

THE FESTIVAL HOLY EUCHARIST

Saint Peter & Saint Paul, Apostles

The Patronal Feast



June 29, 2025

11:15 AM

THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL
WASHINGTON NATIONAL CATHEDRAL

SAINT PETER AND SAINT PAUL, APOSTLES PATRONS OF THIS CATHEDRAL CHURCH

Saint Peter and Saint Paul, the foremost leaders of the early Church, are honored as the patrons of this Cathedral. Peter, one of Jesus' twelve disciples, was called the "rock" on which Jesus would build his Church (Matthew 16:18). Though he denied Jesus before the crucifixion, Peter later emerged as a bold leader after the resurrection. Paul, once a fierce persecutor of Christians, experienced a dramatic conversion (Acts 9) and became the Church's greatest missionary to the Gentiles. While Peter primarily ministered to Jewish believers in Jerusalem, Paul traveled extensively across the Mediterranean, spreading the gospel.

Both apostles were martyred in Rome around 64 AD during Emperor Nero's persecution—Peter by crucifixion (traditionally upside down), and Paul by beheading. Their symbols, the keys for Peter and the sword for Paul, appear together on the Cathedral's seal.

From the early days of Christianity, their burial sites became places of pilgrimage. In the fourth century, Emperor Constantine built basilicas over their graves: St. Peter's in the Vatican and St. Paul Outside the Walls in Rome.

The Church has celebrated their joint feast on June 29 since at least the fourth century. This Cathedral honors that day as its patronal feast.





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

The people's responses are in bold.

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

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

CARILLON PRELUDE

Sonata di Chiesa

Rex LeLacheur (1910–1984)

Blessed Feasts of Blessed Martyrs

Holy Manna; arr. Edward M. Nassor (b. 1957)

How Firm a Foundation

Lyons; arr. Leen 't Hart (1920–1992)

PRELUDE

Prelude and Fugue in G major, BWV 541

Johann Sebastian Bach (1685–1750)

Because of Who You Are

Vicki Yohe (b. 1965)

THE ENTRANCE RITE

INTROIT

Tu es Petrus

Giovanni Pierluigi da Palestrina (ca. 1525–1594)

Sung in Latin.

You are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.

(Matthew 16:18)

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

How Firm a Foundation

Sung by all.

Lyons

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

1. How firm a foundation, ye saints of the Lord,
 2. "Fear not, I am with thee; O be not dismayed!
 3. "When through the deep waters I call thee to go,
 4. "When through fiery trials thy pathway shall lie,
 5. "The soul that to Jesus hath fled for repose,

1. is laid for your faith in his excellent word!
 2. For I am thy God, and will still give thee aid;
 3. the rivers of woe shall not thee ever flow;
 4. my grace, all sufficient, shall be thy supply;
 5. I will not desert to its foes;

1. What more can he say than to you he hath said,
 2. I'll strengthen thee, help thee, and cause thee to stand,
 3. for I will be with thee, thy troubles to bless,
 4. the flame shall not hurt thee; I only do sign shake,
 5. that soul, though all hell shall endeavor to shake,

1. to you that for refuge to Jesus have fled?
 2. upheld by my righteous, omnipotent hand.
 3. and sanctify to the thy deepest distress.
 4. thy dross to consume, and thy gold to refine.
 5. I'll never, no, never, no, never for sake."

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 SAINT PETER AND SAINT PAUL

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

The Lord be with you.

And also with you.

Let us pray.

Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for 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.

Ezekiel 34:11-16

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

The Word of the Lord.
Thanks be to God.

