# The Holy Eucharist

*with* Holy Baptism & Renewal of the Baptismal Covenant

The Seventh Sunday after Pentecost

July 12, 2026 • 11:15 AM

Washington National Cathedral

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*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

*Father, We Thank Thee Who Has Planted* — *Rendez à Dieu*; arr. Sally Slade Warner (1932–2009)

### PRELUDE

Prelude in D minor, BWV 539/1 — Johann Sebastian Bach (1685–1750)

*I Need Your Glory* — James Fortune (b. 1978)

## The Entrance Rite

### INTROIT

*Verily, Verily I Say Unto You* — Thomas Tallis (c. 1505–1585)

Verily, verily I say unto you: Except ye eat the flesh of the Son of Man And drink his blood Ye have no life in you Whoso eateth my flesh And drinketh my blood, hath eternal life; And I will raise him up at the last day For my flesh is meat indeed And my blood is drink indeed He that eateth my flesh And drinketh my blood, dwelleth in me And I in him.

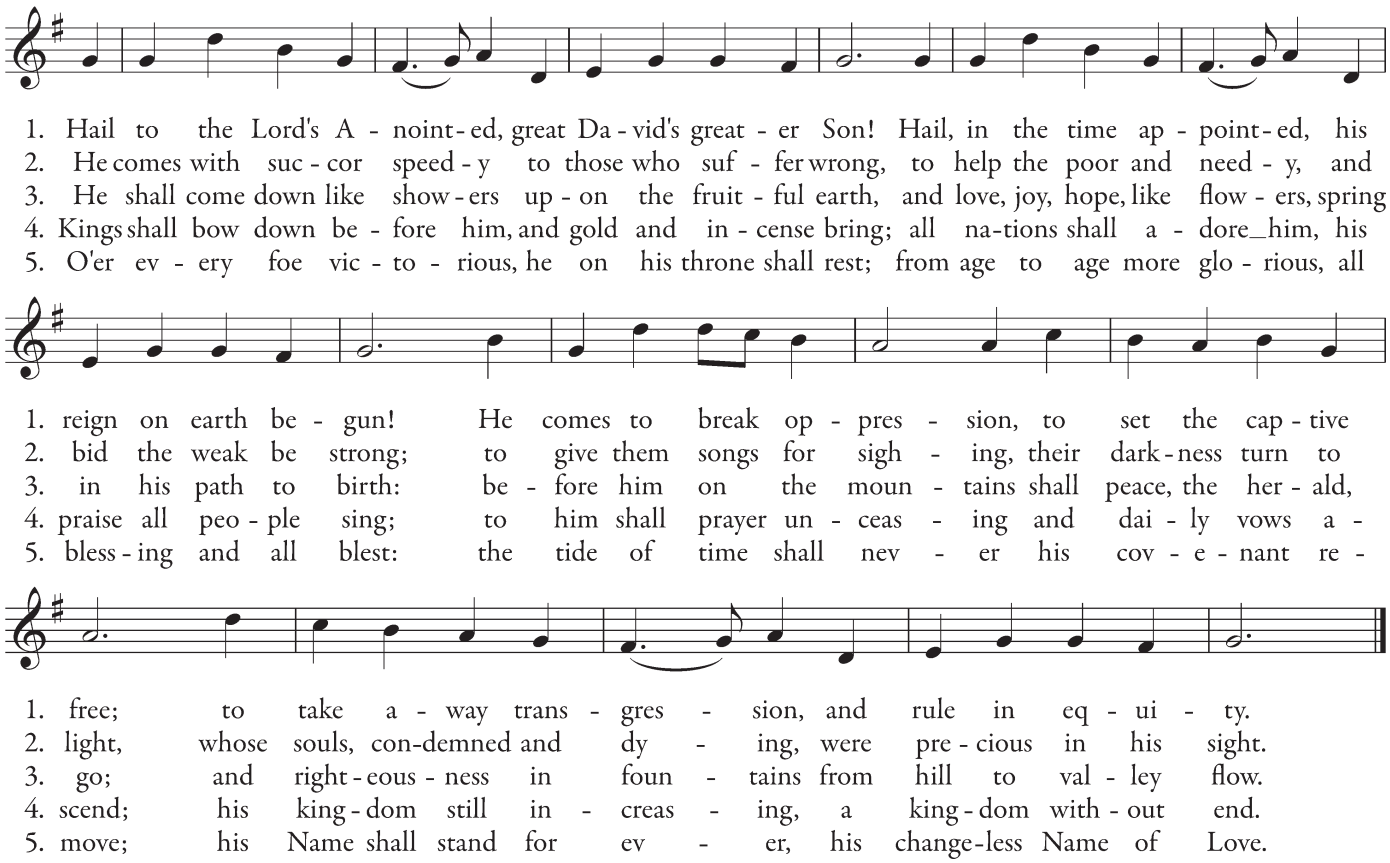
*(from John 6:53-56)*

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

## HYMN AT THE PROCESSION • 616

*Hail to the Lord's Anointed* *Sung by all.* *Es flog ein kleins Waldvögelein*

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




## THE OPENING ACCLAMATION

Blessed be our God.
**For ever and ever. Amen.**

There is one Body and one Spirit;
**There is one hope in God's call to us;**
One Lord, one Faith, one Baptism;
**One God and Father of all.**

## THE COLLECT FOR THE SEVENTH 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, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The people are seated.*

# The Word of God

### THE FIRST LESSON

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

Isaiah 55:10-13

As the rain and the snow come down from heaven,
and do not return there until they have watered the
earth, making it bring forth and sprout, giving seed
to the sower and bread to the eater, so shall my word
be that goes out from my mouth; it shall not return
to me empty, but it shall accomplish that which I
purpose, and succeed in the thing for which I sent it.
For you shall go out in joy, and be led back in peace;
