

The Holy Eucharist

The Seventh Sunday after Pentecost

July 27, 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

Praise, My Soul, the King of Heaven

Lauda anima; arr. James B. Slater (1927–2019)

PRELUDE

Prelude and Fugue in G Major, Op. 37 No. 2

Felix Mendelssohn (1809–1847)

And We Are Glad

Joe Pace (b. 1953)

THE ENTRANCE RITE

INTROIT

Prevent Us, O Lord

William Byrd (c. 1540–1623)

Prevent us O Lord, in all our doings with thy most gracious favour,
and further us with thy continual help;
that in all our works begun, continued, and ended in thee,
we may glorify thy holy Name.
And finally by thy mercy, obtain everlasting life;
through Jesus Christ our Lord. Amen.

(Collect from the Form and Manner of Ordaining and Consecrating Bishops, Priests, and Deacons in the Church of England, The Book of Common Prayer, 1662)

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

*All People that on Earth Do Dwell**Sung by all.**Old 100th**We begin our worship as a gathered community by praising God in song.*

1. All peo-ple that on earth do dwell, sing to the Lord with cheer-ful voice:
 2. Know that the Lord is God in-deed; with-out our aid he did us make:
 3. O en-ter then his gates with praise, ap-proach with joy his courts un-to;
 4. For why? the Lord our God is good, his mer-cy is for ev-er sure;
 5. To Fa-ther, Son, and Ho-ly Ghost, the God whom heaven and earth a-dore,
 1. him serve with mirth, his praise forth tell, come ye be-fore him and re-joice.
 2. we are his folk, he doth us feed, and for his sheep he doth us take.
 3. praise, laud, and bless his Name al-ways, for it is seem-ly so to do.
 4. his truth at all times firm-ly stood, and shall from age to age en-dure.
 5. from men and from the an-gel host be praise and glo-ry ev-er-more.

THE OPENING ACCLAMATION

Blessed be our God.
 For ever and ever. Amen.

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.

HYMN OF PRAISE

We Have Come Into This House

Sung by all.

Bruce Ballinger (1945–2004)

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

1. We have come in - to this house to gath - er in his Name and wor - ship him.
2. So, for - get a - bout your - self, con - cen - trate on him and wor - ship him.
3. Let us lift up ho - ly hands, mag - ni - fy his Name and wor - ship him.

We have come in - to this house to gath - er in his Name and wor - ship him.
So, for - get a - bout your - self, con - cen - trate on him and wor - ship him.
Let us lift up ho - ly hands, mag - ni - fy his Name and wor - ship him.

We have come in - to this house to gath - er in his Name and
So, for - get a - bout your - self, con - cen - trate on him and
Let us lift up ho - ly hands, mag - ni - fy his Name and

wor - ship Christ the Lord. Wor - ship him, Christ the Lord.

THE COLLECT FOR THE SEVENTH 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, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE COLLECT ON THE 100TH ANNIVERSARY OF THE BIRTH OF BISHOP JOHN THOMAS WALKER

Almighty and everlasting God, we give you thanks for the life and ministry of Bishop John Thomas Walker. We remember his dedication to reconciliation, his passion for justice, and his commitment to education. We pray that his example of service and love may continue to inspire us. Grant wisdom and strength to those who carry on his work in the Church and the broader society. May his spirit of compassion and inclusivity guide us in our efforts to build a more just and peaceful world. We ask this in your holy Name. **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.

Genesis 18:20-32

The Lord said to Abraham, "How great is the outcry against Sodom and Gomorrah and how very grave their sin! I must go down and see whether they have done altogether according to the outcry that has come to me; and if not, I will know." So the men turned from there, and went toward Sodom, while Abraham remained standing before the Lord. Then Abraham came near and said, "Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city; will you then sweep away the place and not forgive it for the fifty righteous who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" And the Lord said, "If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake." Abraham answered, "Let me take it upon myself to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking? Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." Again he spoke to him, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." Then he said, "Oh do not let the Lord be angry if I speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there." He said, "Let me take it upon myself to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." Then he said, "Oh do not let the Lord be angry if I speak just once more. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it."

