al pobre en su aflicción
ni esconde de él su rostro,
sino que lo escucha cuando clama.
A Dios le rindo alabanza en la asamblea;
entre los fieles cumpliré mis votos.
El pobre comerá y será saciado
y quienes buscan al Señor lo alabarán:
«¡Que viva siempre 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.

Galatians 3:23-29

Gálatas 3:23-29

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

The Word of the Lord.
Thanks be to God.

Antes de venir la fe, la ley nos tenía presos, esperando a que la fe fuera dada a conocer. La ley era para nosotros como el esclavo que vigila a los niños, hasta que viniera Cristo, para que por la fe obtuviéramos la justicia. Pero ahora que ha llegado la fe, ya no estamos a cargo de ese esclavo que era la ley, pues por la fe en Cristo Jesús todos ustedes son hijos de Dios, ya que al unirse a Cristo en el bautismo, han quedado revestidos de Cristo. Ya no importa el ser judío o griego, esclavo o libre, hombre o mujer; porque unidos a Cristo Jesús, todos ustedes son uno solo. Y si son de Cristo, entonces son descendientes de Abraham y herederos de las promesas que Dios le hizo.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Love the Lord

Sung by all.

Richard Smallwood (b. 1948)

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. I love the Lord, he heard my cry and pi-tied ev - 'ry groan.
2. I love the Lord, he heard my cry and pi-tied ev - 'ry groan.
Long as I live and trou-bles rise, I'll has-ten to his throne.
O let my heart no more des - pair while I have breath to pray.

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 8:26-39

Lucas 8:26-39

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

Glory to you, Lord Christ.

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As Jesus stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me”—for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, “What is your name?” He said, “Legion”; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Jesús y sus discípulos llegaron a la tierra de Gerasa, que está al otro lado del lago, frente a Galilea. Al bajar Jesús a tierra, salió del pueblo un hombre que estaba endemoniado, y se le acercó. Hacía mucho tiempo que no se ponía ropa ni vivía en una casa, sino entre las tumbas. Cuando vio a Jesús, cayó de rodillas delante de él, gritando: «¡No te metas conmigo, Jesús, Hijo del Dios altísimo! ¡Te ruego que no me atormentes!» Dijo esto porque Jesús había ordenado al espíritu impuro que saliera de él. Muchas veces el demonio se había apoderado de él; y aunque la gente le sujetaba las manos y los pies con cadenas para tenerlo seguro, él las rompía y el demonio lo hacía huir a lugares desiertos. Jesús le preguntó: «¿Cómo te llamas?» Y él contestó: «Me llamo Legión.» Dijo esto porque eran muchos los demonios que habían entrado en él, los cuales pidieron a Jesús que no los mandara al abismo. Como había muchos cerdos comiendo en el cerro, los espíritus le rogaron que los dejara entrar en ellos; y Jesús les dio permiso. Los demonios salieron entonces del hombre y entraron en los cerdos, y éstos echaron a correr pendiente abajo hasta el lago, y allí se ahogaron. Los

told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

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

The people are seated at the invitation of the preacher.

THE SERMON

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

que cuidaban de los cerdos, cuando vieron lo sucedido, salieron huyendo y fueron a contarlo en el pueblo y por el campo. La gente salió a ver lo que había pasado. Y cuando llegaron a donde estaba Jesús, encontraron sentado a sus pies al hombre de quien habían salido los demonios, vestido y en su cabal juicio; y tuvieron miedo. Y los que habían visto lo sucedido, les contaron cómo había sido sanado aquel endemoniado. Toda la gente de la región de Gerasa comenzó entonces a rogar a Jesús que se fuera de allí, porque tenían mucho miedo. Así que Jesús entró en la barca y se fue. El hombre de quien habían salido los demonios le rogó que le permitiera ir con él, pero Jesús le ordenó que se quedara, y le dijo: «Vuelve a tu casa y cuenta todo lo que Dios ha hecho por ti.» El hombre se fue y contó por todo el pueblo lo que Jesús había hecho por él.

El evangelio del Señor.
Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

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 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

Broken, But I'm Healed

Sung by the ensemble.

V. Michael McKay (b. 1952)

So, you entered into this building,
You brought your burdens, brought your pain.
I have a message for you today,
That when you leave here, you won't be the same.

So you tell me you've been to your physician,
Look at you there's been no change in your condition.
Reach out and touch the Master's Throne,
There's healing for your mind, your body, and your soul.

Refrain God can heal, He can deliver,
He can mend your brokenness.
He has a miracle to fit your needs.
Once you trust Him, you will receive.

God knows about your situation,
But with every test and every trial there is revelation,
That God is able to supply every one of your needs;
He's here to touch you, heal you, He'll set you fr

Refrain

So by the time that you leave this building,
My prayer for everyone in here is that you'll have your healing.
Once God works a miracle to fit your need,
Go tell the world, what you have received.

God has healed, He has delivered,
He has mended my brokenness,
Gave me a miracle to fit my needs.
Praise the Lord, praise the Lord, praise the Lord,
I have received!

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

PRESENTATION HYMN • 493 (STANZAS 1, 4-5)

O for a Thousand Tongues to Sing

Sung by all.

Azmon



1. O for a thou - sand tongues to sing, my dear Re - deem - er's praise,
4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5. Hear him, ye deaf: ye voice - less ones, your loos-ened tongues em - ploy;
the glo - ries of my God and King, the tri-umphs of his grace!
the the mourn-ful bro - ken hearts re - joice, the the hum - ble poor be - lieve.
ye blind, be - hold, your Sa - vior comes; and and leap, ye lame, for joy!

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 • S 128

Sung by all.

William Mathias (1934–1992)

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,
heaven 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 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

Lamb of God

Sung by all.

Marjorie Landsmark-DeLewis (1930–2017)

Lamb of God, you take a - way the sins of the
world: have mer - cy on us. Lamb of God, you take a - way the sins of the
world: have mer - cy on us. Lamb of God, you take a -
way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

The people are seated.

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

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

ANTHEM DURING THE COMMUNION

O God, Thou Art My God, Z35

Sung by the choir.

Henry Purcell (1659–1695)

O God, thou art my God: early will I seek thee. My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land where no water is. Thus have I looked for thee in holiness, that I might behold thy power and glory. For thy loving kindness is better than life itself: my lips shall praise thee. As long as I live will I magnify thee on this manner and lift up my hands in thy Name. Because thou hast been my helper, therefore under the shadow of thy wings will I rejoice. Hallelujah.

(Psalm 63: 1-5, 8)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

HYMN AT THE CLOSING • 535

Ye Servants of God, Your Master Proclaim

Sung by all.

Paderborn



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

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

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

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

“Allegro” from Symphonie No. 2, Op. 20

Louis Vierne (1870–1937)



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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Altagracia Pérez-Bullard, Associate Dean of Multicultural Ministries and Assistant Professor of Practical Theology, Virginia Theological Seminary, Alexandria, Virginia, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in memory of Kathryn M. Plugge, in memory of Mary Scribner Judson, in loving memory of Margaret Keena Gillis, in memory of Joseph Clegg, and in thanksgiving for the ministry of The Reverend William Sydnor.

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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.