the mountains and the hills before you shall burst into
song, and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress; instead
of the brier shall come up the myrtle; and it shall be to
the Lord for a memorial, for an everlasting sign that
shall not be cut off.

The Word of the Lord.
**Thanks be to God.**

Isaías 55:10-13

Así como la lluvia y la nieve bajan del cielo, y no vuelven
allá, sino que empapan la tierra, la fecundan y la hacen
germinar, y producen la semilla para sembrar y el pan
para comer, así también la palabra que sale de mis
labios no vuelve a mí sin producir efecto, sino que hace
lo que yo quiero y cumple la orden que le doy. Ustedes
saldrán de allí con alegría, volverán a su país con paz.
Al verlos, los montes y las colinas estallarán en cantos
de alegría y todos los árboles del campo aplaudirán. En
vez de zarzas crecerán pinos, en vez de ortigas crecerán
arrayanes; esto hará glorioso el nombre del Señor; será
una señal eterna, indestructible.

Palabra de Dios.
**Demos gracias a Dios.**

### THE PSALM

*Sung by the choir.* chant: Margaret Burk (b. 1990)

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

Psalm 65:9-14

You visit the earth and water it abundantly;
you make it very plenteous;
the river of God is full of water.
You prepare the grain,
for so you provide for the earth.
You drench the furrows and smooth out the ridges;
with heavy rain you soften the ground
and bless its increase.
You crown the year with your goodness,
and your paths overflow with plenty.
May the fields of the wilderness be rich for grazing,
and the hills be clothed with joy.
May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain;
let them shout for joy and sing.

Salmo 65:9-14

Visitas la tierra y la riegas;
la enriqueces sin medida;
tus arroyos se colman de agua.
Preparas los cultivos
para abastecer la tierra.
Empapas los surcos y aras el terreno;
con lluvias lo ablandas y bendices los brotes.
Coronas el año con tus bienes;
y tus sendas se colman de abundancia.
Rebosan los pastos del desierto
y las colinas se visten de alegría.
Las praderas se visten de rebaños
y los valles se cubren de grano;
gritan y cantan de alegría.