The Word of the Lord.
Thanks be to God.

Génesis 18:20-32

El Señor le dijo: «La gente de Sodoma y Gomorra tiene tan mala fama, y su pecado es tan grave, que ahora voy allá, para ver si en verdad su maldad es tan grande como se me ha dicho. Así lo sabré.» Dos de los visitantes se fueron de allí a Sodoma, pero Abraham se quedó todavía ante el Señor. Se acercó un poco más a él, y le preguntó: «¿Vas a destruir a los inocentes junto con los culpables? Tal vez haya cincuenta personas inocentes en la ciudad. A pesar de eso, ¿destruirás la ciudad y no la perdonarás por esos cincuenta? ¡No es posible que hagas eso de matar al inocente junto con el culpable, como si los dos hubieran cometido los mismos pecados! ¡No hagas eso! Tú, que eres el Juez supremo de todo el mundo, ¿no harás justicia?» Entonces el Señor le contestó: «Si encuentro cincuenta inocentes en la ciudad de Sodoma, por ellos perdonaré a todos los que viven allí.» Pero Abraham volvió a decirle: «Perdona que sea yo tan atrevido al hablarte así, pues tú eres Dios y yo no soy más que un simple hombre; pero tal vez falten cinco inocentes para completar los cincuenta. ¿Sólo por faltar esos cinco vas a destruir toda la ciudad?» Y el Señor contestó: «Si encuentro cuarenta y cinco inocentes, no la destruiré.» «Tal vez haya sólo cuarenta inocentes...» insistió Abraham. «Por esos cuarenta, no destruiré la ciudad» dijo el Señor. Pero Abraham volvió a suplicar: «Te ruego que no te enojés conmigo por insistir tanto en lo mismo, pero tal vez encuentres solamente treinta...» Y el Señor volvió a decirle: «Hasta por esos treinta, perdonaré a la ciudad.» Abraham siguió insistiendo: «Mi Señor, he sido muy atrevido al hablarte así, pero, ¿qué pasará si encuentras solamente veinte inocentes?» Y el Señor respondió: «Por esos veinte, no destruiré la ciudad.» Todavía insistió Abraham: «Por favor, mi Señor, no te enojés conmigo, pero voy a hablar tan sólo esta vez y no volveré a molestarte: ¿qué harás, en caso de encontrar únicamente diez?» Y el Señor le dijo: «Hasta por esos diez, no destruiré la ciudad.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Henry Dibdin (1813–1866)

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

Psalm 138

Salmo 138

I will give thanks to you, O Lord, with my whole heart;
before the gods I will sing your praise.
I will bow down toward your holy temple
and praise your Name,
because of your love and faithfulness;
For you have glorified your Name
and your word above all things.
When I called, you answered me;
you increased my strength within me.
All the kings of the earth will praise you, O Lord,
when they have heard the words of your mouth.
They will sing of the ways of the Lord,
that great is the glory of the Lord.
Though the Lord be high, he cares for the lowly;
he perceives the haughty from afar.
Though I walk in the midst of trouble, you keep me safe;
you stretch forth your hand against the fury
of my enemies;
your right hand shall save me.
The Lord will make good his purpose for me;
O Lord, your love endures for ever;
do not abandon the works of your hands.

Te doy gracias Señor, de todo corazón;
ante los dioses te cantaré.
Me postro hacia tu santo templo
y alabo tu nombre,
por tu bondad y tu fidelidad.
Porque has exaltado tu Palabra
a lo largo y a lo ancho de tus cielos.
El día que te invoqué, me respondiste
y fortaleciste mi alma.
Señor, todo monarca te alabará,
al escuchar las palabras de tu boca.
Y se cantará de tus caminos:
«¡Grande es la gloria del Señor!».
Aunque Dios es sublime, nota al humilde
y la orgullosa reconoce desde lejos.
Aunque pase por angustias, me darás vida;
me tenderás la mano cuando ruja el enemigo;
tu diestra me rescatará.
El Señor me salvará;
¡Ay Dios, tu bondad es para siempre!

