

# The Holy Eucharist

The Fourth Sunday after the Epiphany

February 1, 2026 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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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

*Fantasy in the Manner of an Echo*

Jan Pieterzoon Sweelinck (1562–1621); arr. Leen 't Hart (1920–1992)

## PRELUDE

*Andante from Trio Sonata in D minor, BWV 527*

Johann Sebastian Bach (1685–1750)

*We Offer Praise*

David Winer (b. 1945), Rodnie Bryant

## THE ENTRANCE RITE

### INTROIT

*Locus iste, WAB 23*

Anton Bruckner (1824–1896)

*Sung in Latin.*

This place was made by God, a priceless sacrament; it is without reproach.

*(Gradual for the Anniversary of a Dedication of a Church)*

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

*God the Omnipotent*

*Sung by all.*

*Russia*

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



1. God the Om - ni - po - tent! King, who or - dain - est thun - der thy clar - ion, the light - ning thysword;
2. God the All - mer - ci - ful! earth hath for - sak - en thy ways all ho - ly, and slight - ed thy word;
3. God, the All - right - cious One! earth hath de - fied thee; yet to e - ter - ni - ty stand - eth thy word,
4. God the All - prov - i - dent! earth by thy chas - tening yet shall to free - dom and truth be re stored;



show forth thy pi - ty on high where thou reign - est: give to us peace in our time, O Lord.  
 bid not thy wrath in its ter - rors a - wak - en: give to us peace in our time, O Lord.  
 false - hood and wrong shall not tar - ry be - side thee: give to us peace in our time, O Lord.  
 through the thick dark - ness thy king - dom is haste - ning: thou wilt give peace in thy time, O Lord.

**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.

*Benedictus es, Domine*

*Sung by all.*

John Rutter (b. 1945)

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

Glo-ry to you, Lord God of our fa - thers; you are wor-thy of praise; glo-ry to  
 you. Glo-ry to you, for the ra - di-ance of your ho - ly Name; we will  
 praise you and high-ly ex - alt you for ev - er. Glo-ry to you in the  
 splen-dor of your tem-ple, on the throne of your ma - jes-ty, glo-ry to you. Glo-ry to  
 you, seat-ed be - tween the Cher - u - bim; we will praise you and high-ly ex - alt you for -  
 ev - er. Glo-ry to you, be - hold-ing the depths; in the  
 high vault of hea-ven, glo-ry to you. Glo-ry to you, Fa-ther, Son, and  
 Ho - ly Spi - rit; we will praise you and high-ly ex - alt you for ev - er.

**THE COLLECT FOR THE FOURTH SUNDAY AFTER THE EPIPHANY**

*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 and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; 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.*

Micah 6:1-8

Hear what the Lord says: "Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel." "O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord." "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with tens of thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

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

Miqueas 6:1-8

Oigan ustedes ahora lo que dice el Señor: «¡Levántate y expón tu caso ante los montes, y que los cerros oigan tu voz!» Escuchen ustedes, montes y firmes cimientos de la tierra: el Señor va a entablar un juicio contra su pueblo, va a entablar un pleito contra Israel. Esto dice el Señor: «Respóndeme, pueblo mío, ¿qué te he hecho o en qué te he molestado? Yo te saqué de Egipto, librándote de la esclavitud; yo envié a Moisés, Aarón y María, para que te dirigieran. Pueblo mío, recuerda ahora los planes de Balac, rey de Moab, y la respuesta que le dio Balaam, hijo de Beor. Recuerda cuando pasaste de Sitim a Guilgal, y reconoce las victorias del Señor.» ¿Con qué me presentaré a adorar al Señor, Dios de las alturas? ¿Me presentaré ante él con becerros de un año, para ofrecérselos en holocausto? ¿Se alegrará el Señor, si le ofrezco mil carneros o diez mil ríos de aceite? ¿O si le ofrezco a mi hijo mayor en pago de mi rebelión y mi pecado? El Señor ya te ha dicho, oh hombre, en qué consiste lo bueno y qué es lo que él espera de ti: que hagas justicia, que seas fiel y leal y que obedezcas humildemente a tu Dios.

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

## THE PSALM

chant: James Nares (1715–1783)

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

Psalm 15

Salmo 15

Lord, who may dwell in your tabernacle?  
who may abide upon your holy hill?  
Whoever leads a blameless life and does what is right,  
who speaks the truth from his heart.  
There is no guile upon his tongue;  
he does no evil to his friend;  
he does not heap contempt upon his neighbor.  
In his sight the wicked is rejected,  
but he honors those who fear the Lord.  
He has sworn to do no wrong  
and does not take back his word.

