The Holy Eucharist

The Twenty-First Sunday After Pentecost

October 18, 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

Prelude on *Duke Street* — Anna Laura Page (b. 1943)

Come Down, O Love Divine — *Down Ampney*; arr. Suzanne Magassy (1940–2008)

PRELUDE

"Toccata Cromatica per l'Elevazione" from *Fiori musicali* — Girolamo Frescobaldi (1583–1643)

Nobody Greater — Darius Paulk (b. 1981)

The Entrance Rite

INTROIT

Cantate Domino — Giuseppe Pitoni (1657–1743)

Sung in Latin.

Sing to the Lord a new song;
sing to the Lord, all the whole earth.
Sing to the Lord and bless his Name;
proclaim the good news of his salvation from day to day.
Declare his glory among the nations
and his wonders among all peoples.

(Psalm 96:1-3)

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

HYMN AT THE PROCESSION • 516

Come Down, O Love Divine *Sung by all.* *Down Ampney*

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.

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.

GLORIA IN EXCELSIS • S 280 *Sung by all.* Robert Powell (1932–2025)

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



THE COLLECT FOR THE TWENTY-FIRST 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 and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; 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.

Isaiah 45:1-7

Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him—and the gates shall not be closed: "I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron, I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name. For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me. I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe; I the Lord do all these things."

The Word of the Lord.
Thanks be to God.

Isaías 45:1-7

El Señor consagró a Ciro como rey, lo tomó de la mano para que dominara las naciones y desarmara a los reyes. El Señor hace que delante de Ciro se abran las puertas de las ciudades sin que nadie pueda cerrárselas. Y ahora le dice: «Yo iré delante de ti, derribaré las alturas, romperé las puertas de bronce y haré pedazos las barras de hierro. Yo te entregaré tesoros escondidos, riquezas guardadas en lugares secretos, para que sepas que yo soy el Señor, el Dios de Israel, que te llama por tu nombre. Por consideración a mi siervo Jacob, al pueblo de Israel, que he elegido, te he llamado por tu nombre y te he dado el título de honor que tienes, sin que tú me conocieras. Yo soy el Señor, no hay otro; fuera de mí no hay Dios. Yo te he preparado para la lucha sin que tú me conocieras, para que sepan todos, de oriente a occidente, que fuera de mí no hay ningún otro. Yo soy el Señor, no hay otro. Yo creo la luz y la oscuridad, produzco el bienestar y la desgracia. Yo, el Señor, hago todas estas cosas.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: George Thalben-Ball (1896–1987)

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

Psalm 96:1-9

Sing to the Lord a new song;
sing to the Lord, all the whole earth.
Sing to the Lord and bless his Name;
proclaim the good news of his salvation from day to day.
Declare his glory among the nations
and his wonders among all peoples.
For great is the Lord and greatly to be praised;
he is more to be feared than all gods.
As for all the gods of the nations, they are but idols;
but it is the Lord who made the heavens.
Oh, the majesty and magnificence of his presence!
Oh, the power and the splendor of his sanctuary!
Ascribe to the Lord, you families of the peoples;
ascribe to the Lord honor and power.

Salmo 96:1-9

¡Canten a Dios un cántico nuevo!
¡Cántele a Dios toda la tierra!
¡Canten y bendigan su nombre!
¡Anuncien cada día su liberación!
Proclamen su gloria entre los pueblos,
sus maravillas entre las naciones.
El Señor es grande y digno de alabanza,
más temible que todos los dioses.
Pues los dioses de las naciones son solo ídolos,
pero Dios es el creador de los cielos.
Gloria y majestad son sus heraldos;
hay poder y belleza en su santuario.
Rindan al Señor, familias de los pueblos,
rindan al Señor gloria y poder.

Ascribe to the Lord the honor due his Name;
bring offerings and come into his courts.
Worship the Lord in the beauty of holiness;
let the whole earth tremble before him.

Rindan al Señor la gloria de su nombre;
traigan ofrendas y entren a sus atrios.
Adoren a Dios en la hermosura de la santidad;
tiemble ante su presencia la tierra entera.

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.

1 Thessalonians 1:1-10

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

The Word of the Lord.
Thanks be to God.

1 Tesalonicenses 1:1-10

Pablo, Silvano y Timoteo saludan a la comunidad de los creyentes de la ciudad de Tesalónica, que están unidos a Dios el Padre y al Señor Jesucristo. Que Dios derrame su gracia y su paz sobre ustedes. Siempre damos gracias a Dios por todos ustedes, y los recordamos en nuestras oraciones. Continuamente recordamos qué activa ha sido su fe, qué servicial su amor, y qué fuerte en los sufrimientos su esperanza en nuestro Señor Jesucristo, delante de nuestro Dios y Padre. Hermanos amados por Dios, sabemos que él los ha escogido. Pues cuando nosotros les anunciamos el evangelio, no fue solamente con palabras, sino que lo hicimos también con demostraciones del poder de Dios y de la actividad del Espíritu Santo, y con una gran abundancia de gracias. Bien saben cómo nos portamos entre ustedes, buscando su propio bien. Ustedes, por su parte, siguieron nuestro ejemplo y el ejemplo del Señor, y recibieron el mensaje con la alegría que el Espíritu Santo les daba en medio de grandes sufrimientos. De esta manera llegaron a ser un ejemplo para todos los creyentes en las regiones de Macedonia y Acaya. Partiendo de ustedes, el mensaje del Señor se ha extendido, no sólo por Macedonia y Acaya, sino por todas partes, y se sabe de la fe que ustedes tienen en Dios, de manera que ya no es necesario que nosotros digamos nada. Al contrario, ellos mismos hablan de nuestra llegada a ustedes y de cómo ustedes abandonaron los ídolos y se volvieron al Dios vivo y verdadero para servirle y esperar que vuelva del cielo Jesús, el Hijo de Dios, al cual Dios resucitó. Jesús es quien nos salva del terrible castigo que viene.

