

THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER PENTECOST
AND INDEPENDENCE DAY, OBSERVED



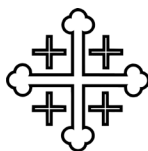
July 6, 2025 | 11:15 am

WASHINGTON NATIONAL CATHEDRAL

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

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

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



THE HOLY EUCHARIST

The Fourth Sunday after Pentecost & Independence Day, Observed

July 6, 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

Glorious Things of Thee Are Spoken

Abbot's Leigh; arr. Edward M. Nassor (b. 1957)

Lift Every Voice and Sing

J. Rosamond Johnson (1873–1954); arr. E. Nassor

God of Grace and God of Glory

Cwm Rhondda; arr. Edmond de Vos (1924–2022)

PRELUDE

Hour of Peace

Florence Price (1887–1953)

Worthy

Chris Brown (b. 1981), Mack Brock (b. 1983), Steve Furtick (b. 1980)

THE ENTRANCE RITE

INTROIT

“Her beacon-hand beckons” from *To the Hands*

Caroline Shaw (b. 1982)

Her beacon-hand beckons: give
give to me
those yearning to breathe free
tempest-tossed they cannot see
what lies beyond the olive tree
whose branch was lost amid the pleas
for mercy, mercy
give
give to me
your tired fighters fleeing flying
from the
from the
from
let them
i will be your refuge
i will be your refuge
i will be
i will be
we will be
we will

(Caroline Shaw, responding to the 1883 sonnet “The New Colossus” by Emma Lazarus, which was mounted on the pedestal of the Statue of Liberty in 1903.)

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

HYMN AT THE PROCESSION • 594

God of Grace and God of Glory

Sung by all.

Cwm Rhondda

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



1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
4. Save us from weak res - ig - na - tion to the e - vils we de - plore; let the gift of

Church - 's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom,
long have bound us free our hearts to faith and praise: grant us wis - dom,
self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom,
thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour, for the fac - ing of this hour.
grant us cour - age, for the liv - ing of these days, for the liv - ing of these days.
grant us cour - age, lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
grant us cour - age, serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

THE LAND ACKNOWLEDGMENT

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

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

THE GREAT SPIRIT PRAYER

tr. Chief Yellow Lark

HYMN OF PRAISE

Lift Every Voice and Sing

Sung by all.

J. R. Johnson

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

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

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

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

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

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

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

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

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

THE COLLECT FOR THE FOURTH 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 God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A PRAYER FOR THE NATION

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 66:10-14

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her—that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. For thus says the Lord: I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees. As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants, and his indignation is against his enemies.

The Word of the Lord.

Thanks be to God.

Isaías 66:10-14

«Alégrense con Jerusalén, llénense de gozo con ella todos los que la aman; únanse a su alegría todos los que han llorado por ella; y ella, como una madre, los alimentará de sus consuelos hasta que queden satisfechos. Porque yo, el Señor, digo: Yo haré que la paz venga sobre ella como un río, y las riquezas de las naciones como un torrente desbordado. Ella los alimentará a ustedes, los llevará en sus brazos y los acariciará sobre sus rodillas. Como una madre consuela a su hijo, así los consolaré yo a ustedes, y encontrarán el consuelo en Jerusalén.» Cuando ustedes vean esto, su corazón se alegrará; su cuerpo se renovará como la hierba. El Señor dará a conocer su poder entre sus siervos, y su ira entre sus enemigos.

Palabra de Dios.

Demos gracias a Dios.

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

Psalm 66:1-8

Salmo 66:1-8

Be joyful in God, all you lands;
sing the glory of his Name;
sing the glory of his praise.
Say to God, "How awesome are your deeds!
because of your great strength your enemies
cringe before you.
All the earth bows down before you,
sings to you, sings out your Name."
Come now and see the works of God,
how wonderful he is in his doing toward all people.
He turned the sea into dry land,
so that they went through the water on foot,
and there we rejoiced in him.
In his might he rules for ever;
his eyes keep watch over the nations;
let no rebel rise up against him.
Bless our God, you peoples;
make the voice of his praise to be heard;
Who holds our souls in life,
and will not allow our feet to slip.

¡Aclame todo el mundo a Dios con alegría!
Canten la gloria de su nombre;
ríndanle gloria y alabanza.
Díganle a Dios: «¡Qué imponentes son tus obras!
Ante tu gran poder, teme el enemigo.
Toda la tierra se inclina ante ti
y te canta, canta tu nombre».
Vengan y vean las obras de Dios,
las maravillas que hace por su pueblo.
Transformó el mar en tierra seca
y cruzaron el torrente a pie;
alegrémonos en Dios.
Con su poder gobierna para siempre;
sus ojos vigilan las naciones;
que ningún rebelde se alce contra él.
¡Pueblos del mundo, bendigan al Señor!
¡Que se oiga la voz de alabanza!
Porque Dios preserva nuestra vida;
no permite que nuestros pies resbalen.

