

The Holy Eucharist

The Eighth Sunday after Pentecost

July 19, 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

Chorale Prelude II, "Vater Unser"

John Knox (1932–2021)

PRELUDE

"Tierce en Taille" from *Messe des Couvents*

François Couperin (1668–1733)

This Day

Edwin Hawkins (1943–2018)

THE ENTRANCE RITE

INTROIT

Teach Me, O Lord

Thomas Attwood (1765–1838)

Teach me, O Lord, the way of thy statutes,
and I shall keep it unto the end.

(Psalm 119:33)

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

HYMN AT THE PROCESSION • 686

Come, Thou Fount of Every Blessing

Sung by all.

Nettleton

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

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy
 2. Here I find my great - est trea - sure; hith - er by thy help, I've
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to
 grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud-est praise.
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:
 Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
 Je - sus sought me when a stran - ger wan-dering from the fold of
 prone to wan - der, Lord, I feel it, prone to leave the God I
 bove. Praise the mount! Oh, fix me on it, mount of God's un - chang-ing love.
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

THE OPENING ACCLAMATION

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

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 EIGHTH 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, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son 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 44:6-8

Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first and I am the last; besides me there is no god. Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.

The Word of the Lord.
Thanks be to God.

Isaías 44:6-8

El Señor, el rey y redentor de Israel, el Señor todopoderoso, dice: «Yo soy el primero y el último; fuera de mí no hay otro dios. ¿Quién hay igual a mí? Que hable y me lo explique. ¿Quién ha anunciado desde el principio el futuro, y dice lo que está por suceder? Pero, ¡ánimo, no tengan miedo! Yo así lo dije y lo anuncié desde hace mucho, y ustedes son mis testigos. ¿Hay acaso otro dios fuera de mí? No hay otro refugio; no conozco ninguno.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: James Turlle (1802–1882)

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

Psalms 86:11-17

Teach me your way, O Lord,
and I will walk in your truth;
knit my heart to you that I may fear your Name.
I will thank you, O Lord my God, with all my heart,
and glorify your Name for evermore.
For great is your love toward me;
you have delivered me from the nethermost Pit.
The arrogant rise up against me, O God,
and a band of violent men seeks my life;
they have not set you before their eyes.
But you, O Lord, are gracious and full of compassion,
slow to anger, and full of kindness and truth.
Turn to me and have mercy upon me;
give your strength to your servant;
and save the child of your handmaid.
Show me a sign of your favor,
so that those who hate me may see it and be ashamed;
because you, O Lord, have helped me
and comforted me.

Salmo 86:11-17

Enséñame, mi Dios, tu senda
y en tu verdad caminaré;
afirma mi corazón para que tema tu nombre.
Te alabaré, Señor mi Dios, de todo corazón;
y glorificaré tu nombre para siempre.
Porque grande es tu misericordia de mí
y me has librado del fondo del Seol.
Las soberbias se alzaron contra mí
y una banda quiere asesinarme;
y no te toman en cuenta.
Pero tú, mi Dios, eres clemente y bondadoso *
lento en ira, grande en compasión y lealtad.
Vuélvete hacia mí y apiádate;
fortalece a tu sierva
y salva a la hija de tu sierva.
Dame una muestra de tu amor para que, al verla,
se avergüencen los que me aborrecen,
pues tú, Señor, me ayudaste y consolaste.

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 8:12-25

Romanos 8:12-25

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The Word of the Lord.
Thanks be to God.

Así pues, hermanos, tenemos una obligación, pero no es la de vivir según las inclinaciones de la naturaleza débil. Porque si viven ustedes conforme a tales inclinaciones, morirán; pero si por medio del Espíritu hacen ustedes morir esas inclinaciones, vivirán. Todos los que son guiados por el Espíritu de Dios, son hijos de Dios. Pues ustedes no han recibido un espíritu de esclavitud que los lleve otra vez a tener miedo, sino el Espíritu que los hace hijos de Dios. Por este Espíritu nos dirigimos a Dios, diciendo: «¡Abbá! ¡Padre!» Y este mismo Espíritu se une a nuestro espíritu para dar testimonio de que ya somos hijos de Dios. Y puesto que somos sus hijos, también tendremos parte en la herencia que Dios nos ha prometido, la cual compartiremos con Cristo, puesto que sufrimos con él para estar también con él en su gloria. Considero que los sufrimientos del tiempo presente no son nada si los comparamos con la gloria que habremos de ver después. La creación espera con gran impaciencia el momento en que se manifieste claramente que somos hijos de Dios. Porque la creación perdió su verdadera finalidad, no por su propia voluntad, sino porque Dios así lo había dispuesto; pero le quedaba siempre la esperanza de ser liberada de la esclavitud y la destrucción, para alcanzar la gloriosa libertad de los hijos de Dios. Sabemos que hasta ahora la creación entera se queja y sufre como una mujer con dolores de parto. Y no sólo ella sufre, sino también nosotros, que ya tenemos el Espíritu como anticipo de lo que vamos a recibir. Sufrimos profundamente, esperando el momento de ser adoptados como hijos de Dios, con lo cual serán liberados nuestros cuerpos. Con esa esperanza hemos sido salvados. Sólo que esperar lo que ya se está viendo no es esperanza, pues, ¿quién espera lo que ya está viendo? Pero si lo que esperamos es algo que todavía no vemos, tenemos que esperarlo sufriendo con firmeza.