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.

Colossians 2:6-19

Colosenses 2:6-19

As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he

Por eso, habiendo recibido a Jesucristo como su Señor, deben comportarse como quienes pertenecen a Cristo, con profundas raíces en él, firmemente basados en él por la fe, como se les enseñó, y dando siempre gracias a Dios. Tengan cuidado: no se dejen llevar por quienes los quieren engañar con teorías y argumentos falsos, pues ellos no se apoyan en Cristo, sino en las tradiciones de los hombres y en los poderes que dominan este mundo. Porque toda la plenitud de Dios se encuentra visiblemente en Cristo, y en él Dios los hace experimentar todo su poder, pues Cristo es cabeza de todos los seres espirituales que tienen poder y autoridad. En él también, ustedes han sido circuncidados, no con una circuncisión hecha por los hombres, sino con la circuncisión hecha por Dios al unirlos a Cristo y despojarlos de su naturaleza pecadora. Al ser bautizados, ustedes

forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it. Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. These are only a shadow of what is to come, but the substance belongs to Christ. Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling on visions, puffed up without cause by a human way of thinking, and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.

The Word of the Lord.
Thanks be to God.

fueron sepultados con Cristo, y fueron también resucitados con él, porque creyeron en el poder de Dios, que lo resucitó. Ustedes, en otro tiempo, estaban muertos espiritualmente a causa de sus pecados y por no haberse despojado de su naturaleza pecadora; pero ahora Dios les ha dado vida juntamente con Cristo, en quien nos ha perdonado todos los pecados. Dios anuló el documento de deuda que había contra nosotros y que nos obligaba; lo eliminó clavándolo en la cruz. Dios despojó de su poder a los seres espirituales que tienen potencia y autoridad, y por medio de Cristo los humilló públicamente llevándolos como prisioneros en su desfile victorioso. Por tanto, que nadie los critique a ustedes por lo que comen o beben, o por cuestiones tales como días de fiesta, lunas nuevas o sábados. Todo esto no es más que la sombra de lo que ha de venir, pero la verdadera realidad es Cristo. No dejen que los condenen esos que se hacen pasar por muy humildes y que dan culto a los ángeles, que pretenden tener visiones y que se hinchan de orgullo a causa de sus pensamientos humanos. Ellos no están unidos a la cabeza, la cual hace crecer todo el cuerpo al alimentarlo y unir cada una de sus partes conforme al plan de Dios.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

In the Morning When I Rise

Sung by all.

Negro spiritual

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

1. In the morn - ing when I rise, In the morn - ing when I rise,
2. Dark_____ mid - night was my cry Dark_____ mid - night was my cry,
3. O_____ when I come to die, O_____ when I come to die,

In the morn - ing when I rise, Give me Je - - sus.
Dark_____ mid - night was my cry, Give me Je - - sus.
O_____ when I come to die, Give me Je - - sus.

Refrain
Give me Je - sus, Give me Je - sus, You may have all this world, Give me Je - sus.

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 11:1-13

Lucas 11:1-13

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

Glory to you, Lord Christ.