Señor, ¿quién se alojará en tu tienda?  
¿quién habitará en tu santo monte?  
El que vive sin mancha y hace lo que es justo;  
la que dice la verdad de corazón.  
En su lengua no hay malicia;  
no les hace maldad a sus vecinos  
ni trata con desprecio al prójimo.  
Le da la espalda a los malvados,  
pero acoge a los que honran al Señor.  
Ha jurado que no hará maldad  
y no retracta su palabra.

He does not give his money in hope of gain,  
nor does he take a bribe against the innocent.  
Whoever does these things  
shall never be overthrown.

No presta dinero con intereses  
ni acepta sobornos contra el inocente.  
Quien actúa de este modo  
no tropezará jamás.

## 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.*

1 Corinthians 1:18-31

1 Corintios 1:18-31

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

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

El mensaje de la muerte de Cristo en la cruz parece una tontería a los que van a la perdición; pero este mensaje es poder de Dios para los que vamos a la salvación. Como dice la Escritura: «Haré que los sabios pierdan su sabiduría y que desaparezca la inteligencia de los inteligentes.» ¿En qué pararon el sabio, y el maestro, y el que sabe discutir sobre cosas de este mundo? ¡Dios ha convertido en tontería la sabiduría de este mundo! Puesto que el mundo no usó su sabiduría para reconocer a Dios donde él ha mostrado su sabiduría, dispuso Dios en su bondad salvar por medio de su mensaje a los que tienen fe, aunque este mensaje parezca una tontería. Los judíos quieren ver señales milagrosas, y los griegos buscan sabiduría; pero nosotros anunciamos a un Mesías crucificado. Esto les resulta ofensivo a los judíos, y a los no judíos les parece una tontería; pero para los que Dios ha llamado, sean judíos o griegos, este Mesías es el poder y la sabiduría de Dios. Pues lo que en Dios puede parecer una tontería, es mucho más sabio que toda sabiduría humana; y lo que en Dios puede parecer debilidad, es más fuerte que toda fuerza humana. Hermanos, deben darse cuenta de que Dios los ha llamado a pesar de que pocos de ustedes son sabios según los criterios humanos, y pocos de ustedes son gente con autoridad o pertenecientes a familias importantes. Y es que, para avergonzar a los sabios, Dios ha escogido a los que el mundo tiene por tontos; y para avergonzar a los fuertes, ha escogido a los que el mundo tiene por débiles. Dios ha escogido a la gente despreciada y sin importancia de este mundo, es decir, a los que no son nada, para anular a los que son algo. Así nadie podrá presumir delante de Dios. Pero Dios mismo los ha unido a ustedes con Cristo Jesús, y ha hecho también que Cristo sea nuestra sabiduría, nuestra justicia, nuestra santificación y nuestra liberación. De esta manera, como dice la Escritura: «Si alguno quiere enorgullecerse, que se enorgullezca del Señor.»

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

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

## HYMN AT THE SEQUENCE

*He's Got the Whole World in His Hands*

*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. He's got the whole world in His hand, He's got the whole world in His hand, He's got the whole world in His hand, He's got the whole world in His hand.

2. He's got you and me sister, etc.

4. He's got the pretty little baby, etc.

3. He's got you and me brother, etc.

5. He's got everybody here, etc.

## 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.*

Matthew 5:1-12

Mateo 5:1-12

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

**Glory to you, Lord Christ.**

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo evangelio de nuestro Señor Jesucristo según Mateo.

**Gloria a ti, Cristo Señor.**

Al ver la multitud, Jesús subió al monte y se sentó. Sus discípulos se le acercaron, y él tomó la palabra y comenzó a enseñarles, diciendo: «Dichosos los que tienen espíritu de pobres, porque de ellos es el reino de los cielos. Dichosos los que sufren, porque serán consolados. Dichosos los humildes, porque heredarán la tierra prometida. Dichosos los que tienen hambre y sed de la justicia, porque serán satisfechos. Dichosos los compasivos, porque Dios tendrá compasión de ellos. Dichosos los de corazón limpio, porque verán a Dios. Dichosos los que trabajan por la paz, porque Dios los llamará hijos suyos. Dichosos los perseguidos por hacer lo que es justo, porque de ellos es el reino de los cielos. Dichosos ustedes, cuando la gente los insulte y los maltrate, y cuando por causa mía los ataquen con toda clase de mentiras. Alégrese, estén contentos, porque van a recibir un gran premio en el cielo; pues así también persiguieron a los profetas que vivieron antes que ustedes.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

*The people are seated at the invitation of the preacher.*

## THE SERMON

The Reverend Canon Dana Colley Corsello

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

*The people stand as able.*

## THE NICENE CREED

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

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

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

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

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

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

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

## THE PRAYERS OF THE PEOPLE

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

*After each intercession,*

Merciful God,  
Hear our prayer.

Dios misericordioso,  
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](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*No Greater Love*

*Sung by the ensemble.*

Fred Hammond (b. 1960)

There is no greater love, no greater love,  
Than the one You have for me, Lord.  
There is no greater love, no greater love,  
Than the one You have for me.

