



The Holy Eucharist

in Commemoration of LGBTQ+ Pride

June 21, 2026
11:15 AM

CELEBRATING LGBTQ+ PRIDE

Pride Month

LGBTQ+ Pride Month is celebrated each year in the month of June to honor the 1969 Stonewall Uprising in Manhattan, a tipping point for the Gay Liberation Movement in the United States. A variety of activities and celebrations in cities and towns across the country and around the globe recognize and celebrate the impact that LGBTQ+ individuals have had on history and foster a world with equal justice and opportunities for members of the LGBTQ+ community.

The Episcopal Church

For half a century, Episcopalians have been working toward a greater understanding and radical inclusion of all God's children. Resolutions passed at The Episcopal Church General Convention in 1976 recognized LGBTQ+ people as children of God with an equal claim to the pastoral care of the church and equal protection under the law. In 1994, church canons (laws) were amended to prohibit discrimination based on sexual orientation, providing equal access to the rites and worship of the church, including ordination. In 2003, the Right Reverend V. Gene Robinson was consecrated as Bishop of New Hampshire, the first openly gay bishop in the Anglican Communion. In 2015, General Convention voted to amend the canons that regulate marriage, permitting any couple the rite of holy matrimony.

Washington National Cathedral

Washington National Cathedral celebrates and honors the gifts and relationships of God's LGBTQ+ children.

In June 2013, Washington National Cathedral announced that same-sex weddings would be celebrated at the Cathedral, making it one of the first Episcopal congregations to use a marriage rite adapted and approved for trial usage by The Episcopal Church. In June 2014, the Cathedral welcomed the Reverend Dr. Cameron Partridge, the Episcopal chaplain at Boston University, as the first openly transgender priest to preach from the Cathedral's historic Canterbury Pulpit. In 2018, Matthew Shepard was interred at the Cathedral 20 years after his death. Matt's death at the age of 21, from a vicious anti-gay hate crime, shocked the conscience of a nation and electrified the movement for LGBTQ+ rights.

The Cathedral's LGBTQIA+ Alliance, welcoming "A"llies, promotes the inclusiveness of the Episcopal faith and the Cathedral's message of "All are Welcome" by helping people of all sexual orientations, gender identities, and faith backgrounds find their place in the church. To learn more or get involved, write LGBTQIA@cathedral.org.

Sources: Library of Congress, The Episcopal Church, Washington National Cathedral.



*Following today's service, you may visit Matthew Shepard's final resting place
in St. Joseph's Chapel on the crypt level.*



THE HOLY EUCHARIST

The Fourth Sunday after Pentecost

June 21, 2026 • 11:15 AM

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

All Bells in Paradise

John Rutter (b. 1944); arr. Austin Ferguson (b. 1993)

PRELUDE

Excerpt From *Souvenir*

John Cage (1912–1992)

Chorale Prelude on "Lobe den Herren"

Kristina Rizzotto (b. 1989)

O the Blood

Thomas Miller (b. 1970); arr. Donnie Harper (b. 1978)

THE ENTRANCE RITE

INTROIT

Sing, My Soul, His Wondrous Love

Ned Rorem (1923–2022)

Sing, my soul, his wondrous love,
Who, from yon bright throne above,
Ever watchful o'er our race,
Still to man extends his grace.

God, the merciful and good,
Bought us with the Savior's blood,
And, to make our safety sure,
Guides us by his Spirit pure.

Heaven and earth by him were made;
All is by his scepter swayed;
What are we that he should show
So much love to us below?

Sing, my soul, adore his Name!
Let his glory be thy theme:
Praise him till he calls thee home;
Trust his love for all to come.

(Anonymous, 1800)

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

HYMN AT THE PROCESSION • 518

Christ Is Made the Sure Foundation

Sung by all.

Westminster Abbey

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



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
and thy full - est ben - e - dic - tion shed with - in its walls al - way.
and here - af - ter in thy glo - ry ev - er - more with thee to reign.

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 FOURTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A PRAYER IN THANKSGIVING FOR THE DIVERSITY OF HUMANKIND

God of all Creation, you have made us in your image, a rainbow of every color, culture, gender expression, language, orientation, and nation; we give thanks for the diversity of your creation. Help us to hold one another closely, in love, compassion, and celebration, that we may give thanks that we are all your children. In the name of Jesus, we pray.
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.