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say: Father, hallowed be your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial." And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs. So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask 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.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Jesús estaba orando en un lugar; cuando terminó, uno de sus discípulos le dijo: «Señor, enséñanos a orar, así como Juan enseñó a sus discípulos. Jesús les dijo: «Cuando oren, digan: "Padre, santificado sea tu nombre. Venga tu reino. Danos cada día el pan que necesitamos. Perdónanos nuestros pecados, porque también nosotros perdonamos a todos los que nos han hecho mal. No nos expongas a la tentación."» También les dijo Jesús: «Supongamos que uno de ustedes tiene un amigo, y que a medianoche va a su casa y le dice: "Amigo, préstame tres panes, porque un amigo mío acaba de llegar de viaje a mi casa, y no tengo nada que darle." Sin duda el otro no le contestará desde adentro: "No me molestes; la puerta está cerrada, y mis hijos y yo ya estamos acostados; no puedo levantarme a darte nada." Les digo que, aunque no se levante a darle algo por ser su amigo, lo hará por su impertinencia, y le dará todo lo que necesita. Así que yo les digo: Pidán, y Dios les dará; busquen, y encontrarán; llamen a la puerta, y se les abrirá. Porque el que pide, recibe; y el que busca, encuentra; y al que llama a la puerta, se le abre. ¿Acaso alguno de ustedes, que sea padre, sería capaz de darle a su hijo una culebra cuando le pide pescado, o de darle un alacrán cuando le pide un huevo? Pues si ustedes, que son malos, saben dar cosas buenas a sus hijos, ¡cuánto más el Padre celestial dará el Espíritu Santo a quienes se lo pidan!»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Rosemarie Logan Duncan

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.

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"He, Watching Over Israel" from *Elijah*, Op. 70 *Sung by the choir.*

Felix Mendelssohn (1809–1847)

He, watching over Israel, slumbers not, nor sleeps.
Shouldst thou, walking in grief languish, He will quicken thee.

(Psalm 121:4, Psalm 138:7)

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

PRESENTATION HYMN • 304 (STANZAS 1–2)

I Come with Joy to Meet My Lord

Sung by all.

Land of Rest

1. I come with joy to meet my Lord, for - giv - en, loved, and free, in
2. I come with Chris - tians far and near to find, as all are fed, the
awe and won - der to re - call his life laid down for me.
new com - mu - ni - ty of love in Christ's com - mun - ion bread.

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.

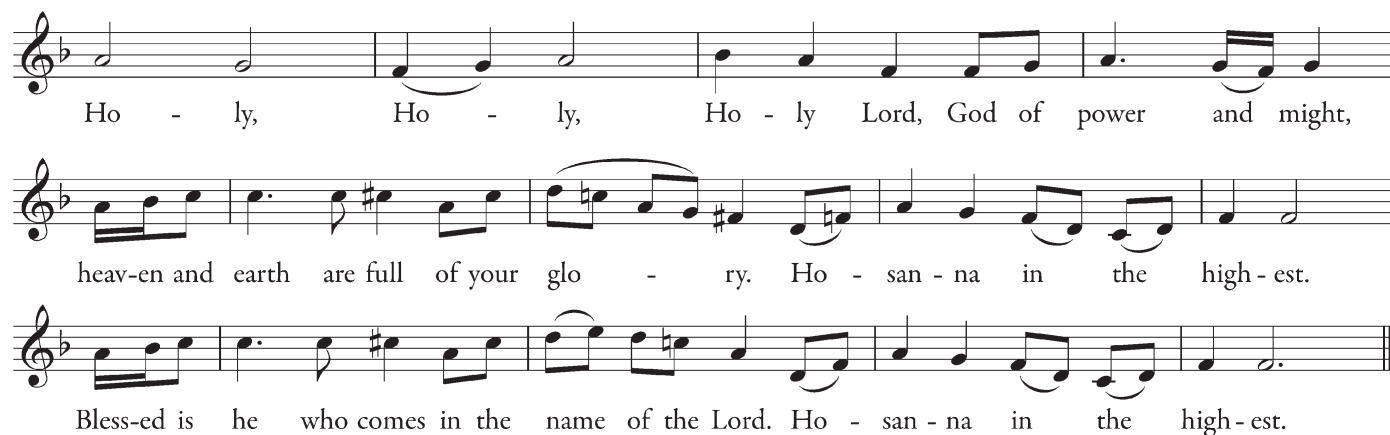
We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

Therefore, according to his command, O Father,

**We remember Christ's death,
 We proclaim Christ's resurrection,
 We await Christ's coming in glory;**

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

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

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

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

Kingdom

Sung by the ensemble.