Your mercy, so tender,  
Erasing my transgressions.  
There is none greater,  
There is none greater.

Your love for me is forever.  
Your love for me is forever.  
To me there is none greater.  
To me there is none greater.  
Your love for me is forever.  
Your love for me is forever.  
No greater, no greater,  
No greater, no greater.


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

## PRESENTATION HYMN • 656 (STANZAS 1-3)


*Blest Are the Pure in Heart*

*Sung by all.*

*Franconia*



1. Blest are the pure in heart, for they shall see our God;  
2. The Lord, who left the heavens our life and peace to bring,  
3. he to the low - ly soul will still him - self im - part



the se - cret of the Lord is theirs, their soul is Christ's a - bode.  
to dwell in low - li - ness with us, our pat - tern and our King;  
and for his dwell - ing and his throne will choose the pure in heart.

## 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.*

Grayson Warren Brown (1948–2023)

*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, ho - ly, ho - ly Lord God of hosts. Hea-ven and earth are filled with your glo - ry. Ho - san - na in the high - est. Bless-ed is he who comes in the name of the Lord, of the Lord. Ho - san - na in the high - - est. 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 children, 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

*Taste and See*

*Sung by all.*

James E. Moore (1951–2022)

Taste and see, taste and see the good - ness of the Lord. O  
 taste and see, taste and see the good - ness of the Lord, of the Lord.

## THE INVITATION TO HOLY COMMUNION

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

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

## ANTHEM DURING THE COMMUNION

*Tantum ergo*

*Sung by the choir.*

Louis Vierne (1870–1937)

*Sung in Latin.*

Let us therefore, bowing low,  
Venerate so great a Sacrament;  
And let the old Law  
Give way to the new rite;  
Let faith afford assistance  
To the deficiency of the senses.  
To the Begetter and the Begotten  
Let there be praise and jubilation,  
Salvation and honor,  
And power and blessing;  
And to the One proceeding from both  
Let there be equal praise. Amen.

*(Thomas Aquinas, c. 1225–1274)*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

Dios eterno, Padre celestial:  
En tu gracia nos has aceptado como miembros vivos  
de tu Hijo nuestro Salvador Jesucristo,  
y nos has alimentado con comida espiritual  
en el sacramento de su cuerpo y de su sangre.  
Envíanos ahora en paz al mundo  
y danos fortaleza y valentía  
para amarte y servirte  
con alegría y de todo corazón;  
por Cristo nuestro Señor. Amén.

## THE BLESSING

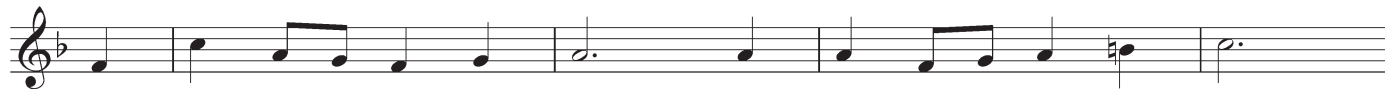
*The presider blesses the people, and the people respond, Amen.*

HYMN AT THE CLOSING • 556 (STANZAS 1-5)

*Rejoice, Ye Pure in Heart*

*Sung by all.*

*Marion*



1. Re - joi - ce, ye pure in heart! Re - joi - ce, give thanks, and sing!  
 2. With all the an - gel choirs, with all the saints of earth,  
 3. Your clear ho - san - nas raise, and al - le - lu - ias loud;  
 4. Yes, on through life's long path, still chant - ing as ye go,  
 5. Still lift your stand - ard high, still march in firm ar - ray,



1. Your glo - rious ban - ner wave on high, the cross of Christ your King.  
 2. pour out the strains of joy and bliss, true rap - ture, no - blest mirth.  
 3. while an - swer - ing ech - oes up - ward float, like wreaths of in - cense cloud.  
 4. as youth to age, by night and day, in glad - ness and in woe.  
 5. as war - riors through the dark - ness toil, till dawns the gold - en day.



Re - joi - ce, re - joi - ce, re - joi - ce, give thanks, and sing.

THE DISMISSAL

Let us go forth to love and serve the Lord.  
Thanks be to God.

Vayamos para amar y servir al Señor.  
Demos gracias a Dios.

POSTLUDE

Toccato from Suite No. 1 for Organ

Florence Price (1887-1953)



*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](https://t.ly/1kHQ)*



**PARTICIPANTS** Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; 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 Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, 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, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, 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 Katharine Baillie Olin; in memory of Arthur Brammer on the anniversary of his birthday; in memory of Leah Bennett Laycock; and to the glory of God and in loving memory of the Reverend Frederick H. Arterton, late canon of Washington National Cathedral.

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

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



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

As the plate is passed. • By scanning the QR code at the left. • Online at [cathedral.org/give](http://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](http://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.

