

The Holy Eucharist

The Sixth Sunday after Pentecost & Independence Day, Observed

July 5, 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

Love Divine, All Loves Excelling

Hyfrydol; arr. Percival Price (1901–1985)

PRELUDE

"Still Be My Vision" from *Tryptych*

Stephen Paulus (1949–2014)

I Want Jesus to Walk With Me

Negro spiritual; arr. Kirk Whalum (b. 1958)

THE ENTRANCE RITE

INTROIT

My House Shall Be Called a House of Prayer

Douglas Major (b. 1953)

My house shall be called a house of prayer for all people. Alleluia, Alleluia.

The glory of this latter house shall be greater than the former, saith the Lord of Hosts, and in this place will I give peace.

(Composed for the consecration of Washington National Cathedral)

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

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

1. The Church's one foundation is Jesus Christ her Lord;
 2. E - lect from ev - ery na - tion, yet one o'er all the earth,
 3. Though with a scorn - ful won - der men see her sore op - pressed,
 4. Mid toil and tri - bu - la - tion, and tu - mult of her war
 5. Yet she on earth hath un - ion with God, the Three in One,

1. she is his new cre - a - tion by wa - ter and the word:
 2. her char - ter of sal - va - tion, one Lord, one faith, one birth;
 3. by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 4. she waits the con - sum - ma - tion of peace for ev - er - more;
 5. and mys - tic sweet com - mun - ion with those whose rest is won.

1. from heaven he came and sought her to be his ho - ly bride;
 2. one ho - ly Name she bless - es, par - takes one ho - ly food,
 3. yet saints their watch are keep - ing, their cry goes up, "How long?"
 4. till with the vi - sion glo - rious her long - ing eyes are blessed,
 5. O hap - py ones and ho - ly! Lord, give us grace that we

1. with his own blood he bought her, and for her life he died.
 2. and to one hope she press - es, with ev - ery grace en - dued.
 3. and soon the night of weep - ing shall be the morn of song.
 4. and the great Church vic - to - rious shall be the Church at rest.
 5. like them, the meek and low - ly, on high may dwell with thee.

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.

HYMN OF PRAISE

We Have Come Into This House

Sung by all.

Bruce Ballinger (1945–2004)

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

1. We have come in - to this house to gath - er in his Name and wor - ship him.
2. So, for - get a - bout your - self, con - cen - trate on him and wor - ship him.
3. Let us lift up ho - ly hands, mag - ni - fy his Name and wor - ship him.

We have come in - to this house to gath - er in his Name and wor - ship him.
So, for - get a - bout your - self, con - cen - trate on him and wor - ship him.
Let us lift up ho - ly hands, mag - ni - fy his Name and wor - ship him.

We have come in - to this house to gath - er in his Name and
So, for - get a - bout your - self, con - cen - trate on him and
Let us lift up ho - ly hands, mag - ni - fy his Name and

wor - ship Christ the Lord. Wor - ship him, Christ the Lord.

THE COLLECT FOR THE SIXTH 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, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A PRAYER FOR THE NATION

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; 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.

Zechariah 9:9-12

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

The Word of the Lord.
Thanks be to God.

Zacarías 9:9-12

¡Alégrate mucho, ciudad de Sión! ¡Canta de alegría, ciudad de Jerusalén! Tu rey viene a ti, justo y victorioso, pero humilde, montado en un burro, en un burrito, cría de una burra. Él destruirá los carros de Efraín, los caballos de Jerusalén y los arcos de guerra. Anunciará paz a las naciones y gobernará de mar a mar, del Éufrates al último rincón del mundo. Esto dice el Señor: «Jerusalén, por la sangre de tu alianza, yo sacaré del pozo sin agua a tus presos que están en él. ¡Ustedes, cautivos que mantienen la esperanza, regresen a su fortaleza! Les digo que voy a darles en bendición el doble de cuanto tuvieron que sufrir.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: D. Major

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

Psalms 145:8-15

The Lord is gracious and full of compassion,
slow to anger and of great kindness.
The Lord is loving to everyone
and his compassion is over all his works.
All your works praise you, O Lord,
and your faithful servants bless you.
They make known the glory of your kingdom
and speak of your power;
That the peoples may know of your power
and the glorious splendor of your kingdom.
Your kingdom is an everlasting kingdom;
your dominion endures throughout all ages.
The Lord is faithful in all his words
and merciful in all his deeds.
The Lord upholds all those who fall;
he lifts up those who are bowed down.

