

The Holy Eucharist

The Second Sunday after Pentecost

June 7, 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

Ye Watchers and Ye Holy Ones

Lasst ens erfreuen; arr. Ronald Barnes (1927–1997)

Second Prelude

Theophil Rusterholz (1907–2001)

All Hail the Power of Jesus' Name

Coronation; arr. Albert C. Gerken (b. 1938)

PRELUDE

Arioso

David Hurd (b. 1950)

Great Things

Philip Carter

THE ENTRANCE RITE

INTROIT

Morning Glory, Starlit Sky

Barry Rose (b. 1934)

Morning glory, starlit sky,
Soaring music, scholar's truth,
Flight of swallows, autumn leaves,
Memory's treasure, grace of youth:

Drained is love in making full,
Bound in setting others free,
Poor in making many rich,
Weak in giving power to be.

Open are the gifts of God,
Gifts of Love to mind and sense;
Hidden is love's agony,
Love's endeavor, love's expense.

Therefore he who shows us God
Helpless hangs upon the tree;
And the nails and crown of thorns
Tell of what God's love must be.

Love that gives, gives evermore,
Gives with zeal, with eager hands,
Spares not, keeps not, all outpours,
Ventures all, its all expends.

Here is God, no monarch he,
Throned in easy state to reign;
Here is God, whose arms of love,
Aching, spent, the world sustain.

(William Hubert Vanstone, 1923–1999; "Love's Endeavor, Love's Expense")

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

HYMN AT THE PROCESSION • 450

All Hail the Power of Jesus' Name

Sung by all.

Coronation

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



1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;
2. Crown him ye mar - tyrs of our God, who from his al - tar call:
3. Hail him, the Heir of Da - vid's line, whom Da - vid Lord did call,
4. Ye heirs of Is - rael's cho - sen race, ye ran - somed of the fall,



bring forth the roy - al di - a - dem, and crown him Lord of all!
praise him whose way of pain ye trod, and crown him Lord of all!
the God in - car - nate, Man di - vine, and crown him Lord of all!
hail him who saves you by his grace, and crown him Lord of all!



bring forth the roy - al di - a - dem, and crown him Lord of all!
praise him whose way of pain ye trod, and crown him Lord of all!
the God in - car - nate, Man di - vine, and crown him Lord of all!
hail him who saves you by his grace, and crown him Lord of all!

5. Sinners, whose love can ne'er forget
the wormwood and the gall,
go, spread your trophies at his feet,
and crown him Lord of all!

6. Let every kindred, every tribe,
on this terrestrial ball,
to him all majesty ascribe,
and crown him Lord of all!

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.
Glory to God for ever and ever.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord. Amen.

Dios de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos la grandeza de tu
santo nombre.
Por Cristo nuestro Señor. Amén.

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

Glo-ry to God in the high-est, and peace to his peo-ple on earth.

Lord God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.

For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A - - men.

THE COLLECT FOR THE SECOND 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, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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.

Hosea 5:15–6:6

Thus says the Lord: “I will return again to my place until they acknowledge their guilt and seek my face. In their distress they will beg my favor: ‘Come, let us return to the Lord; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the Lord; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth.’ What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes away early. Therefore I have hewn them by the prophets, I have killed them by the words of my mouth, and my judgment goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”

The Word of the Lord.
Thanks be to God.

Oseas 5:15–6:6

Dice el Señor: «Volveré luego a mi lugar, hasta que ellos reconozcan su pecado y vengan a buscarme. ¡En medio de su angustia, me buscarán!» Vengan todos y volvámonos al Señor. Él nos destrozó, pero también nos sanará; nos hirió, pero también nos curará. En un momento nos devolverá la salud, nos levantará para vivir delante de él. ¡Esforcémonos por conocer al Señor! El Señor vendrá a nosotros, tan cierto como que sale el sol, tan cierto como que la lluvia riega la tierra en otoño y primavera. «¿Qué haré contigo, Efraín? ¿Qué haré contigo, Judá? El amor que ustedes me tienen es como la niebla de la mañana, como el rocío de madrugada, que temprano desaparece. Por eso los he despedazado mediante los profetas; por medio de mi mensaje los he matado. Mi justicia brota como la luz. Lo que quiero de ustedes es que me amen, y no que me hagan sacrificios; que me reconozcan como Dios, y no que me ofrezcan holocaustos.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: George Thalben-Ball (1896–1987)

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

Psalm 50:7-11, 14-15

Salmo 50:7-11, 14-15

Hear, O my people, and I will speak:
“O Israel, I will bear witness against you;
for I am God, your God.
I do not accuse you because of your sacrifices;
your offerings are always before me.
I will take no bull-calf from your stalls,
nor he-goats out of your pens;
For all the beasts of the forest are mine,
the herds in their thousands upon the hills.
I know every bird in the sky,
and the creatures of the fields are in my sight.
Offer to God a sacrifice of thanksgiving
and make good your vows to the Most High.
Call upon me in the day of trouble;
I will deliver you, and you shall honor me.”