Ezequiel 34:11-16

Yo, el Señor, digo: Yo mismo voy a encargarme del cuidado de mi rebaño. Como el pastor que se preocupa por sus ovejas cuando están dispersas, así me preocuparé yo de mis ovejas; las rescataré de los lugares por donde se dispersaron en un día oscuro y de tormenta. Las sacaré de los países extranjeros, las reuniré y las llevaré a su propia tierra. Las llevaré a comer a los montes de Israel, y por los arroyos, y por todos los lugares habitados del país. Las llevaré a comer los mejores pastos, en los pastizales de las altas montañas de Israel. Allí podrán descansar y comer los pastos más ricos. Yo mismo seré el pastor de mis ovejas, yo mismo las llevaré a descansar. Yo, el Señor, lo afirmo. Buscaré a las ovejas perdidas, traeré a las extraviadas, vendaré a las que tengan alguna pata rota, ayudaré a las débiles, y cuidaré a las gordas y fuertes. Yo las cuidaré como es debido.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: John Goss (1800–1880)

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

Psalms 87

Salmo 87

On the holy mountain stands the city he has founded;
the Lord loves the gates of Zion
more than all the dwellings of Jacob.
Glorious things are spoken of you,
O city of our God.
I count Egypt and Babylon among those who know me;
behold Philistia, Tyre, and Ethiopia:
in Zion were they born.
Of Zion it shall be said, "Everyone was born in her,
and the Most High himself shall sustain her."
The Lord will record as he enrolls the peoples,
"These also were born there."
The singers and the dancers will say,
"All my fresh springs are in you."

Tus cimientos, Sion, están en el monte santo:
el Señor ama tus puertas
más que todas las moradas de Jacob.
¡De ti se cuentan maravillas,
oh, ciudad de Dios!
Egipto y Babilonia te conocen;
Filistea, Tiro y Etiopía
en ti nacieron, Sion.
De ti se dirá: «Todo el mundo nació en ella
y el Altísimo mismo la sostiene».
El Señor inscribirá a los pueblos;
dirá: «Este nació allí».
Dirán las cantantes y los bailarines:
«Tu manantial es fuente de todas las aguas».

THE SECOND LESSON

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

2 Timothy 4:1-8

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully. As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

The Word of the Lord.
Thanks be to God.

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

2 Timoteo 4:1-8

Delante de Dios y de Cristo Jesús, que vendrá glorioso como Rey a juzgar a los vivos y a los muertos, te encargo mucho que prediques el mensaje, y que insistas cuando sea oportuno y aun cuando no lo sea. Convence, reprende y anima, enseñando con toda paciencia. Porque va a llegar el tiempo en que la gente no soportará la sana enseñanza; más bien, según sus propios caprichos, se buscarán un montón de maestros que sólo les enseñen lo que ellos quieran oír. Darán la espalda a la verdad y harán caso a toda clase de cuentos. Pero tú conserva siempre el buen juicio, soporta los sufrimientos, dedícate a anunciar el evangelio, cumple bien con tu trabajo. Yo ya estoy para ser ofrecido en sacrificio; ya se acerca la hora de mi muerte. He peleado la buena batalla, he llegado al término de la carrera, me he mantenido fiel. Ahora me espera la corona merecida que el Señor, el Juez justo, me dará en aquel día. Y no me la dará solamente a mí, sino también a todos los que con amor esperan su venida gloriosa.

Palabra de Dios.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

Sung by all.

Assam

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 have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
2. Though no one join me _____ still I will fol - low, _____ though no one
3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -



cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
join me _____ still I will fol - low, _____ though no one join me _____
hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____



— to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____
— still I will fol - low, _____ no turn - ing back, _____ no turn - ing back. _____
— the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back. _____
— to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____

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.

John 21:15-19

Juan 21:15-19

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

Glory to you, Lord Christ.

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

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 Juan.

Gloria a ti, Cristo Señor.

Terminado el desayuno, Jesús le preguntó a Simón Pedro: «Simón, hijo de Juan, ¿me amas más que éstos?» Pedro le contestó: «Sí, Señor, tú sabes que te quiero.» Jesús le dijo: «Cuida de mis corderos.» Volvió a preguntarle: «Simón, hijo de Juan, ¿me amas?» Pedro le contestó: «Sí, Señor, tú sabes que te quiero.» Jesús le dijo: «Cuida de mis ovejas.» Por tercera vez le preguntó: «Simón, hijo de Juan, ¿me quieres?» Pedro, triste porque le había preguntado por tercera vez si lo quería, le contestó: «Señor, tú lo sabes todo: tú sabes que te quiero.» Jesús le dijo: «Cuida de mis ovejas. Te aseguro que cuando eras más joven, te vestías para ir a donde querías; pero cuando ya seas viejo, extenderás los brazos y otro te vestirá, y te llevará a donde no quieras ir.» Al decir esto, Jesús estaba dando a entender de qué manera Pedro iba a morir y a glorificar con su muerte a Dios. Después le dijo: «¡Sígueme!»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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

CONFESSION OF SIN & ABSOLUTION

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

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo que has creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

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

La paz 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, 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

Hymn to Saint Peter, Op. 56a

Sung by the choir.