Palabra de Dios.
Demos gracias a Dios.

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

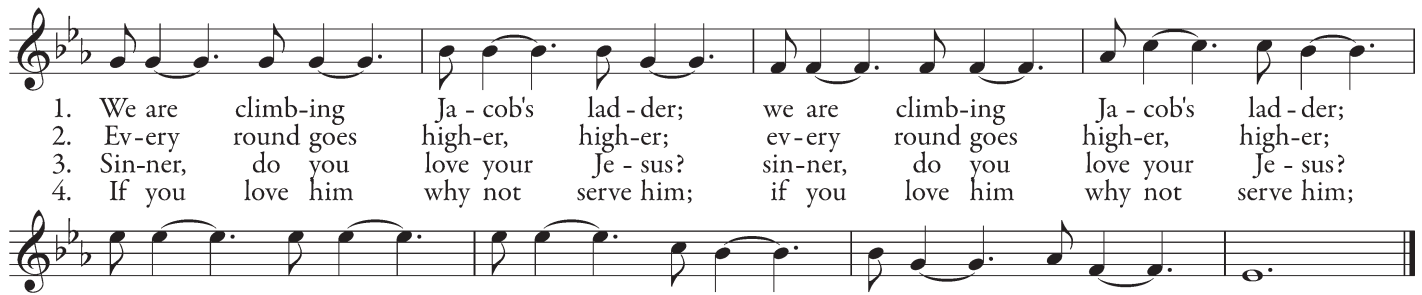
HYMN AT THE SEQUENCE

We Are Climbing Jacob's Ladder

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. We are climb-ing Ja - cob's lad - der; we are climb-ing Ja - cob's lad - der;
2. Ev - ery round goes high - er, high - er; ev - ery round goes high - er, high - er;
3. Sin - ner, do you love your Je - sus? sin - ner, do you love your Je - sus?
4. If you love him why not serve him; if you love him why not serve him;

we are climb-ing Ja - cob's lad - der, sol - diers of the cross.
ev - ery round goes high - er, high - er, sol - diers of the cross.
sin - ner, do you love your Je - sus? sol - diers of the cross.
if you love him why not serve him, sol - diers of the cross.

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 13:24-30, 36-43

Mateo 13:24-30, 36-43

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

Glory to you, Lord Christ.

Another parable Jesus put before the crowds: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” Then he left the crowds and went into the house. And his disciples approached him, saying,

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús les contó esta otra parábola: «Sucede con el reino de los cielos como con un hombre que sembró buena semilla en su campo; pero cuando todos estaban durmiendo, llegó un enemigo, sembró mala hierba entre el trigo y se fue. Cuando el trigo creció y se formó la espiga, apareció también la mala hierba. Entonces los trabajadores fueron a decirle al dueño: “Señor, si la semilla que sembró usted en el campo era buena, ¿de dónde ha salido la mala hierba?” El dueño les dijo: “Algún enemigo ha hecho esto.” Los trabajadores le preguntaron: “¿Quiere usted que vayamos a arrancar la mala hierba?” Pero él les dijo: “No, porque al arrancar la mala hierba pueden arrancar también el trigo. Lo mejor es dejarlos crecer juntos hasta la cosecha; entonces mandaré a los que han de recogerla que recojan primero la mala hierba y la aten en manojos, para quemarla, y que después guarden el trigo en mi granero.”» Jesús despidió entonces a la gente y entró

“Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

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

en la casa, donde sus discípulos se le acercaron y le pidieron que les explicara la parábola de la mala hierba en el campo. Jesús les respondió: «El que siembra la buena semilla es el Hijo del hombre, y el campo es el mundo. La buena semilla representa a los que son del reino, y la mala hierba representa a los que son del maligno, y el enemigo que sembró la mala hierba es el diablo. La cosecha representa el fin del mundo, y los que recogen la cosecha son los ángeles. Así como la mala hierba se recoge y se echa al fuego para quemarla, así sucederá también al fin del mundo. El Hijo del hombre mandará a sus ángeles a recoger de su reino a todos los que hacen pecar a otros, y a los que practican el mal. Los echarán en el horno encendido, y vendrán el llanto y la desesperación. Entonces los justos brillarán como el sol en el reino de su Padre. Los que tienen oídos, oigan.»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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

The people stand as able.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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

CONFESSION OF SIN & ABSOLUTION

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

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. 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

He's Been Faithful

Sung by the ensemble.