Jeremiah 20:7-13

O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: "Terror is all around! Denounce him! Let us denounce him!" All my close friends are watching for me to stumble. "Perhaps he can be enticed, and we can prevail against him, and take our revenge on him." But the Lord is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. O Lord of hosts, you test the righteous, you see the heart and the mind; let me see your retribution upon them, for to you I have committed my cause. Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hands of evildoers.

The Word of the Lord.
Thanks be to God.

Jeremías 20:7-13

Señor, tú me engañaste, y yo me dejé engañar; eras más fuerte, y me venciste. A todas horas soy motivo de risa; todos se burlan de mí. Siempre que hablo es para anunciar violencia y destrucción; continuamente me insultan y me hacen burla porque anuncio tu palabra. Si digo: «No pensaré más en el Señor, no volveré a hablar en su nombre», entonces tu palabra en mi interior se convierte en un fuego que devora, que me cala hasta los huesos. Trato de contenerla, pero no puedo. Puedo oír que la gente cuchichea: «¡Hay terror por todas partes!» Dicen: «¡Vengan, vamos a acusarlo!» Aun mis amigos esperan que yo dé un paso en falso. Dicen: «Quizá se deje engañar; entonces lo venceremos y nos vengaremos de él.» Pero tú, Señor, estás conmigo como un guerrero invencible; los que me persiguen caerán, y no podrán vencerme; fracasarán, quedarán avergonzados, cubiertos para siempre de deshonra inolvidable. Señor todopoderoso, tú que examinas con justicia, tú que ves hasta lo más íntimo del hombre, hazme ver cómo castigas a esa gente, pues he puesto mi causa en tus manos. ¡Canten al Señor, alaben al Señor!, pues él salva al afligido del poder de los malvados.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Jonathan Battishill (1738–1801)

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

Psalm 69:8-11, 18-20

Salmo 69:8-11, 18-20

Surely, for your sake have I suffered reproach,
and shame has covered my face.
I have become a stranger to my own kindred,
an alien to my mother's children.
Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.
I humbled myself with fasting,
but that was turned to my reproach.
"Answer me, O Lord, for your love is kind;
in your great compassion, turn to me."
"Hide not your face from your servant;
be swift and answer me, for I am in distress.
Draw near to me and redeem me;
because of my enemies deliver me."

Por amarte he sido despreciado
y la vergüenza me cubrió la cara.
Ante mis hermanos soy como un extraño,
una extranjera ante las hijas de mi madre.
Me ha consumido el celo por tu casa;
los que te insultan han caído sobre mí.
En ayuno me humillé de corazón,
y me lo reprocharon.
«Respóndeme, Dios, porque tu amor es bueno;
en tu compasión vuélvete hacia mí.»
«No escondas tu rostro de tu siervo;
responde pronto, que estoy en aprietos.
Acércate y redímeme;
rescátame de mis enemigos.»

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 6:1b-11

Romanos 6:1b-11

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord.
Thanks be to God.

¿Vamos a seguir pecando para que Dios se muestre aún más bondadoso? ¡Claro que no! Nosotros ya hemos muerto respecto al pecado; ¿cómo, pues, podremos seguir viviendo en pecado? ¿No saben ustedes que, al quedar unidos a Cristo Jesús en el bautismo, quedamos unidos a su muerte? Pues por el bautismo fuimos sepultados con Cristo, y morimos para ser resucitados y vivir una vida nueva, así como Cristo fue resucitado por el glorioso poder del Padre. Si nos hemos unido a Cristo en una muerte como la suya, también nos uniremos a él en su resurrección. Sabemos que lo que antes éramos fue crucificado con Cristo, para que el poder de nuestra naturaleza pecadora quedara destruido y ya no siguiéramos siendo esclavos del pecado. Porque, cuando uno muere, queda libre del pecado. Si nosotros hemos muerto con Cristo, confiamos en que también viviremos con él. Sabemos que Cristo, habiendo resucitado, no volverá a morir. La muerte ya no tiene poder sobre él. Pues Cristo, al morir, murió de una vez para siempre respecto al pecado; pero al vivir, vive para Dios. Así también, ustedes considérense muertos respecto al pecado, pero vivos para Dios en unión con Cristo Jesús.

Palabra de Dios.
Demos gracias a Dios.

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


HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

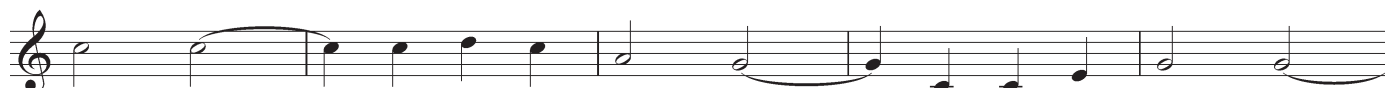
Sung by all.

