



The Holy Eucharist

The Fifth Sunday after the Epiphany

February 8, 2026 • 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

Venite, Adoremus, Benedictus, Gloria from *Sonata da chiesa for carillon*

Rex LeLacheur (1910–1984)

PRELUDE

"Omnes de Saba venient" from *Le Tombeau du Duruflé*

David Briggs (b. 1962)

Make Me a Light

Philip Wilby (b. 1949)

THE ENTRANCE RITE

INTROIT

If Ye Love Me

Thomas Tallis (1505–1585)

If ye love me, keep my commandments.
And I will pray the Father,
and he shall give you another Comforter,
that he may abide with you for ever;
E'en the Spirit of truth.

(from John 14:15-17)

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

Praise to the Living God

Sung by all.

Leoni

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

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 FIFTH 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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 58:1-12

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

The Word of the Lord.
Thanks be to God.

Isaías 58:1-12

El Señor me dijo: «Grita fuertemente, sin miedo, alza la voz como una trompeta; reprende a mi pueblo por sus culpas, al pueblo de Jacob por sus pecados. Diariamente me buscan y están felices de conocer mis caminos, como si fueran un pueblo que hace el bien y que no descuida mis leyes; me piden leyes justas y se muestran felices de acercarse a mí, y, sin embargo, dicen: "¿Para qué ayunar, si Dios no lo ve? ¿Para qué sacrificarnos, si él no se da cuenta?" El día de ayuno lo dedican ustedes a hacer negocios y a explotar a sus trabajadores; el día de ayuno lo pasan en disputas y peleas y dando golpes criminales con los puños. Un día de ayuno así, no puede lograr que yo escuche sus oraciones. ¿Creen que el ayuno que me agrada consiste en afligirse, en agachar la cabeza como un junco y en acostarse con ásperas ropas sobre la ceniza? ¿Eso es lo que ustedes llaman "ayuno", y "día agradable al Señor"? Pues no lo es. El ayuno que a mí me agrada consiste en esto: en que rompas las cadenas de la injusticia y desates los nudos que aprietan el yugo; en que dejes libres a los oprimidos y acabes, en fin, con toda tiranía; en que compartas tu pan con el hambriento y recibas en tu casa al pobre sin techo; en que vistas al que no tiene ropa y no dejes de socorrer a tus semejantes. Entonces brillará tu luz como el amanecer y tus heridas sanarán muy pronto. Tu rectitud irá delante de ti y mi gloria te seguirá. Entonces, si me llamas, yo te responderé; si gritas pidiendo ayuda, yo te diré: "Aquí estoy." Si haces desaparecer toda opresión, si no insultas a otros ni les levantas calumnias, si te das a ti mismo en servicio del hambriento, si ayudas al afligido en su necesidad, tu luz brillará en la oscuridad, tus sombras se convertirán en luz de mediodía. Yo te guiaré continuamente, te daré comida abundante en el desierto, daré fuerza a tu cuerpo y serás como un jardín bien regado, como un manantial al que no le falta el agua. Tu pueblo reconstruirá las viejas ruinas y afianzará los cimientos puestos hace siglos. Llamarán a tu pueblo: "reparador de muros caídos", "reconstructor de casa en ruinas".»

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 112:1-9

Salmo 112:1-9

Hallelujah!
 Happy are they who fear the Lord
 and have great delight in his commandments!
 Their descendants will be mighty in the land;
 the generation of the upright will be blessed.
 Wealth and riches will be in their house,
 and their righteousness will last for ever.
 Light shines in the darkness for the upright;
 the righteous are merciful and full of compassion.
 It is good for them to be generous in lending
 and to manage their affairs with justice.
 For they will never be shaken;
 the righteous will be kept in everlasting remembrance.
 They will not be afraid of any evil rumors;
 their heart is right;
 they put their trust in the Lord.
 Their heart is established and will not shrink,
 until they see their desire upon their enemies.
 They have given freely to the poor,
 and their righteousness stands fast for ever;
 they will hold up their head with honor.

¡Aleluya!
 Dichosa la que teme a Dios,
 y se deleita en sus mandatos.
 Su descendencia dominará en la tierra;
 esa generación será bendita.
 En su hogar habrá riquezas y abundancia;
 su justicia durará por siempre.
 Para las justas, la luz brilla en las tinieblas;
 Dios es bueno, compasivo y justo.
 Buenas son las que prestan generosas
 y manejan sus negocios con justicia.
 Nunca tropezarán;
 su memoria será eterna.
 No temerán malas noticias;
 sus corazones están firmes;
 su confianza está en Dios.
 Sus corazones están fijos y no temerán
 hasta ver a sus enemigos derrotados.
 Reparten sus bienes entre los pobres;
 su generosidad perdura para siempre;
 alzarán la frente con dignidad.