## 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 8:1-11

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Word of the Lord.
**Thanks be to God.**

Romanos 8:1-11

Así pues, ahora ya no hay ninguna condenación para los que están unidos a Cristo Jesús, porque la ley del Espíritu que da vida en Cristo Jesús, te liberó de la ley del pecado y de la muerte. Porque Dios ha hecho lo que la ley de Moisés no pudo hacer, pues no era capaz de hacerlo debido a la debilidad humana: Dios envió a su propio Hijo en condición débil como la del hombre pecador y como sacrificio por el pecado, para de esta manera condenar al pecado en esa misma condición débil. Lo hizo para que nosotros podamos cumplir con las justas exigencias de la ley, pues ya no vivimos según las inclinaciones de la naturaleza débil sino según el Espíritu. Los que viven según las inclinaciones de la naturaleza débil, sólo se preocupan por seguirlas; pero los que viven conforme al Espíritu, se preocupan por las cosas del Espíritu. Y preocuparse por seguir las inclinaciones de la naturaleza débil lleva a la muerte; pero preocuparse por las cosas del Espíritu lleva a la vida y a la paz. Los que se preocupan por seguir las inclinaciones de la naturaleza débil son enemigos de Dios, porque ni quieren ni pueden someterse a su ley. Por eso, los que viven según las inclinaciones de la naturaleza débil no pueden agradar a Dios. Pero ustedes ya no viven según esas inclinaciones, sino según el Espíritu, puesto que el Espíritu de Dios vive en ustedes. El que no tiene el Espíritu de Cristo, no es de Cristo. Pero si Cristo vive en ustedes, el espíritu vive porque Dios los ha hecho justos, aun cuando el cuerpo esté destinado a la muerte por causa del pecado. Y si el Espíritu de aquel que resucitó a Jesús vive en ustedes, el mismo que resucitó a Cristo dará nueva vida a sus cuerpos mortales por medio del Espíritu de Dios que vive en ustedes.

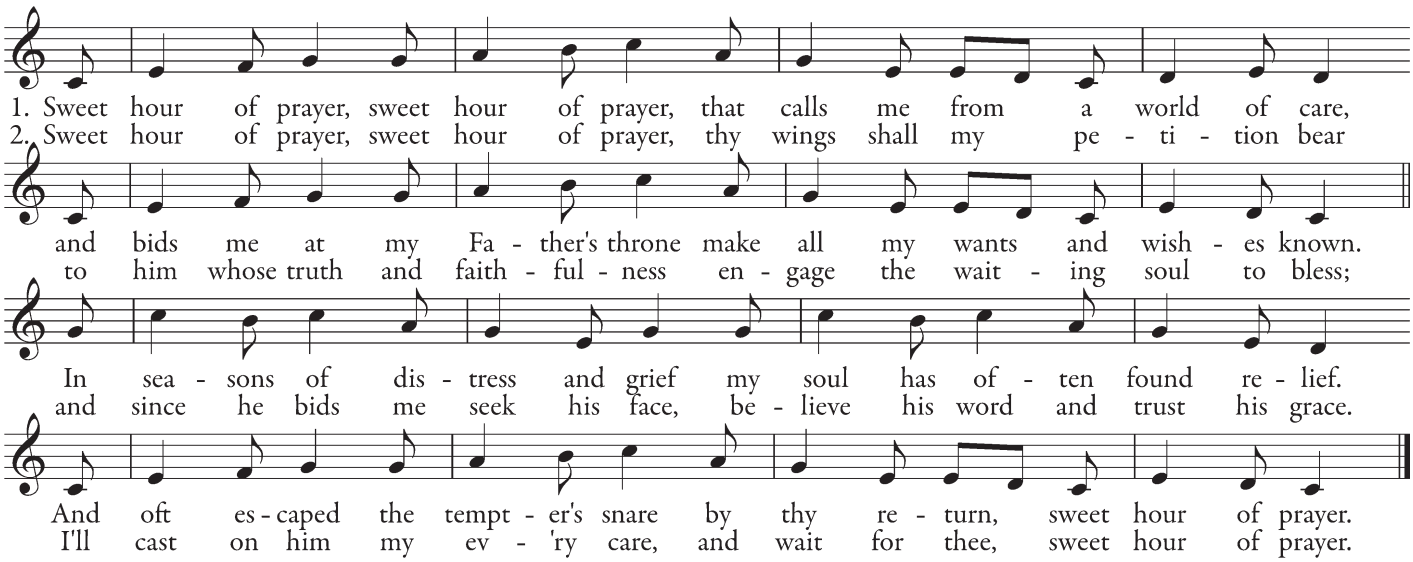
Palabra de Dios.
**Demos gracias a Dios.**