Assam


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. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
2. Though no one join me _____ still I will fol - low, _____ though no one
3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -



cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
join me _____ still I will fol - low, _____ though no one join me _____
hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____



_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____
_____ still I will fol - low, _____ no turn - ing back, _____ no turn - ing back. _____
_____ the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back. _____
_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____

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 10:24-39

Mateo 10:24-39

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

Glory to you, Lord Christ.

Jesus said to the twelve apostles, “A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household! So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús dijo a los doce apóstoles: «Ningún discípulo es más que su maestro, y ningún criado es más que su amo. El discípulo debe conformarse con llegar a ser como su maestro, y el criado como su amo. Si al jefe de la casa lo llaman Beelzebú, ¿qué dirán de los de su familia? No tengan, pues, miedo de la gente. Porque no hay nada secreto que no llegue a descubrirse, ni nada escondido que no llegue a saberse. Lo que les digo en la oscuridad, díganlo ustedes a la luz del día; y lo que les digo en secreto, grítenlo desde las azoteas de las casas. No tengan miedo de los que matan el cuerpo pero no

fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows. Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven. Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it."

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

pueden matar el alma; teman más bien al que puede hacer perecer alma y cuerpo en el infierno. ¿No se venden dos pajarillos por una monedita? Sin embargo, ni uno de ellos cae a tierra sin que el Padre de ustedes lo permita. En cuanto a ustedes mismos, hasta los cabellos de la cabeza él los tiene contados uno por uno. Así que no tengan miedo: ustedes valen más que muchos pajarillos. Si alguien se declara a mi favor delante de los hombres, yo también me declararé a favor de él delante de mi Padre que está en el cielo; pero al que me niegue delante de los hombres, yo también lo negaré delante de mi Padre que está en el cielo. No crean que yo he venido a traer paz al mundo; no he venido a traer paz, sino guerra. He venido a poner al hombre contra su padre, a la hija contra su madre y a la nuera contra su suegra; de modo que los enemigos de cada cual serán sus propios parientes. El que quiere a su padre o a su madre más que a mí, no merece ser mío; el que quiere a su hijo o a su hija más que a mí, no merece ser mío; y el que no toma su cruz y me sigue, no merece ser mío. El que trate de salvar su vida, la perderá, pero el que pierda su vida por causa mía, la salvará.»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Spencer W. Brown

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

Jubilate Deo

Sung by the choir.

Benjamin Britten (1913–1976)

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

(*Psalm 100*)

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

PRESENTATION HYMN • 178 (STANZAS 1, 2)

Alleluia, Alleluia! Give Thanks to the Risen Lord *Sung by all.*

Alleluia No. 1

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord.

Al - le - lu - ia, al - le - lu - ia! Give praise to his Name.

Repeat Refrain

1. Je - sus is Lord of all the earth. He is the King of cre - a - tion.
2. Spread the good news o'er all the earth: Je - sus has died and has ris - en.

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 • S 128

Sung by all.

W. Mathias

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

My Life Is in Your Hands

Sung by the ensemble.

Kirk Franklin (b. 1970)

You don't have to worry, and don't you be afraid.
Joy comes in the morning, troubles, they don't last always.
For there's a friend in Jesus who will wipe your tears away,
And if your heart is broken, just lift your hands and say:

Refrain I know that I can make it.
I know that I can stand.
No matter what may come my way,
My life is in your hands.
With Jesus I can take it,
With him I know I can stand.
No matter what may come my way,
My life is in your hands.

So when the tests and trials may seem to get you down,
And all your friends and loved ones are nowhere to be found,
Remember there's friend in Jesus who will wipe your tears away,
And if your heart is broken, just lift your hands and say:

Refrain

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 • 523

Glorious Things of Thee Are Spoken

Sung by all.

Abbot's Leigh



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

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

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

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

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

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

POSTLUDE

Fugue sur le nom d'Alain

Maurice Duruflé (1906–1986)



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 Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Spencer W. Brown, Priest Associate; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; 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 Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns; 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, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God and in memory of those in the St. Albans class of 1958 who have died; in thanksgiving for and in memory of Robert C. and Ruth O. Faulstich; in memory of Mary Scribner Judson; in memory of Mr. and Mrs. James Polk Bennett; and in loving memory of Margo S. Semler Shorb.

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

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

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.