Salmo 145:8-15

Dios es generoso y compasivo,
lento en la ira y grande en su bondad.
El amor de Dios alcanza a todos
y se compadece de toda su creación.
Te alabarán, Señor, todas tus criaturas
y tus fieles te bendecirán.
Proclamarán la gloria de tu reino
y hablarán de tu poder.
Así la gente conocerá tus proezas
y el esplendor y la gloria de tu reino.
Tu reinado es un reinado eterno;
tu dominio, por los siglos de los siglos.
Dios es fiel en todas sus palabras
y misericordioso en todo lo que hace.
Dios levanta al que se cae
y sostiene a las oprimidas.

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 7:15-25a

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

The Word of the Lord.
Thanks be to God.

Romanos 7:15-25a

No entiendo el resultado de mis acciones, pues no hago lo que quiero, y en cambio aquello que odio es precisamente lo que hago. Pero si lo que hago es lo que no quiero hacer, reconozco con ello que la ley es buena. Así que ya no soy yo quien lo hace, sino el pecado que está en mí. Porque yo sé que en mí, es decir, en mi naturaleza débil, no reside el bien; pues aunque tengo el deseo de hacer lo bueno, no soy capaz de hacerlo. No hago lo bueno que quiero hacer, sino lo malo que no quiero hacer. Ahora bien, si hago lo que no quiero hacer, ya no soy yo quien lo hace, sino el pecado que está en mí. Me doy cuenta de que, aun queriendo hacer el bien, solamente encuentro el mal a mi alcance. En mi interior me gusta la ley de Dios, pero veo en mí algo que se opone a mi capacidad de razonar: es la ley del pecado, que está en mí y que me tiene preso. ¡Desdichado de mí! ¿Quién me libraré del poder de la muerte que está en mi cuerpo? Solamente Dios, a quien doy gracias por medio de nuestro Señor Jesucristo.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

There Is a Balm in Gilead

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.”

Refrain

There is a balm in Gil - e - ad to make the wound - ed whole;_

there is a balm in Gil - e - ad to heal the sin - sick soul.

Verses

1. Some - times I feel dis - cour - aged, and_ think my work's in vain,
2. If you can - not preach like Pet - er, if you can - not preach like Paul,
3. Don't_ ev - er be dis - cour - aged for_ Je - sus is your friend,

but_ then the Ho - ly Spir - it re - vives my soul a - gain. _____
you can tell the love of Je - sus, and say he died for all. _____
and_ if you lack for know - ledge, he'll ne'er re - fuse to lend. _____

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 11:16-19, 25-30

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

Glory to you, Lord Christ.

Jesus said, "To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, 'We played the flute for you, and you did not dance; we wailed, and you did not mourn.' For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds." At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

Mateo 11:16-19, 25-30

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús dijo: «¿A qué compararé la gente de este tiempo? Se parece a los niños que se sientan a jugar en las plazas y gritan a sus compañeros: "Tocamos la flauta, pero ustedes no bailaron; cantamos canciones tristes, pero ustedes no lloraron." Porque vino Juan, que ni come ni bebe, y dicen que tiene un demonio. Luego ha venido el Hijo del hombre, que come y bebe, y dicen que es glotón y bebedor, amigo de gente de mala fama y de los que cobran impuestos para Roma. Pero la sabiduría de Dios se demuestra por sus resultados.» En aquel tiempo, Jesús dijo: «Te alabo, Padre, Señor del cielo y de la tierra, porque has mostrado a los sencillos las cosas que escondiste de los sabios y entendidos. Sí, Padre, porque así lo has querido. Mi Padre me ha entregado todas las cosas. Nadie conoce realmente al Hijo, sino el Padre; y nadie conoce realmente al Padre, sino el Hijo y aquellos a quienes el Hijo quiera darlo a conocer. Vengan a mí todos ustedes que están cansados de sus trabajos y cargas, y yo los haré descansar. Acepten el yugo que les pongo, y aprendan de mí, que soy paciente y de corazón humilde; así encontrarán descanso. Porque el yugo que les pongo y la carga que les doy a llevar son ligeros.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE AFFIRMATION OF FAITH

We believe in God the Father,
from whom every family
in heaven and on earth is named.