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

## HYMN AT THE SEQUENCE

*Sweet Hour of Prayer* *Sung by all.* William B. Bradbury (1816–1868)

*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."*



## 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 13:1-9, 18-23

The Holy Gospel of our Lord Jesus Christ according to Matthew.
**Glory to you, Lord Christ.**

Jesus went out and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen! Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

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

Mateo 13:1-9, 18-23

Santo evangelio de nuestro Señor Jesucristo según Mateo.
**Gloria a ti, Cristo Señor.**

Aquel mismo día salió Jesús de casa y se sentó a la orilla del lago. Como se reunió mucha gente, Jesús subió a una barca y se sentó, mientras la gente se quedaba en la playa. Entonces se puso a hablarles de muchas cosas por medio de parábolas. Les dijo: «Un sembrador salió a sembrar. Y al sembrar, una parte de la semilla cayó en el camino, y llegaron las aves y se la comieron. Otra parte cayó entre las piedras, donde no había mucha tierra; esa semilla brotó pronto, porque la tierra no era muy honda; pero el sol, al salir, la quemó, y como no tenía raíz, se secó. Otra parte de la semilla cayó entre espinos, y los espinos crecieron y la ahogaron. Pero otra parte cayó en buena tierra, y dio buena cosecha; algunas espigas dieron cien granos por semilla, otras sesenta granos, y otras treinta. Los que tienen oídos, oigan. Escuchen, pues, lo que quiere decir la parábola del sembrador: Los que oyen el mensaje del reino y no lo entienden, son como la semilla que cayó en el camino; viene el maligno y les quita el mensaje sembrado en su corazón. La semilla que cayó entre las piedras representa a los que oyen el mensaje y lo reciben con gusto, pero como no tienen suficiente raíz, no se mantienen firmes; cuando por causa del mensaje sufren pruebas o persecución, fallan. La semilla sembrada entre espinos representa a los que oyen el mensaje, pero los negocios de esta vida les preocupan demasiado y el amor por las riquezas los engaña. Todo esto ahoga el mensaje y no lo deja dar fruto en ellos. Pero la semilla sembrada en buena tierra representa a los que oyen el mensaje y lo entienden y dan una buena cosecha, como las espigas que dieron cien, sesenta o treinta granos por semilla.»

El evangelio del Señor.
**Te alabamos, Cristo Señor.**

*The people are seated at the invitation of the preacher.*

## THE SERMON

The Reverend Canon Rosemarie Logan Duncan

*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.*

# Holy Baptism & Renewal of the Baptismal Covenant

*The candidates, Manu Alejandro, Avery James, Margaret Roberts, Romy Dean, Thomas Maverick, Robin Lerun, and Thomas Kieran, are presented. The presider questions the candidates and sponsors about the desire and readiness to receive the Sacrament of Holy Baptism.*

*After the candidates have been presented and the candidates and sponsors have been examined, the presider invites the people to stand.*

Will you who witness these vows do all in your power to support these persons in their life in Christ?
**We will.**

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

Do you believe in God the Father?
**I believe in God, the Father almighty, creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?
**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?
**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
**I will, with God's help.**

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
**I will, with God's help.**

Will you proclaim by word and example the Good News of God in Christ?
**I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbor as yourself?
**I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?
**I will, with God's help.**

Y ustedes, testigos de estos votos: ¿Harán todo lo que puedan para apoyar a estas personas que desde hoy viven en Cristo?
**¡Lo haremos!**

Unámonos a quienes hoy se consagran al Señor y renovemos nuestro propio pacto bautismal.