Benjamin Britten (1903–1976)

Thou shalt make the Princes over all the earth:
They shall remember thy name, O Lord.
Instead of thy fathers, Sons are born to thee:
Therefore shall the people praise thee, Alleluia.

Thou art Peter,
And upon this rock
I will build
my church. Alleluia.

(Gradual of the Feast of Saint Peter and Saint Paul)

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

PRESENTATION HYMN • 238

Blessed Feasts of Blessed Martyrs

Sung by all.

Holy Manna



1. Bless - ed feasts of bless - ed mar - tyrs, ho - ly wo - men, ho - ly men,
2. Faith pre - vail - ing, hope un - fail - ing, lo - ving Christ with sin - gle heart,
3. There - fore, ye that reign in glo - ry, fel - low - heirs with Christ on high,



with af - fec - tion's re - col - lec - tions greet we your re - turn a - gain.
thus they, glo - rious and vic - to - rious, brave - ly bore the mar - tyr's part,
join to ours your sup - pli - ca - tion when be - fore him we draw nigh,



Wor - thy deeds they wrought, and won - ders, wor - thy of the Name they bore;
by con - tempt of ev - ery an - guish, by un - yield - ing bat - tle done;
pray - ing that, this life com - plet - ed, all its fleet - ing mo - ments past,



we, with meet - est praise and sweet - est, hon - or them for ev - er - more.
vic - tors at the last, they tri - umph, with the host of an - gels one.
by his grace we may be wor - thy of e - ter - nal bliss at last.

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.

Through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

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

The Altar

Sung by the ensemble.

Kirk Franklin (b. 1970)

Refrain At the altar you can tell
Jesus all about it.
At the altar you can tell
What your heart has to say.

You can tell Him how you need Him,
How you thank Him and how you love Him.
At the altar when you kneel to pray.

So if your journey through life has been bittersweet
And the courage to dream has turned incomplete
At the altar your brokenness He will meet
There's joy in knowing He's near
So if your journey through life has been bittersweet
And the courage to dream has turned incomplete
At the altar your brokenness He will meet
There's joy in knowing He's near

Refrain

Down, down, down at the altar.
Down, down, down at the altar.

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.

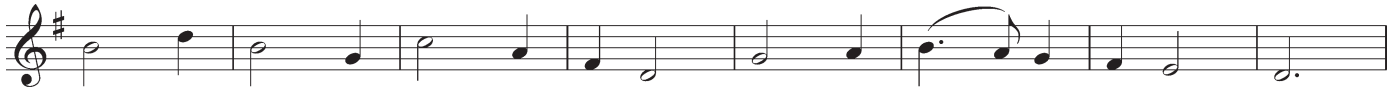
THE BLESSING

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

Christ Is Made the Sure Foundation

Sung by all.

Westminster Abbey



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
 2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
 3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
 4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;



cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
 in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
 with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - ed to re - tain,



ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est ben - e - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

THE DISMISSAL

Let us bless the Lord.
 Thanks be to God.

Bendigamos al Señor.
 Demos gracias a Dios.

POSTLUDE

Te Deum, Op. 11

Jeanne Demessieux (1921–1968)



*In honor of Saint Peter and Saint Paul, 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 CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL

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

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Canon Kelly Brown Douglas
Canon Theologian

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

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

The Reverend Canon John L. Peterson
Canon for Global Justice and Reconciliation

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

The Reverend Canon Samuel Van Culin
Canon for Anglican Communion Ministry

Canon Jon Meacham
Canon Historian

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, 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 Spencer W. Brown, Priest Associate, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, The Reverend Sarah E. Slater, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; 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 thanksgiving and in honor of the Cathedral sextons.

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All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

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.

