

The Holy Eucharist

The Fifth Sunday after Pentecost

June 28, 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

In Christ There Is No East or West

McKee; arr. Edward M. Nassor (b. 1957)

O God Our Help in Ages Past

St. Anne; arr. Leen 't Hart (1920–1992)

Hymn to Freedom

Oscar Peterson (1925–2007); arr. Abby Pan (b. 2000)

PRELUDE

"Toccata Cromatica per l'Elevazione" from *Fiori musicali*

Girolamo Frescobaldi (1583–1643)

I Need You to Survive

Hezekiah Walker (b. 1962)

THE ENTRANCE RITE

INTROIT

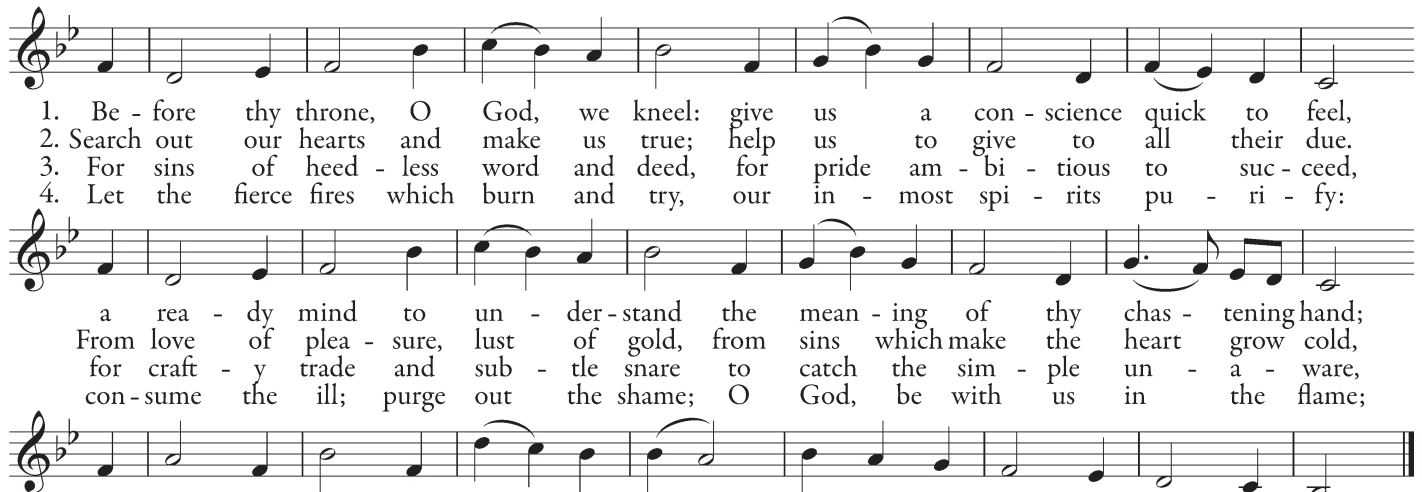
The Best of Rooms

Randall Thompson (1899–1984)

Christ, He requires still, wheresoe'er He comes,
To feed or lodge, to have the best of rooms:
Give Him the choice; grant Him the nobler part
Of all the house: the best of all's the heart.

(from Christ's Part, Robert Herrick, 1591–1634)

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

*Before Thy Throne, O God, We Kneel**Sung by all.**St. Petersburg**We begin our worship as a gathered community by praising God in song.*


1. Be - fore thy throne, O God, we kneel: give us a con - science quick to feel,
 2. Search out our hearts and make us true; help us to give to all their due.
 3. For sins of heed - less word and deed, for pride am - bi - tious to suc - ceed,
 4. Let the fierce fires which burn and try, our in - most spi - rits pu - ri - fy:

a rea - dy mind to un - der - stand the mean - ing of thy chas - tening hand;
 From love of plea - sure, lust of gold, from sins which make the heart grow cold,
 for craft - y trade and sub - tle snare to catch the sim - ple un - a - ware,
 con - sume the ill; purge out the shame; O God, be with us in the flame;

what - e'er the pain and shame may be, bring us, O Fa - ther, near - er thee.
 wean us and train us with thy rod; teach us to know our faults, O God.
 for lives be - reft of pur - pose high, for - give, for - give, O Lord, we cry.
 a new - born peo - ple may we rise, more pure, more true, more no - bly wise.