¿Crees en Dios el Padre?
**Creo en Dios, Padre todopoderoso, creador del cielo y de la tierra.**

¿Crees en Jesucristo, el Hijo de Dios?
**Creo en Jesucristo, su único Hijo, nuestro Señor, que fue concebido por obra y gracia del Espíritu Santo, nació de la santa María Virgen, padeció bajo el poder de Poncio Pilato, fue crucificado, muerto y sepultado, descendió a los infiernos, al tercer día resucitó de entre los muertos, subió a los cielos y está sentado a la derecha de Dios, Padre todopoderoso. Desde allí ha de venir a juzgar a vivos y muertos.**

¿Crees en el Espíritu Santo?
**Creo en el Espíritu Santo, la santa iglesia católica, la comunión de los santos, el perdón de los pecados, la resurrección de los muertos y la vida eterna.**

¿Seguirás fiel a la enseñanza y comunión de los apóstoles, en el partir el pan y en las oraciones?
**Lo haré, con la ayuda de Dios.**

¿Seguirás firme en resistir el mal y, cada vez que caigas en pecado, te arrepentirás y te volverás al Señor?
**Lo haré, con la ayuda de Dios.**
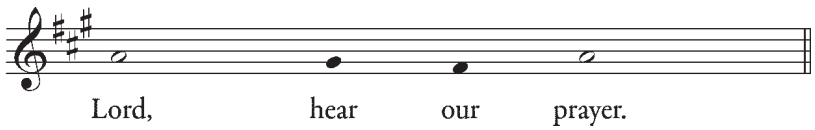
¿Proclamarás por palabra y ejemplo la buena noticia de Dios en Cristo?
**Lo haré, con la ayuda de Dios.**

¿Buscarás y servirás a Cristo en toda persona, amando a tu prójimo como a ti mismo?
**Lo haré, con la ayuda de Dios.**

¿Lucharás por la justicia y la paz en el mundo y respetarás la dignidad de todo ser humano?
**Lo haré, con la ayuda de Dios.**

## THE PRAYERS FOR THE CANDIDATES

*The following is sung in response:*




Let us now pray for these persons who are to receive the Sacrament of new birth.

Deliver them, O Lord, from the way of sin and death.
**Lord, hear our prayer.**

Open their hearts to your grace and truth.
**Lord, hear our prayer.**

Fill them with your holy and life-giving Spirit.
**Lord, hear our prayer.**

Keep them in the faith and communion of your holy Church.
**Lord, hear our prayer.**

Teach them to love others in the power of the Spirit.
**Lord, hear our prayer.**

Send them into the world in witness to your love.
**Lord, hear our prayer.**

Bring them to the fullness of your peace and glory.
**Lord, hear our prayer.**

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.
**Amen.**

Oremos por estas personas que están por recibir el sacramento de la nueva vida.

Libera, Señor, a estas personas de la senda del pecado y de la muerte.
**Señor, escucha nuestra oración.**

Ábreles el corazón para que reciban tu gracia y tu verdad.
**Señor, escucha nuestra oración.**

Llénalos del Espíritu que nos aviva y purifica.
**Señor, escucha nuestra oración.**

Guárdalos en la fe y en comunión con tu santa Iglesia.
**Señor, escucha nuestra oración.**

Enséñales a amar al prójimo con la fuerza del Espíritu.
**Señor, escucha nuestra oración.**

Envíalos al mundo para dar testimonio de tu amor.
**Señor, escucha nuestra oración.**

Tráelos a la plenitud de tu paz y de tu gloria.
**Señor, escucha nuestra oración.**

Concede, Señor, que toda persona bautizada en la muerte de tu Hijo viva en el poder de su resurrección con la esperanza de su regreso en gloria; por Jesucristo, que vive y reina ahora y siempre.
**Amén.**

*The ministers, candidates, and sponsors move to the baptismal font at the mid nave.*

## THE THANKSGIVING OVER THE WATER

The Lord be with you.
**And also with you.**

Let us give thanks to the Lord our God.
**It is right to give God thanks and praise.**

El Señor esté con ustedes.
**Y también contigo.**

Démosle gracias al Señor nuestro Dios.
**Es justo y necesario.**

*The presider prays over the water. The people affirm the prayer with,* **Amen**.

## THE BAPTISMS

*The candidates are baptized. The people affirm the baptisms, sealing with chrism, and presentation of candles with* **Amen.**

*At the conclusion of the baptisms, the people welcome the newly baptized.*

Let us welcome the newly baptized.
**We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

Recibamos a los recién bautizados.
**Te recibimos en la familia de Dios. Confiesa la fe de Cristo crucificado, proclama su resurrección y participa con nosotros de su sacerdocio eterno.**

## THE ASPERGES

*The people remain standing as the ministers sprinkle the congregation with blessed water.*

## ANTHEM AT THE ASPERGES

*Asperges me* *Sung by the choir.* Rihards Dubra (b. 1964)

*Sung in Latin.*

*Refrain* Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Have mercy on me, O God, according to your loving-kindness.
Make me hear of joy and gladness, that the bones you have broken may rejoice.