«Escucha, pueblo mío, lo que digo:
Israel, testificaré en tu contra;
porque yo soy Dios, tu Dios.
No te reprocho por tus sacrificios,
pues siempre están tus ofrendas ante mí.
No tomaré novillos de tu establo
ni chivos quitaré de tu corral;
Porque mías son las bestias de los campos
y todo el ganado de los cerros.
Conozco cada pájaro del cielo
y veo las bestias de los campos.
Hazme una ofrenda de agradecimiento
y cumple tus votos al Altísimo.
Invócame en el día de la angustia;
te libraré y me glorificarás.»

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.

Romans 4:13-25

Romanos 4:13-25

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

The Word of the Lord.

Thanks be to God.

Pues Dios prometió a Abraham y a sus descendientes que recibirían el mundo como herencia; pero esta promesa no estaba condicionada al cumplimiento de la ley, sino a la justicia que se basa en la fe. Pues si los que han de recibir la herencia son los que se basan en la ley, entonces la fe resultaría cosa inútil y la promesa de Dios perdería su valor. Porque la ley trae castigo; pero donde no hay ley, tampoco hay faltas contra la ley. Por eso, para que la promesa hecha a Abraham conservara su valor para todos sus descendientes, fue un don gratuito, basado en la fe. Es decir, la promesa no es solamente para los que se basan en la ley, sino también para todos los que se basan en la fe, como Abraham. De esa manera, él viene a ser padre de todos nosotros, como dice la Escritura: «Te he hecho padre de muchas naciones.» Éste es el Dios en quien Abraham creyó, el Dios que da vida a los muertos y crea las cosas que aún no existen. Cuando ya no había esperanza, Abraham creyó y tuvo esperanza, y así vino a ser «padre de muchas naciones», conforme a lo que Dios le había dicho: «Así será el número de tus descendientes.» La fe de Abraham no se debilitó, aunque ya tenía casi cien años de edad y se daba cuenta de que tanto él como Sara ya estaban casi muertos, y que eran demasiado viejos para tener hijos. No dudó ni desconfió de la promesa de Dios, sino que tuvo una fe más fuerte. Alabó a Dios, plenamente convencido de que Dios tiene poder para cumplir lo que promete. Por eso, Dios le tuvo esto en cuenta y lo reconoció como justo. Y esto de que Dios se lo tuvo en cuenta, no se escribió solamente de Abraham; se escribió también de nosotros. Pues Dios también nos tiene en cuenta la fe, si creemos en aquel que resucitó a Jesús, nuestro Señor, que fue entregado a la muerte por nuestros pecados y resucitado para hacernos justos.

Palabra de Dios.

Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Lead Me, Guide Me

Sung by all.

Doris Akers (1923–1995)

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.”

Lead me, guide me, a - long the way, for if you lead me, I can-not stray.

Lord, let me walk each day with thee. Lead me, O Lord, lead me.

1. I am weak and I need thy strength and power to help me o - ver my weak - est hour;
2. Help me tread in the paths of right - eous - ness, be my aid when Sa - tan and sin op - press;
3. I am lost if you take your hand from me, I am blind with - out thy light to see;

help me through the dark-ness thy face to see, Lead me, oh Lord, lead me.
I am put - ting all my trust in thee. Lead me, oh Lord, lead me.
Lord, just al - ways let me thy ser - vant be. Lead me, oh Lord, lead me.

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 9:9-13, 18-26

Mateo 9:9-13, 18-26

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

Glory to you, Lord Christ.

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.” While he was saying these things to them, suddenly a leader of the synagogue

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús se fue de allí y vio a un hombre llamado Mateo, que estaba sentado en el lugar donde cobraba los impuestos para Roma. Jesús le dijo: «Sígueme.» Entonces Mateo se levantó y lo siguió. Sucedió que Jesús estaba comiendo en la casa, y muchos de los que cobraban impuestos para Roma, y otra gente de mala fama, llegaron y se sentaron también a la mesa junto con Jesús y sus discípulos. Al ver esto, los fariseos preguntaron a los discípulos: «¿Cómo es que su maestro come con cobradores de impuestos y pecadores?» Jesús lo oyó y les dijo: «Los que están buenos y sanos no necesitan médico, sino los enfermos. Vayan y aprendan el significado de estas palabras: “Lo

came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

The Gospel of the Lord.
Praise to you, Lord Christ.