Carol Cymbala (b. 1947)

In my moments of fear,
Through every pain and every tear,
There's a God who's been faithful to me.
When my strength is all gone,
When my heart had no song,
Still in love, He's proved faithful to me.
Every Word He has promised is true,
What I thought was impossible,
I've seen my God do.

Refrain He's been faithful, faithful to me
Looking back, His love and mercy I see
Though in my heart, I have questioned
Even failed to believe
But He's been faithful, faithful to me

When my heart looked away,
The many times I could not pray,
Still my God, He was faithful to me.
The days I spent so selfishly,
Reaching out for what pleased me,
Even then, God was faithful to me.
Every time I come back to Him,
He is waiting with open arms.
And I see once again,

Refrain

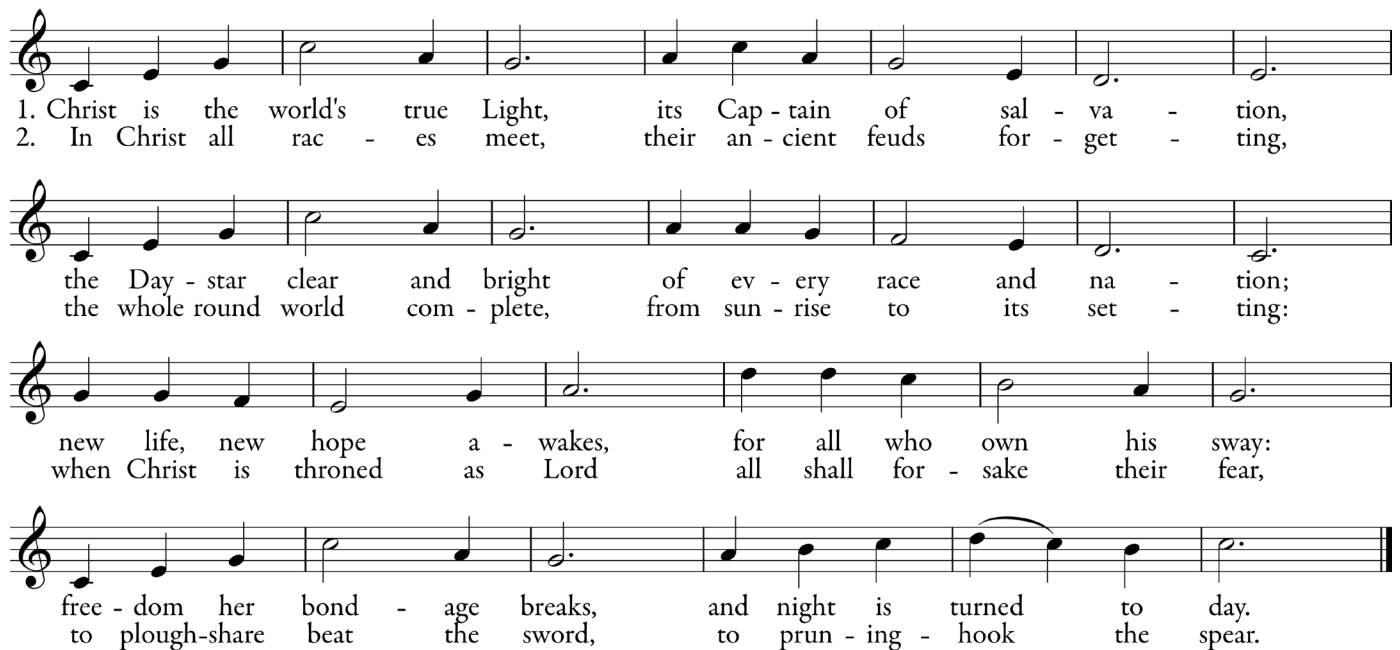
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 542 (STANZAS 1, 2)

Christ Is the World's True Light

Sung by all.