*Refrain*

Hide your face from my sins and blot out all my iniquities.
Create in me a clean heart, O God, and renew a right spirit within me.

*Refrain*

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

*Refrain*

*(from Psalm 51)*

## 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

*Ev'ry Time I Feel the Spirit* *Sung by the choir.* Negro spiritual; arr. Moses Hogan (1957–2003)

*Refrain* Ev'ry time I feel the Spirit, moving in my heart, I will pray.

On the mountain, my Lord spoke,
out His mouth came fire and smoke.
Down in the valley, on my knees,
asked my Lord have mercy please.

*Refrain*

Jordan river, chilly and cold,
chills the body not the soul.
All around me looked so fine,
asked my Lord if all was mine.

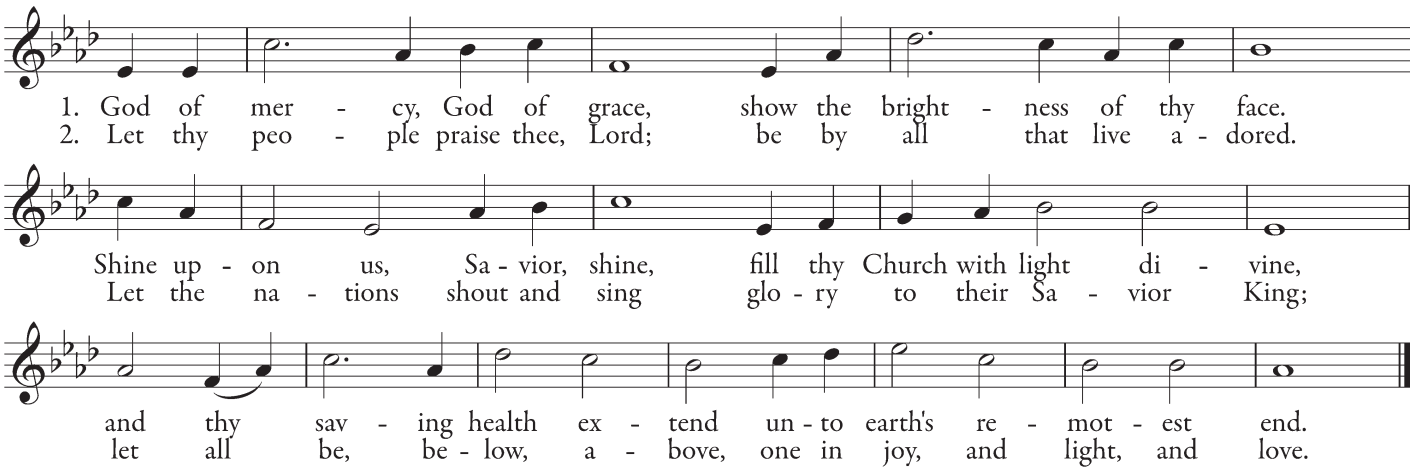
*Refrain*

Ain't but one train on this track,
runs to heaven and right back.
St. Peter waitin' at the gate,
said come on sinner, don't be late.