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 FIFTH 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.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE COLLECT FOR SAINT PETER AND SAINT PAUL

Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; 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.

Jeremiah 28:5-9

The prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord; and the prophet Jeremiah said, "Amen! May the Lord do so; may the Lord fulfill the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet."

The Word of the Lord.
Thanks be to God.

Jeremías 28:5-9

El profeta Jeremías respondió al profeta Hananías, delante de los sacerdotes y de todo el pueblo que se encontraba en el templo: «¡Sí, ojalá el Señor haga eso! ¡Ojalá haga el Señor que se cumplan las palabras que has dicho, y que sean devueltos los utensilios del templo y regresen de Babilonia todos los desterrados! Pero escucha esto que te digo a ti y a todo el pueblo: Los profetas que hubo en tiempos pasados, antes que nacióramos tú y yo, anunciaron guerra, calamidad y peste contra numerosas naciones y reinos poderosos. Pero cuando un profeta anuncia prosperidad, solamente si se cumplen sus palabras se comprueba que realmente el Señor lo envió.»

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 89:1-4, 15-18

Salmo 89:1-4, 15-18

Your love, O Lord, for ever will I sing;
from age to age my mouth will proclaim
your faithfulness.
For I am persuaded that your love is established for ever;
you have set your faithfulness firmly in the heavens.
“I have made a covenant with my chosen one;
I have sworn an oath to David my servant:
‘I will establish your line for ever,
and preserve your throne for all generations.’”
Happy are the people who know the festal shout!
they walk, O Lord, in the light of your presence.
They rejoice daily in your Name;
they are jubilant in your righteousness.
For you are the glory of their strength,
and by your favor our might is exalted.
Truly, the Lord is our ruler;
The Holy One of Israel is our King.

Cantaré por siempre la bondad de Dios;
tu fidelidad anunciaré a generaciones.
¡Qué firme permanece tu amor!
En el cielo fijaste tu verdad.
«Un convenio sellé con mi escogido;
a mi siervo David se lo juré, diciendo:
“Estableceré tu descendencia para siempre
y afirmare tu trono, por todos los siglos”.»
Dichoso el pueblo que sabe aclamarte
y camina a la luz de tu rostro.
En tu nombre se regocija todo el día
y en tu justicia es jubiloso.
Porque tú eres la gloria de su poderío
y, con tu gracia, nuestra fuerza crece.
Porque el Señor es nuestro escudo
y nuestro Rey es el Santo de Israel.

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 6:12-23

Romanos 6:12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

Por lo tanto, no dejen ustedes que el pecado siga dominando en su cuerpo mortal y que los siga obligando a obedecer los deseos del cuerpo. No entreguen su cuerpo al pecado, como instrumento para hacer lo malo. Al contrario, entréguese a Dios, como personas que han muerto y han vuelto a vivir, y entréguele su cuerpo como instrumento para hacer lo que es justo ante él. Así el pecado ya no tendrá poder sobre ustedes, pues no están sujetos a la ley sino a la bondad de Dios. ¿Entonces qué? ¿Vamos a pecar porque no estamos sujetos a la ley sino a la bondad de Dios? ¡Claro que no! Ustedes saben muy bien que si se entregan como esclavos a un amo para obedecerlo, entonces son esclavos de ese amo a quien obedecen. Y esto es así, tanto si obedecen al pecado, lo cual lleva a la muerte, como si obedecen a Dios para vivir en la justicia. Pero gracias a Dios que ustedes, que antes eran esclavos del pecado, ya han obedecido de corazón a la forma de enseñanza que han recibido. Una vez libres de la esclavitud del pecado, ustedes han entrado al servicio de la justicia. (Hablo en términos humanos, porque ustedes, por su debilidad, no pueden entender

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

The Word of the Lord.
Thanks be to God.

bien estas cosas.) De modo que, así como antes entregaron su cuerpo al servicio de la impureza y la maldad para hacer lo malo, entreguen también ahora su cuerpo al servicio de la justicia, con el fin de llevar una vida santa. Cuando ustedes todavía eran esclavos del pecado, no estaban al servicio de la justicia; pero ¿qué provecho sacaron entonces? Ahora ustedes se avergüenzan de esas cosas, pues sólo llevan a la muerte. Pero ahora, libres de la esclavitud del pecado, han entrado al servicio de Dios. Esto sí les es provechoso, pues el resultado es la vida santa y, finalmente, la vida eterna. El pago que da el pecado es la muerte, pero el don de Dios es vida eterna en unión con Cristo Jesús, nuestro Señor.