que quiero es que sean compasivos, y no que ofrezcan sacrificios." Pues yo no he venido a llamar a los justos, sino a los pecadores.» Mientras Jesús les estaba hablando, un jefe de los judíos llegó, se arrodilló ante él y le dijo: «Mi hija acaba de morir; pero si tú vienes y pones tu mano sobre ella, volverá a la vida.» Jesús se levantó, y acompañado de sus discípulos se fue con él. Entonces una mujer que desde hacía doce años estaba enferma, con derrames de sangre, se acercó a Jesús por detrás y le tocó el borde de la capa. Porque pensaba: «Tan sólo con que llegue a tocar su capa, quedaré sana.» Pero Jesús se dio la vuelta, vio a la mujer y le dijo: «Ánimo, hija, por tu fe has sido sanada.» Y desde aquel mismo momento quedó sana. Cuando Jesús llegó a casa del jefe de los judíos, y vio que los músicos estaban preparados ya para el entierro y que la gente lloraba a gritos, les dijo: «Sálganse de aquí, pues la muchacha no está muerta, sino dormida.» La gente se rió de Jesús, pero él los hizo salir; luego entró y tomó de la mano a la muchacha, y ella se levantó. Y por toda aquella región corrió la noticia de lo que había pasado.

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Patrick L. Keyser

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,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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

CONFESSION OF SIN & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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

O for a Closer Walk With God

Sung by the choir.

Charles V. Stanford (1852–1924)

O for a closer walk with God;
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

(William Cowper, 1731–1800)

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

PRESENTATION HYMN • 393

Praise Our Great and Gracious Lord

Sung by all.

Maoz Zur

1. Praise our great and gra-cious Lord, call up-on his ho-ly Name; rais-ing hymns in glad ac-cord,
2. God has given the cloud by day, given the mov-ing fire by night; guides his Is-rael on their way

all his might-y acts pro-claim: how he leads his cho-sen un-to Ca-naan's
from the dark-ness in-to light. God it is who grants us sure re-treat and

prom-ised land, how the word we have heard firm and change-less still shall stand.
ref-uge nigh; light of dawn leads us on: 'tis the Day-spring from on high.

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:

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

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

Je - sus is here right now, Je - sus is here. With this
bread and wine his peace you'll find, Christ Je - sus is here right now.

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

Center of My Joy

Sung by the ensemble.

Richard Smallwood (1948–2025)

Refrain Jesus, you're the center of my joy;
All that's good and perfect comes from you;
You're the heart of my contentment,
hope for all I do;
Jesus, you're the center of my joy.

When I've lost my direction, you're the compass
for my way;
You're the fire and light when nights are long and cold.
In sadness, you are the laughter that shatters
all my fears;
When I'm all alone, your hand is there to hold.

Refrain

You are why I find pleasure in the simple things in life;
You're the music in the meadows and the streams.
The voices of the children, my family, and my home;
You're the source and finish of my highest dreams.

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.

HYMN AT THE CLOSING • 618

Ye Watchers and Ye Holy Ones

Sung by all.

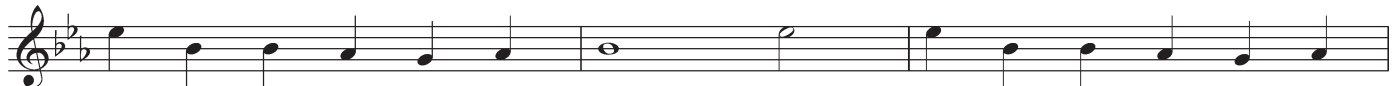
Lasst uns erfreuen



1. Ye watch-ers and ye ho-ly ones, bright ser-aphs, cher-u-bim and
 2. O high-er than the cher-u-bim, more glo-rious than the ser-a-
 3. Re-spond, ye souls in end-less rest, ye pa-tri-archs and pro-phets
 4. O friends, in glad-ness let us sing, su-per-nal an-thems ech-o-



thrones, raise the glad strain, Al-le-lu-ia! Cry
 phim, lead their prais-es, Al-le-lu-ia! Thou
 blest, Al-le-lu-ia, al-le-lu-ia! Ye
 ing, Al-le-lu-ia, al-le-lu-ia! To



out, do-min-ions, prince-doms, powers, vir-tues, arch-an-gels, an-gels'
 bear-er of the-ter-nal Word, most gra-cious, mag-ni-fy the
 ho-ly twelve, ye mar-tyrs strong, all saints tri-um-phant raise the
 God the Fa-ther, God the Son, and God the Spi-rit, Three in



choirs, Al-le-lu-ia, al-le-lu-ia, al-le-
 Lord,
 song,
 One,



lu-ia, al-le-lu-ia, al-le-lu-ia!

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Finale

D. Hurd



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 Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Canon Dana Colley Corsello, Canon Vicar; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Nan Arrington Peete, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, 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. The High Altar: in memory of Paul Callaway; Holy Spirit Chapel Altar: in memory of Josephine Work Balassone; Children's Chapel Altar: in honor of Charity, Brianne, Rebecca, Joseph, Joshua, and Rachel Bogumill and Jeffery and Thomas Britt; Bethlehem Chapel Altar: in memory of Jessie Guernsey Shaw.

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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.