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

## PRESENTATION HYMN • 538

*God of Mercy, God of Grace* *Sung by all.* *Lucerna Laudoniae*



## 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.**

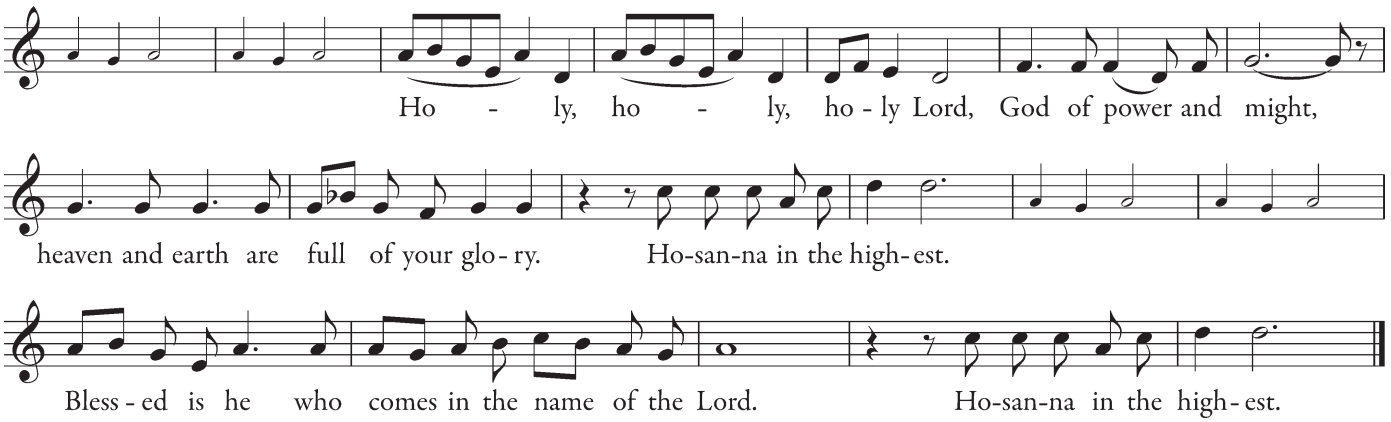
*The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:*

### 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.*




*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.*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into 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 disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

**We remember Christ's death,**
**We proclaim Christ's resurrection,**
**We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

*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.*

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for 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.**
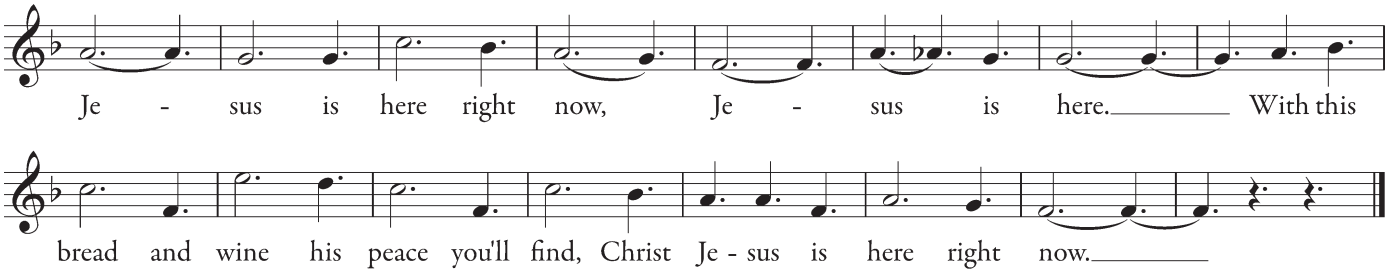
**Padre nuestro que estás en el cielo,**
**santificado sea tu nombre;**
**venga tu reino;**
**hágase tu voluntad**
**en la tierra como en el cielo.**
**Danos hoy nuestro pan de cada día.**
**Perdona nuestras ofensas,**
**como también nosotros perdonamos**
**a los que nos ofenden.**
**No nos dejes caer 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

*Take It to the Lord in Prayer* — *Sung by the ensemble.* — Nolan Williams, Jr. (b. 1968)

What a friend we have in Jesus!
All our sins and griefs to bear!
What a privilege it is to carry,
Everything to God in prayer.
Have we trials and temptations?
Is there trouble anywhere?
Our precious Savior, He is still our refuge.
Take it to the Lord in prayer.

Some things we have not,
Because we ask not,
When we have a friend who's there.

When we're weak and heavy laden,
Cumbered with a load of care,
We should never be discouraged,
When we take it to the Lord in prayer.

Oh, what peace we often forfeit,
Oh, what needless pain we bear!