We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.

We believe in God the Holy Spirit,
who strengthens us
with power from on high.

We believe in one God;
Father, Son, and Holy Spirit.
Amen.

Creemos en Dios el Padre,
de quien todas las familias
en el cielo y en la tierra son nombradas.

Creemos en Dios el Hijo,
quien vive en nuestros corazones por la fe,
y nos llena con su amor.

Creemos en Dios el Espíritu Santo,
quien nos fortalece
con el poder desde lo alto.

Creemos en un solo Dios;
Padre, Hijo, y Espíritu Santo.
Amén.

A LITANY FOR THE NATION

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, confessed our sins, received forgiveness 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

Never Give Up

Sung by the ensemble.

Jimmy Jam (b. 1959), Terry Lewis (b. 1956),
James "Big Jim" Wright (1966–2018),
Yolanda Adams (b. 1961)

Visions that can change the world,
Trapped inside an ordinary girl.
She looks just like me,
Too afraid to dream out loud.
And though it's simple, your idea,
It won't make sense to everybody.
You need courage now,
If you're going to persevere.
To fulfill your divine purpose
You've gotta answer when you're called.
So don't be afraid to face the world against all odds.

Refrain Keep the dream alive don't let it die,
If something deep inside keeps
inspiring you to try,
Don't stop and never give up.
Don't ever give up on you, don't give up.

Every victory comes in time,
Work today to change tomorrow.
It gets easier,
Who's to say that you can't fly?
Every step you take you get
Closer to your destination.
You can feel it now,
Don't you know you're almost there?

To fulfill your divine purpose
You've gotta answer when you're called.
So don't be afraid to face the world against all odds
Keep the dream alive don't let it die,
If something deep inside keeps inspiring you to try.
Don't stop and never give up,
Don't ever give up on you.
Sometimes life can place a stumbling block in your way,
But you've gotta keep the faith.
Bring what's deep inside your heart to the light.
And never give up,
Don't ever give up on you.
Don't give up.
Who holds the pieces to complete the puzzle?
The answer that can solve a mystery,
The key that can unlock your understanding,
It's all inside of you.
You have everything you need,
So . . .

Refrain
And never give up,
Don't ever give up on you.
No, don't give up.
Don't give up.

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

PRESENTATION HYMN • II (STANZAS I-3)

Awake, My Soul, and With the Sun

Sung by all.

Morning Hymn

1. A - wake, my soul, and with the sun thy dai - ly stage of du - ty run; shake
 2. Lord, I my vows to thee re - new; dis - perse my sins as morn - ing dew; guard
 3. Di - rect, con - trol, sug - gest, this day, all I de - sign, or do, or say; that

off dull sloth, and joy - ful rise to pay thy morn - ing sac - ri - fice:
 my first springs of thought and will, and with thy - self my spi - rit fill.
 all my powers, with all their might, in thy sole glo - ry may u - nite.

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.

William Mathias (1934-1992)

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

Help Us, O Lord

Sung by the choir.

Aaron Copland (1900–1990)

Help us, O Lord. For with Thee is the fount of life. In Thy light shall we see light. Let us march and try our ways.
Turn to God. It is good that man should wait. It is good that man should hope for the salvation of the Lord.

The people stand as able.

THE POSTCOMMUNION PRAYER

Gracious God, lover of all,
in this Sacrament
we are one family in Christ your Son,
one in the sharing of his Body and Blood
and one in the communion of his Spirit:
help us to grow in love for one another
and come to the full maturity of the Body of Christ.
We make our prayer through your Son our Savior.
Amen.

Dios bondadoso, quien ama a todos,
en este Sacramento
somos una sola familia en Cristo tu Hijo,
uno en el compartir de su Cuerpo y Sangre
y uno en la comunión de su Espíritu:
ayúdanos a crecer en amor unos por otros
y a llegar a la plena madurez del Cuerpo de Cristo.
Hacemos nuestra oración a través de tu
Hijo nuestro Salvador. Amén.