Palabra de Dios.
Demos gracias a Dios.

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

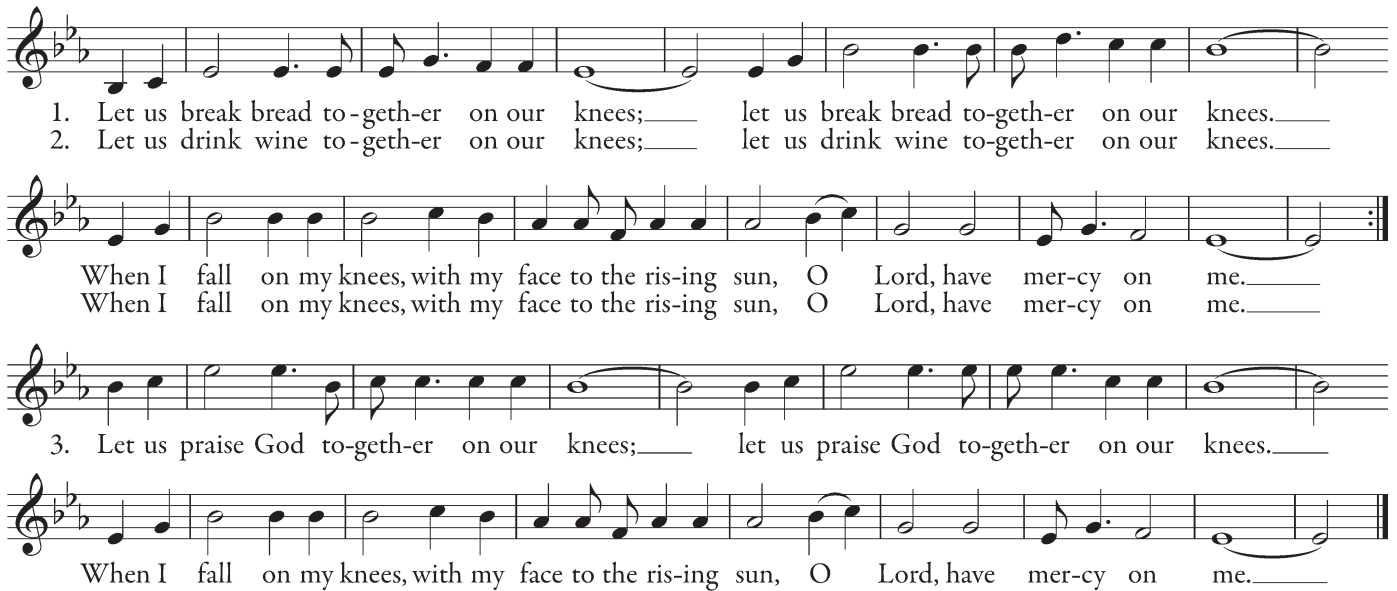
HYMN AT THE SEQUENCE

Let Us Break Bread Together

Sung by all.

Negro spiritual

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



1. Let us break bread to-gether on our knees; let us break bread to-gether on our knees.
2. Let us drink wine to-gether on our knees; let us drink wine to-gether on our knees.

When I fall on my knees, with my face to the ris-ing sun, O Lord, have mer-cy on me.
When I fall on my knees, with my face to the ris-ing sun, O Lord, have mer-cy on me.

3. Let us praise God to-gether on our knees; let us praise God to-gether on our knees.
When I fall on my knees, with my face to the ris-ing sun, O Lord, have mer-cy on 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 10:40-42

Mateo 10:40-42

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

Glory to you, Lord Christ.

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús dijo: «El que los recibe a ustedes, me recibe a mí; y el que me recibe a mí, recibe al que me envió. El que recibe a un profeta por ser profeta, recibirá igual premio que el profeta; y el que recibe a un justo por ser justo, recibirá el mismo premio que el justo. Y cualquiera que le da siquiera un vaso de agua fresca a uno de estos pequeños por ser seguidor mío, les aseguro que tendrá su premio.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Jan Naylor Cope

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 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

“How Lovely Are the Messengers” from *St. Paul* *Sung by the choir.*

Felix Mendelssohn (1809–1847)

How lovely are the messengers that preach us the gospel of peace.

To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings.