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 6:7-16

Gálatas 6:7-16

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision

No se engañen ustedes: nadie puede burlarse de Dios. Lo que se siembra, se cosecha. El que siembra en los malos deseos, de sus malos deseos recogerá una cosecha de muerte. El que siembra en el Espíritu, del Espíritu recogerá una cosecha de vida eterna. Así que no debemos cansarnos de hacer el bien; porque si no nos desanimamos, a su debido tiempo cosecharemos. Por eso, siempre que podamos, hagamos bien a todos, y especialmente a nuestros hermanos en la fe. ¡Miren ustedes con qué letras tan grandes les estoy escribiendo ahora con mi propia mano! Esos que quieren obligarlos a circuncidarse, lo hacen solamente para quedar bien con la gente y no ser perseguidos por causa de la cruz de Cristo. Pero ni siquiera los que se circuncidan cumplen todo lo que la ley dice. En cambio quieren que ustedes se circunciden, para gloriarse de haberlos obligado a ustedes a llevar esa marca en el cuerpo. En cuanto a mí, de nada quiero gloriarme sino de la cruz de nuestro

is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

The Word of the Lord.

Thanks be to God.

Señor Jesucristo. Pues por medio de la cruz de Cristo, el mundo ha muerto para mí y yo he muerto para el mundo. De nada vale estar o no estar circuncidados; lo que sí vale es el haber sido creados de nuevo. Reciban paz y misericordia todos los que viven según esta regla, y todos los del Israel de Dios.

Palabra de Dios.

Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Jesus, Keep Me Near the Cross

Sung by all.

Near the Cross

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. Je - sus, keep me near the cross, There's a pre - cious foun - tain;
2. Near the cross, a trem - bling soul, Love and mer - cy found me:
3. Near the cross! O Lamb of God, Bring its scenes be - fore me;
4. Near the cross, I'll watch and wait, Hop - ing, trust - ing ev - er.

Free to all, a heal - ing stream Flows from Cal - v'ry's moun - tain.
There the Bright and Morn - ing Star Sheds its beams a - round me.
Help me walk from day to day With the shad - ows o'er me.
Till I reach the gold - en strand Just be - yond the ri - ver.

In the cross, in the cross Be my glo - ry ev - er,
Till my rap - tured soul shal find Rest be - yond the riv - er.

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 10:1-11, 16-20

Lucas 10:1-11, 16-20

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

Glory to you, Lord Christ.

The Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me." The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" He said to them, "I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

El Señor escogió también a otros setenta y dos, y los mandó de dos en dos delante de él, a todos los pueblos y lugares a donde tenía que ir. Les dijo: «Ciertamente la cosecha es mucha, pero los trabajadores son pocos. Por eso, pidan ustedes al Dueño de la cosecha que mande trabajadores a recogerla. Vayan ustedes; miren que los envíe como corderos en medio de lobos. No lleven dinero ni provisiones ni sandalias; y no se detengan a saludar a nadie en el camino. Cuando entren en una casa, saluden primero, diciendo: "Paz a esta casa." Y si allí hay gente de paz, su deseo de paz se cumplirá; pero si no, ustedes nada perderán. Quédense en la misma casa, y coman y beban de lo que ellos tengan, pues el trabajador tiene derecho a su paga. No anden de casa en casa. Al llegar a un pueblo donde los reciban, coman lo que les sirvan; sanen a los enfermos que haya allí, y díganles: "El reino de Dios ya está cerca de ustedes." Pero si llegan a un pueblo y no los reciben, salgan a las calles diciendo: "¡Hasta el polvo de su pueblo, que se ha pegado a nuestros pies, lo sacudimos como protesta contra ustedes! Pero sepan esto, que el reino de Dios ya está cerca de ustedes." El que los escucha a ustedes, me escucha a mí; y el que los rechaza a ustedes, me rechaza a mí; y el que me rechaza a mí, rechaza al que me envió.» Los setenta y dos regresaron muy contentos, diciendo: «¡Señor, hasta los demonios nos obedecen en tu nombre!» Jesús les dijo: «Sí, pues yo vi que Satanás caía del cielo como un rayo. Yo les he dado poder a ustedes para caminar sobre serpientes y alacranes, y para vencer toda la fuerza del enemigo, sin sufrir ningún daño. Pero no se alegren de que los espíritus los obedezcan, sino de que sus nombres ya están escritos en el cielo.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Jo Nygard Owens

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 AFFIRMATION OF FAITH

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

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

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

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

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

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

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

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

A LITANY FOR THE NATION

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

Gracefully Broken

Sung by the ensemble.

Tasha Cobbs Leonard (b. 1981),
Matt Redman (b. 1974)

Take all I have in these hands,
And multiply, God, all that I am,
And find my heart on the altar again.
Set me on fire, set me on fire.

Refrain Here I am, God arms wide open,
Pouring out my life,
Gracefully broken.

My heart stands in awe of Your name.
Your mighty love stands strong to the end.
You will fulfill Your purpose in me.
You won't forsake me, You will be with me.

Refrain

All to Jesus now,
All to Jesus now.
I'm holding nothing back,
Holding nothing back.

I surrender.
Your power at work in me,
I'm broken gracefully.
I'm strong when I am weak.
I will be free.