THE BLESSING

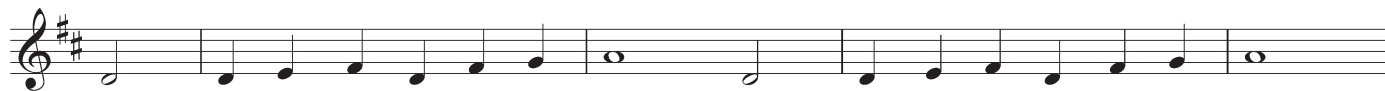
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 400 (STANZAS 1-5, 7)

All Creatures of Our God and King

Sung by all.

Lasst uns erfreuen



1. All crea-tures of our God and King, lift up your voic - es, let us sing:
2. Great rush - ing winds and breez - es soft, you clouds that ride the heav'ns a - loft,
3. Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to hear,
4. Dear mo - ther earth, you day by day un - fold your bless - ings on our way,
5. All you with mer - cy in your heart, for - giv - ing o - thers, take your part,
7. Let all things their cre - a - tor bless, and wor - ship him in hum - ble - ness,



1. Al - le - lu - ia, al - le - lu - ia! Bright burn - ing sun with gold - en beams,
2. O praise him, Al - le - lu - ia! Fair ris - ing morn, with praise re - joice,
3. Al - le - lu - ia, al - le - lu - ia! Fire, so in - tense and fierce - ly bright,
4. O praise him, Al - le - lu - ia! All flow'rs and fruits that in you grow,
5. O sing now: Al - le - lu - ia! All you that pain and sor - row bear,
7. O praise him, Al - le - lu - ia! Praise God the Fa - ther, praise the Son,



1. pale sil - ver moon that gen - tly gleams, O praise him, O
2. stars night - ly shin - ing, find a voice,
3. you give to us both warmth and light,
4. let them his glo - ry al - so show:
5. praise God, and cast on him your care:
7. and praise the Spi - rit, Three in One:



praise him, Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

THE DISMISSAL

Practice justice and mercy
and let all that you do be done in love.
Go in peace.
Thanks be to God.

Practiquen la justicia y la misericordia
y todo lo que hagan, háganlo con amor.
Vayan en paz.
Demos gracias a Dios.

POSTLUDE

Prelude and Fugue in C Major, BWV 545

Johann Sebastian Bach (1685-1750)



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

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

The link to register: t.ly/1kHQ

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; 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 Rosemarie Logan Duncan, Canon Precentor, 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 Sarah E. Slater, 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, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in honor of Colbert and Gwendolyn King on their 65th wedding anniversary; in memory of Josef Remböck and Josefa Remböck; in memory of and thanksgiving for Leila Pomeroy Crosman; in memory of Thomas O. Woodward; in honor of Anne Rhoades Dettmer; in loving memory of Daisy Johnson Leedy, in memory of Elsa Palmer Deshler; and in honor of children whose ancestors served in the American Revolution.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation, collect, prayer, and psalm taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the psalm and Lord's Prayer taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Affirmation and postcommunion prayer taken from *Common Worship: Services and Prayers for the Church of England*, Copyright 2000, The Archbishops' Council. Used by permission. All rights reserved. Confession, peace, and Eucharistic Prayer 1 taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved.

The Church's One Foundation. Text: Samuel John Stone (1839–1900). Music: Aurelia. Samuel Sebastian Wesley (1810–1876). Public domain. *We Have Come Into This House.* Text and music: Bruce Ballinger (1945–2004), Copyright 1976, ren. Universal Music Corp. and Sound III, Inc. Reprinted under One License #A-709283. *Awake, My Soul, and with the Sun.* Text: Thomas Ken (1637–1711), alt. Music: *Morning Hymn.* François Hippolyte Barthélémon (1741–1808). Public domain. *There Is a Balm in Gilead.* Text and music: Negro spiritual. Public domain. *Sanctus.* William Mathias, Copyright 1976, Oxford University Press. Reprinted under One License #A-709283. *Jesus Is Here Right Now.* Text and Music: Leon C. Roberts (1950–1999). Copyright 1981, GIA Publications, Inc. Reprinted under One License #A-709283. *All Creatures of Our God and King.* Text: St. Francis of Assisi (1182–1226); tr. William H. Draper (1855–1933). Music: *Lasst uns erfreuen.* Melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623. Public domain.

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.