St. Joan



1. Christ is the world's true Light, its Cap - tain of sal - va - tion,
2. In Christ all rac - es meet, their an - cient feuds for - get - ting,
the Day - star clear and bright of ev - ery race and na - tion;
the whole round world com - plete, from sun - rise to its set - ting:
new life, new hope a - wakes, for all who own his sway:
when Christ is throned as Lord for all shall for - sake their fear,
free - dom her bond - age breaks, and night is turned to day.
to plough-share beat the sword, to prun - ing - hook the spear.

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.

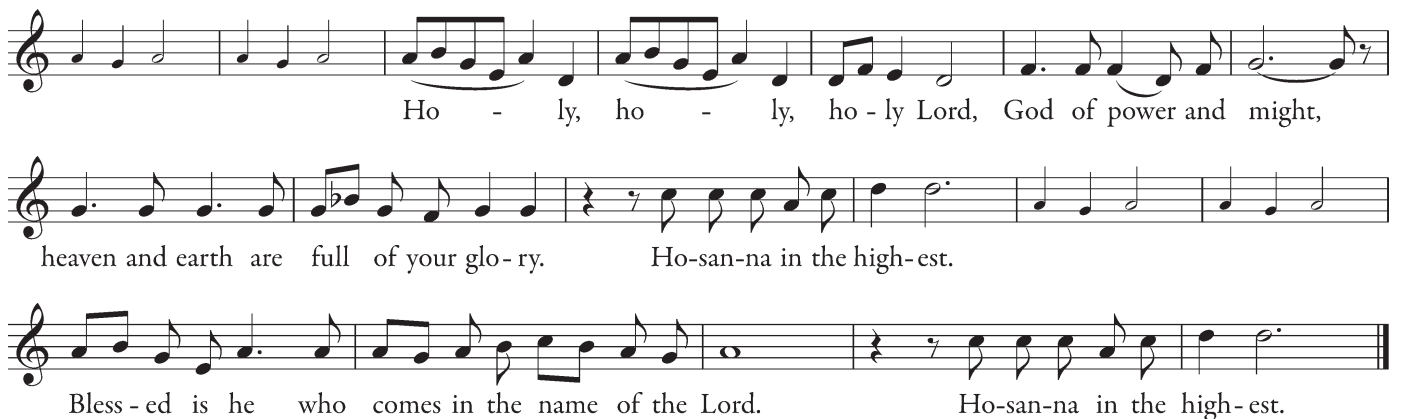
The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

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



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

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

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

I Looked, and Behold a White Cloud

Sung by the choir.

Healey Willan (1880–1968)

I looked, and behold a white cloud,
and upon the cloud once sat like unto the Son of Man,
having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple,
crying with a loud voice unto him that sat on the cloud.
Thrust in thy sickle, and reap: for the time is come for thee to reap;
for the harvest of the earth is ripe.

Lift up your eyes, and look upon the fields;
for they are white even unto harvest.
And he that reapeth receiveth wages,
and gathereth fruit unto life eternal.

The harvest is the end of the world;
and the reapers are the angels.
Amen.

(from Revelation 14:14, 15; John 4:35, 36; Matthew 13:39)

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 • 637

How Firm a Foundation

Sung by all.

Lyons



1. How firm a foun - da - tion, ye saints of the Lord,
2. "Fear not, I am with thee; O be not dis - mayed!
3. "When through the deep wa - ters I call thee to go,
4. "When through the fier - y tri - als thy path - way shall lie,
5. "The soul that to Je - sus hath fled for re - pose,

1. is laid for your faith in his ex - cel - lent word!
2. For I am thy God, and will still give thee aid;
3. the riv - ers of woe shall not thee o - ver - flow;
4. my grace, all suf - fi - cient, shall be thy sup - ply;
5. I will not de - sert to its foes;

1. What more can he say than to you he hath said,
2. I'll strength - en thee, help thee, and cause thee to stand,
3. for I will be with thee, thy trou - bles to bless,
4. the flame shall not hurt thee; I on - ly de - sign
5. that soul, though all hell shall en - deav - or to shake,

1. to you that for ref - uge to Je - sus have fled?
2. up - held by my right - eous, to om - nip - o - tent hand.
3. and sanc - ti - fy right to the deep - est dis - tress.
4. thy dress to con - sume, and thy gold to re - fine.
5. I'll nev - er, no, nev - er, no, ne - ver for - sake."

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

“Nicht Schnell und Zehr Markiert” from *Four Sketches*, Op. 58

Robert Schumann (1810–1856)



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

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

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; 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 Rosemarie Logan Duncan, Canon Precentor, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, 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, Mina-Marie Jelinek, Assistant Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in memory of Thomas Hollingsworth Garber and Lessie Garber Sutherland.

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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.