Refrain

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

PRESENTATION HYMN • 321 (STANZAS 1-2)

My God, Thy Table Now Is Spread

Sung by all.

Rockingham

1. My God, thy ta - ble now is spread, thy cup with love doth o - ver - flow;
2. O let thy ta - ble hon - ored be, and fur - nished well with joy - ful guests;
be all thy chil - dren thith - er led, and let them thy sweet mer - cies know.
and may each soul sal - va - tion see, that here its sa - cred pledg - es tastes.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning “Lift up your hearts.”

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

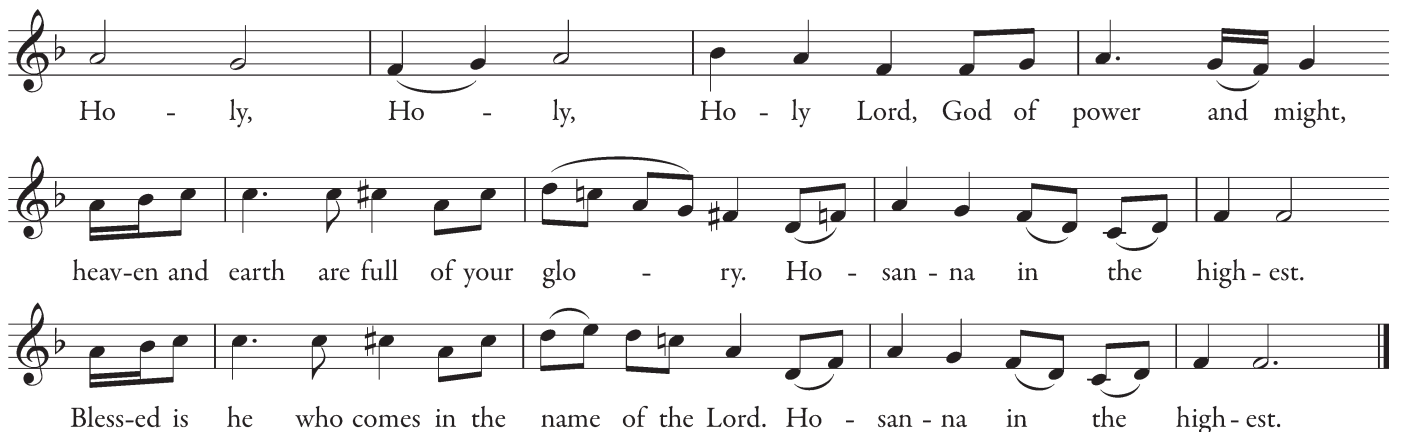
Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

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



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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)



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

We Shall Walk Through the Valley In Peace

Sung by the choir. Negro spiritual; arr. Moses Hogan (1957–2003)

We shall walk through the valley in peace.
For Jesus Himself will be our leader.
We shall walk through the valley in peace.
We will meet our loved ones there.
For Jesus Himself will be our leader.
We shall walk through the valley in peace.
There will be no more trials there.
For Jesus Himself will be our leader.
We shall walk through the valley in peace.

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

HYMN AT THE CLOSING • 523

Glorious Things of Thee Are Spoken

Sung by all.

Abbot's Leigh

1. Glo - rious things of thee are spo - ken, Zi - on, ci - ty of our God;
2. See! the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each ha - bi - ta - tion hov - ering, see the cloud and fire ap - pear
4. Blest in - hab - it - ants of Zi - on, washed in the Re - deem - er's blood!

he whose word can - not be bro - ken, formed thee for his own a - bode;
well sup - ply thy sons and daugh - ters and all fear of want re - move.
for a glo - ry and a cov - ering, show - ing that the Lord is near.
Je - sus, whom their souls re - ly on, makes them kings and priests to God.

on the Rock of A - ges found - ed, what can shake thy sure re - pose?
Who can faint, when such a riv - er ev - er will their thirst as - suage?
Thus de - riv - ing from their ban - ner, light by night, and shade by day,
'Tis his love his peo - ple rais - es o - ver self to reign as kings:

With sal - va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
Grace which, like the Lord, the giv - er, nev - er fails from age to age.
safe they feed up - on the man - na which he gives them when they pray.
and as priests, his sol - emn prais - es each for a thank - of - fering brings.

THE DISMISSAL

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

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

POSTLUDE

"God of Our Fathers" from *Festival Te Deum*

Diane Bish (b. 1941)



The Washington Ringing Society will ring the Cathedral bells following the service.

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Jo Nygard Owens, Pastor for Digital Ministry; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Spencer W. Brown, Priest Associate, 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 Josef Remböck and Josefa Remböck; in memory of and thanksgiving for Leila Pomeroy Crosman; in memory of Thomas O. Woodward; in honor of Anne Rhoades Dettmer; in loving memory of Daisy Johnson Leedy, in memory of Elsa Palmer Deshler; in honor of children whose ancestors served in the American Revolution; and in appreciation of Ken Hopper for his service as co-chair of the Washington Committee of the National Cathedral Association.

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

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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.