(Original German Julius Schubring, 1806–1889, after Romans 10:15, 18; English trans. Karl Klingemann, 1798–1862)

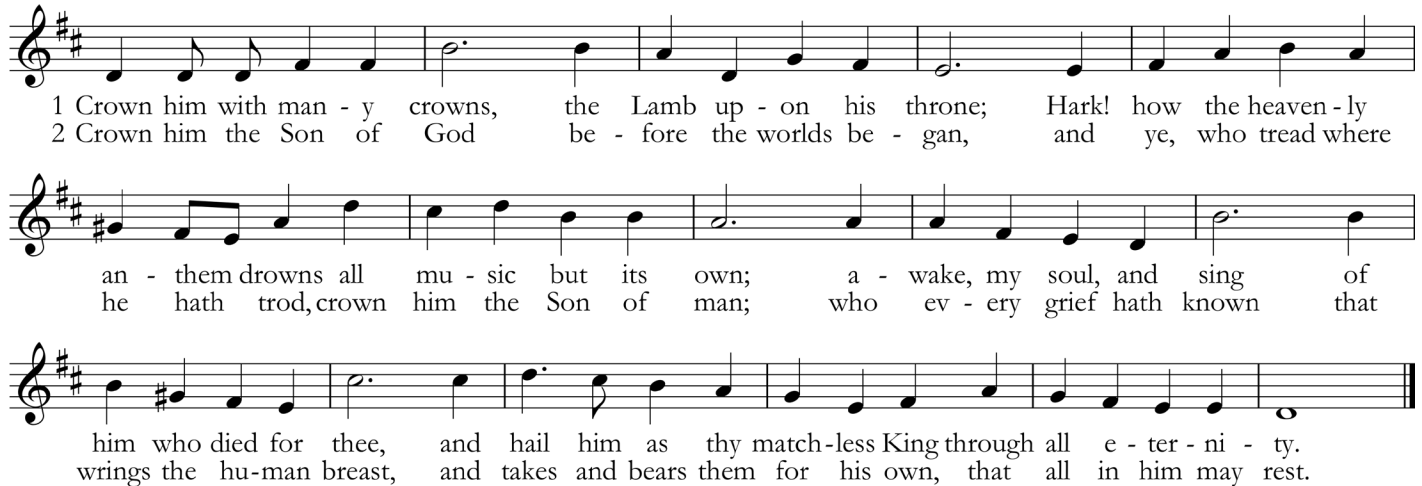
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 494 (STANZAS 1, 2)

Crown Him With Many Crowns

Sung by all.

Diademata



1 Crown him with man - y crowns, the Lamb up - on his throne; Hark! how the heaven - ly
2 Crown him the Son of God be - fore the worlds be - gan, and ye, who tread where
an - them drowns all mu - sic but its own; a - wake, my soul, and sing of
he hath trod, crown him the Son of man; who ev - ery grief hath known that
him who died for thee, and hail him as thy match-less King through all e - ter - ni - ty.
wings the hu-man breast, and takes and bears them for his own, that all in him may rest.

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.

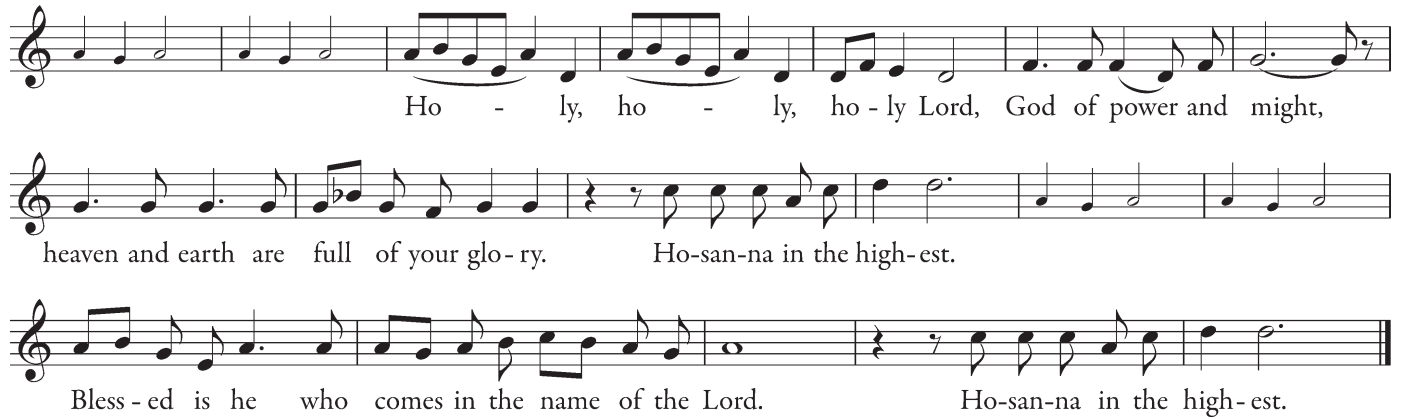
It is right to give our thanks and praise.