Kirk Franklin (b. 1970)

My heart has always longed for something more;
I searched the stars to knock on heaven's door.
Creation groans for God to be revealed,
And every wound we carry will be healed.

Refrain My eyes on the Son,
Lord, your will be done.
Thine is the kingdom,
The power, the glory,
Forever and ever.
He finished my story;
We're singing freedom.
Our testimony
We'll be singing forever, Amen.
We'll be singing forever and ever, Amen.

Beautiful, each color that he made,
Your love's the only remedy for hate.
You'll return to set the prisoners free.
Till then your will on Earth be done in me.

Refrain

And if you ever wondered
What heaven looks like,
It's looking like me and you.
And if you ever questioned
What heaven sounds like,
Just let it fill the room.

He's coming, he's coming,
He's coming, he's coming.

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.

*Praise, My Soul, the King of Heaven**Sung by all.**Lauda anima*


1. Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
 2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
 3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
 4. An - gels, help us to a - dore him; ye be - hold him face to face;

ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es
 praise him still the same as ev - er, slow to chide, and swift to
 in his hand he gen - tly bears us, res - cues us from all our
 sun and moon, bow down be - fore him, dwell - ers all in time and

sing: Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
 bless: Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
 foes. Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
 space. Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

THE DISMISSAL

Let us go forth in the name of Christ.
 Thanks be to God.

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

POSTLUDE

“Nun Danket Alle Gott: Marche Triomphale”
 from *Choral Improvisations for Organ*, Op. 65

Sigfrid Karg-Elert (1877–1933)



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

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.

LIVESTREAMED SERVICES

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.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

PARTICIPANTS Presider: The Reverend Spencer W. Brown, Priest Associate; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; 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 Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent Powell Harris; 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 honor of the Right Reverend John Thomas Walker on the 100th anniversary of his birth, in memory of Sandra and Dick Hynson, in memory of Olga Pituch Zorena, in memory of Nancy S. Montgomery, in memory of Blanche E. Johnson, and in memory of Verita Sansom Korth Sheshunoff.

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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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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.



John Thomas Walker

The Right Reverend John Thomas Walker was sixth bishop of the Episcopal Diocese of Washington and former dean of this Cathedral.

John Thomas Walker was born on July 27, 1925, in Barnesville, Georgia, and grew up in Detroit, Michigan, in the African Methodist Episcopal (AME) Church. In 1947, at the age of 22, John joined The Episcopal Church, and upon graduation from Wayne State University in 1951, accepted God's call to become an Episcopal priest.

Bishop Walker graduated from Virginia Theological Seminary in 1954. His subsequent ministry included service as rector of St. Mary's Episcopal Church, Detroit, Michigan; the first black master at St. Paul's School, Concord, New Hampshire; a seminarian supervisor in Central America; and a college teacher at Bishop Tucker Seminary in Uganda.

In 1966, Bishop Walker joined the Washington National Cathedral staff as canon missionary. He was elected suffragan bishop of the Diocese of Washington in 1971 and bishop coadjutor in 1976. In 1977, John Thomas Walker became the sixth bishop of Washington—Washington's first black diocesan bishop and the second black diocesan bishop in The Episcopal Church. When the Very Reverend Francis B. Sayre, Jr., retired in 1978, Bishop Walker became dean of the Cathedral Church of Saint Peter and Saint Paul. As bishop and dean until his death in 1989, Walker influenced the activities of both institutions and ensured their common goals.

Bishop Walker was a man of God who was straightforward without being intimidating and whose manner was that of a shepherd gently leading his flock. As bishop, Walker focused the Church's attention on a wide variety of reconciliation and social justice issues, including: infant mortality, ordination of women, gays, and lesbians, HIV/AIDS, racism, civil rights in the United States, and apartheid in South Africa.