*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.**

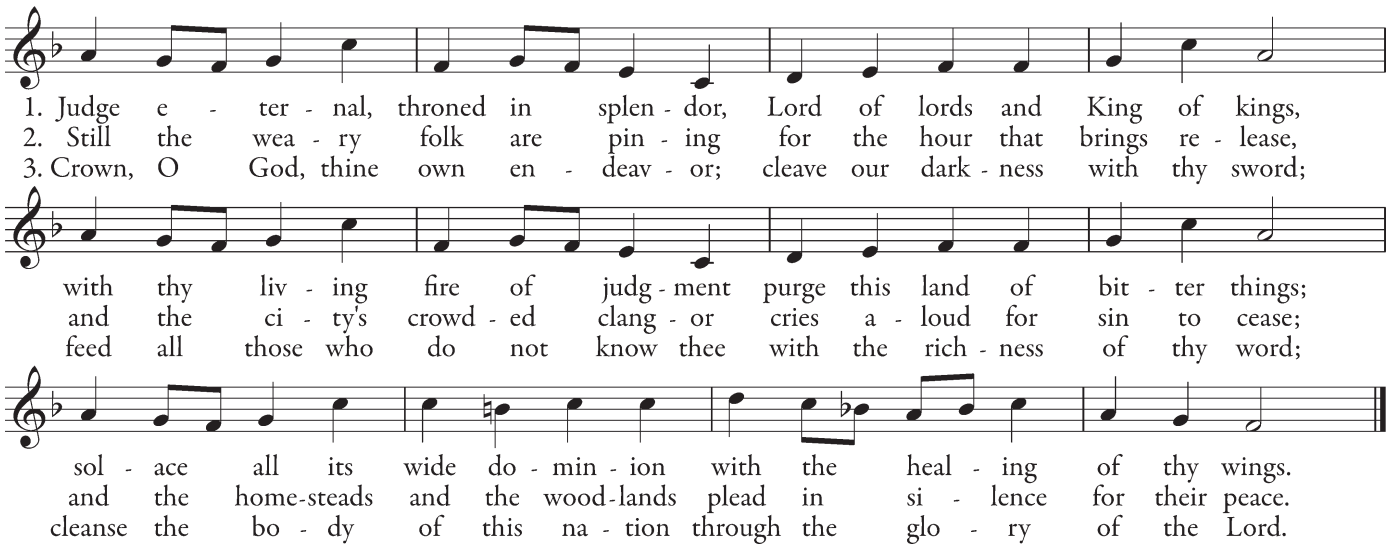
**Dios amoroso,**
**te damos gracias**
**por restaurarnos a tu imagen**
**y alimentarnos con alimento espiritual**
**en el Sacramento del Cuerpo y Sangre de Cristo.**
**Ahora envíanos como**
**un pueblo, perdonado, sanado, renovado;**
**para que podamos proclamar tu amor al mundo**
**y continuar en la vida resucitada de Cristo**
**nuestro Salvador. Amén.**

## THE BLESSING

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

## HYMN AT THE CLOSING • 596

*Judge Eternal, Throned in Splendor* *Sung by all.* *Komm, o komm, du Geist des Lebens*




## THE DISMISSAL

Let us go forth in the name of Christ.
**Thanks be to God.**

Salgamos en el nombre de Cristo.
**Demos gracias a Dios.**

## POSTLUDE

*Litanies* Jehan Alain (1911–1940)

*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 Spencer W. Brown, Priest Associate; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, 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 celebration of today's baptisms.

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*Hail to the Lord's Anointed*. Text: James Montgomery (1771–1854); para. of Psalm 72. Music: *Es flog ein kleins Waldvögelein*. German folk song; adapt. *A Student's Hymnal*, 1923, after Henry Walford Davies (1869–1941). Public domain. *Sweet Hour of Prayer*. Text: William Walford (1772–1850). Music: William B. Bradbury (1816–1868). Public domain. *God of Mercy, God of Grace*. Text: Henry Francis Lyte (1793–1847), alt. Music: *Lucerna Laudoniae*. David Evans (1874–1948). Public domain. *Sanctus*. William Mathias, Copyright 1976, Oxford University Press. Reprinted under One License #A-709283. *Jesus Is Here Right Now*. Leon C. Roberts, Copyright 1986, GIA Publications, Inc. Reprinted under One License #A-709283. *Judge Eternal, Throned in Splendor*. Text: Henry Scott Holland (1847–1918), alt. Music: *Komm, o komm, du Geist des Lebens*. Melody from *Neu-vermehrtes und zu Ubung Christl. Gottseligkeit eingerichtetes Meiningisches Gesangbuch*, 1693. 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.

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