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)



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

Even Me

Sung by the choir and ensemble.

Elizabeth Codner (1823–1919),
William Bradbury (1816–1868); arr. Michael Reid

Lord, I hear of showers of blessings,
Thou art scattering full and free.
Showers the thirsty souls refreshing;
Let some drops now fall on me;
Even me lord, even me,
Let some drops now fall on me.

(Elizabeth Codner, 1860–1919)

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

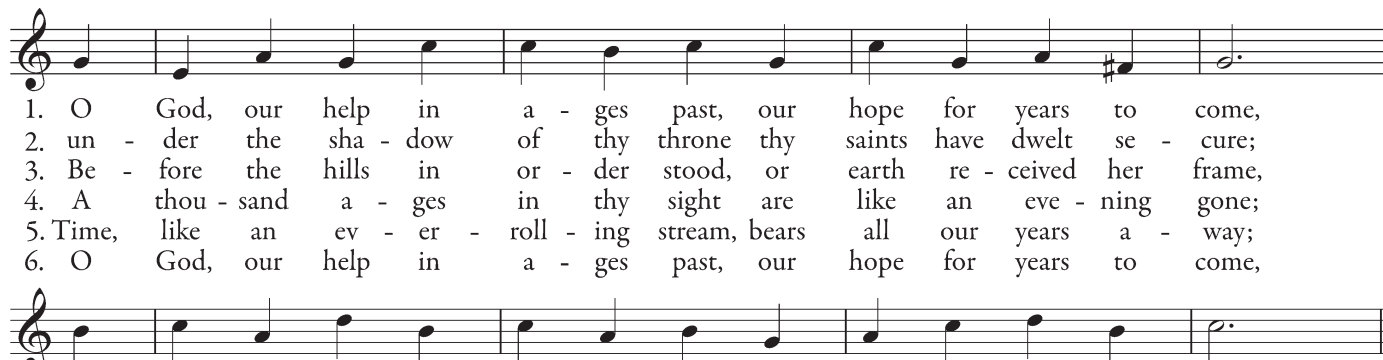
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 680

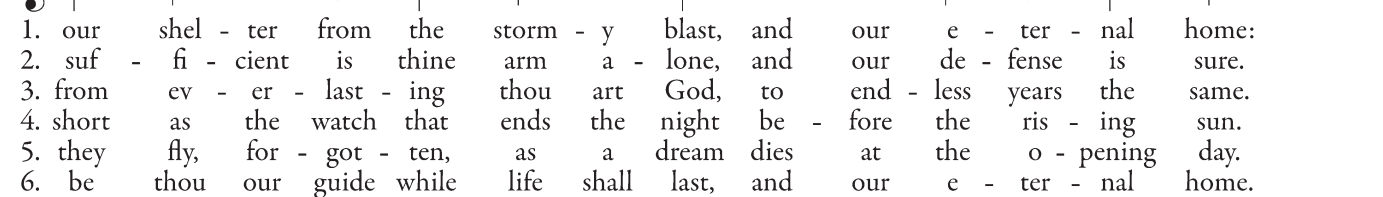
O God, Our Help in Ages Past

Sung by all.

St. Anne



1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
4. A thou - sand a - ges in thy sight are like an eve - ning gone;
5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
6. O God, our help in a - ges past, our hope for years to come,



1. our shel - ter from the storm - y blast, and our e - ter - nal home:
2. suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3. from ev - er - last - ing thou art God, to end - less years the same.
4. short as the watch that ends the night be - fore the ris - ing sun.
5. they fly, for - got - ten, as a dream dies at the o - pening day.
6. be thou our guide while life shall last, and our e - ter - nal home.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

“Allegro” from Symphony No. 2, Op. 20

Louis Vierne (1870–1937)



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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, 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, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God and in thanksgiving for the Cathedral sextons.

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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](https://www.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.