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 2:1-12

1 Corintios 2:1-12

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him"—these things God has revealed

Pero hermanos, cuando yo fui a hablarles del designio secreto de Dios, lo hice sin hacer alardes de retórica o de sabiduría. Y, estando entre ustedes, no quise saber de otra cosa sino de Jesucristo y, más estrictamente, de Jesucristo crucificado. Me presenté ante ustedes débil y temblando de miedo, y cuando les hablé y les prediqué el mensaje, no usé palabras sabias para convencerlos. Al contrario, los convencí haciendo demostración del Espíritu y del poder de Dios, para que la fe de ustedes dependiera del poder de Dios y no de la sabiduría de los hombres. Sin embargo, entre los que ya han alcanzado la madurez en su fe sí usamos palabras de sabiduría. Pero no se trata de una sabiduría propia de este mundo ni de quienes lo gobiernan, los cuales ya están perdiendo su poder. Se trata más bien de la sabiduría oculta de Dios, del designio secreto que él, desde la eternidad, ha tenido para nuestra gloria. Esto es algo que no han entendido los gobernantes del mundo presente, pues si lo hubieran entendido no

to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

The Word of the Lord.
Thanks be to God.

habrían crucificado al Señor de la gloria. Pero, como se dice en la Escritura: «Dios ha preparado para los que lo aman cosas que nadie ha visto ni oído, y ni siquiera pensado.» Éstas son las cosas que Dios nos ha hecho conocer por medio del Espíritu, pues el Espíritu lo examina todo, hasta las cosas más profundas de Dios. ¿Quién entre los hombres puede saber lo que hay en el corazón del hombre, sino sólo el espíritu que está dentro del hombre? De la misma manera, solamente el Espíritu de Dios sabe lo que hay en Dios. Y nosotros no hemos recibido el espíritu del mundo, sino el Espíritu que viene de Dios, para que entendamos las cosas que Dios en su bondad nos ha dado.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 704 (STANZAS 1, 3, 4)

O Thou Who Camest From Above

Sung by all.

Hereford

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. O thou who cam - est from a - bove the fire ce - les - tial to im - part, kin-
 3. Je - sus, con - firm my heart's de - sire to work, and speak, and think for thee; still
 4. Still let me prove thy per - fect will, my acts of faith and love re - peat, till



dle a flame of sa - cred love up - on the al - tar of my heart.
 let me guard the ho - ly fire and still stir up the gift in me.
 death thy end - less mer - cies seal, and make the sac - ri - fice com - plete.

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 5:13-20

Mateo 5:13-20

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

Glory to you, Lord Christ.

Jesus said, "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

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 Mateo.

Gloria a ti, Cristo Señor.

Jesús dijo, «Ustedes son la sal de este mundo. Pero si la sal deja de estar salada, ¿cómo podrá recobrar su sabor? Ya no sirve para nada, así que se la tira a la calle y la gente la pisotea. Ustedes son la luz de este mundo. Una ciudad en lo alto de un cerro no puede esconderse. Ni se enciende una lámpara para ponerla bajo un cajón; antes bien, se la pone en alto para que alumbré a todos los que están en la casa. Del mismo modo, procuren ustedes que su luz brille delante de la gente, para que, viendo el bien que ustedes hacen, todos alaben a su Padre que está en el cielo. No crean ustedes que yo he venido a suprimir la ley o los profetas; no he venido a ponerles fin, sino a darles su pleno valor. Pues les aseguro que mientras existan el cielo y la tierra, no se le quitará a la ley ni un punto ni una letra, hasta que todo llegue a su cumplimiento. Por eso, el que no obedece uno de los mandatos de la ley, aunque sea el más pequeño, ni enseña a la gente a obedecerlo, será considerado el más pequeño en el reino de los cielos. Pero el que los obedece y enseña a otros a hacer lo mismo, será considerado grande en el reino de los cielos. Porque les digo a ustedes que, si no superan a los maestros de la ley y a los fariseos en hacer lo que es justo ante Dios, nunca entrarán en el reino de los cielos.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

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.

The altar is prepared for Holy Communion.

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

O salutaris hostia

Sung by the choir.

Ēriks Ešenvalds (b. 1977)

Sung in Latin.

O saving victim,
Who expands the door of heaven,
Hostile armies press in,
Give strength and bear aid.

To the One and Triune Lord
May there be everlasting glory;
Who give us life without end
In the homeland. 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.

Immortal, Invisible, God Only Wise

Sung by all.

St. Denio

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
 2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
 3. To all life thou giv - est, to both great and small; in all life thou
 4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -
 ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
 wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
 liv - est, the true life of all; we blos - som and flour - ish, like
 dore thee, all veil - ing their sight; all laud we would ren - der: O
 An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
 soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
 leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
 help us to see 'tis on - ly the spen - dor of light hid - eth thee.

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

IIa. Kyrie, IIb. Kyrie, IIIa. Gloria, IIIj. Gloria from *Messe pour les Paroisses*

François Couperin (1668–1733)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
 at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; 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 Rosemarie Logan Duncan, Canon Precentor, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Nan Arrington Peete, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, Julie DeBoer, Associate Director of Music and Chorister Program Director, 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 Nancy Mission Cooper; in thanksgiving by the Altar Guild of Christ Church, Greenwich, Connecticut; in honored memory of Frederick Weyerhaeuser.

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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.

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.

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.