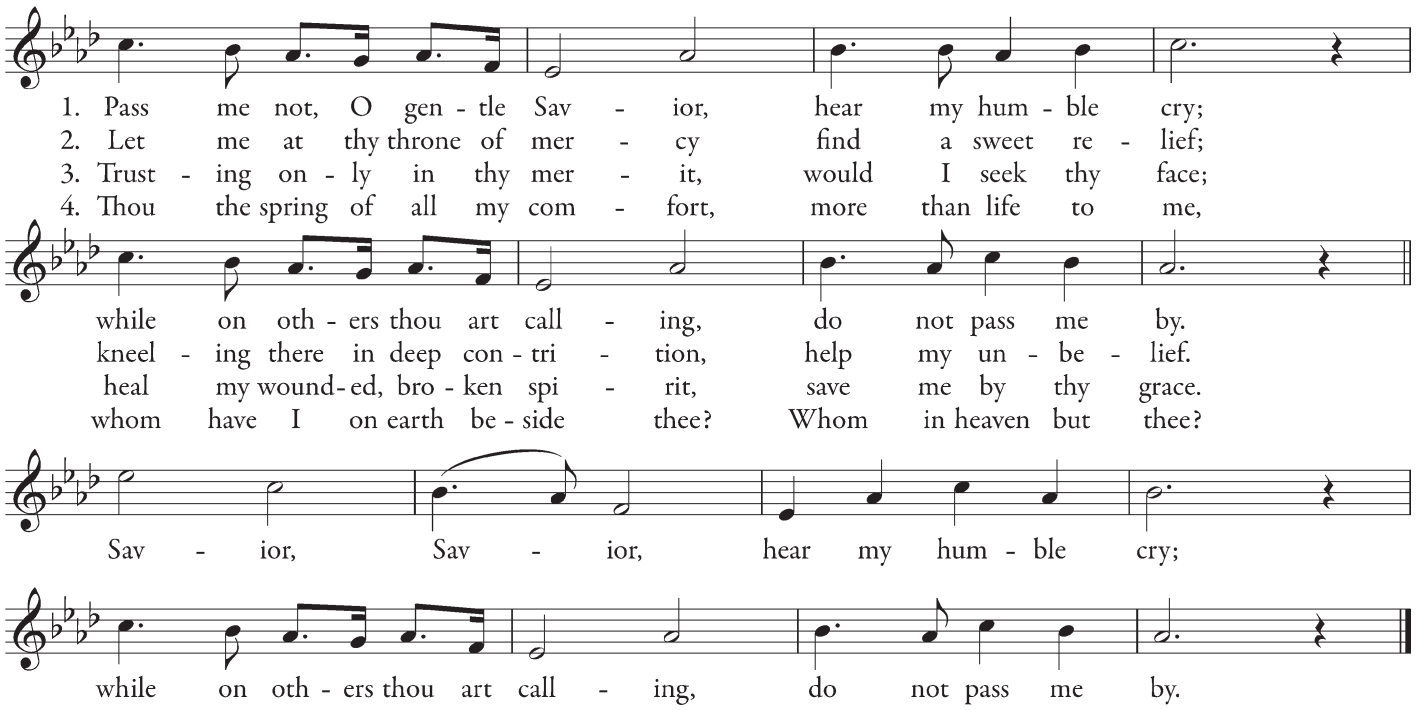
Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Pass Me Not, O Gentle Savior *Sung by all.* William Doane (1832–1915)

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 22:15-22

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

The Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

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

Mateo 22:15-22

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

Los fariseos fueron y se pusieron de acuerdo para hacerle decir a Jesús algo que les diera motivo para acusarlo. Así que mandaron a algunos de sus partidarios, junto con otros del partido de Herodes, a decirle: «Maestro, sabemos que tú dices la verdad, y que enseñas de veras el camino de Dios, sin dejarte llevar por lo que diga la gente, porque no hablas para darles gusto. Danos, pues, tu opinión: ¿Está bien que paguemos impuestos al emperador romano, o no?» Jesús, dándose cuenta de la mala intención que llevaban, les dijo: «Hipócritas, ¿por qué me tienden trampas? Enséñenme la moneda con que se paga el impuesto.» Le trajeron un denario, y Jesús les preguntó: «¿De quién es ésta cara y el nombre que aquí está escrito?» Le contestaron: «Del emperador.» Jesús les dijo entonces: «Pues den al emperador lo que es del emperador, y a Dios lo que es de Dios.» Cuando oyeron esto, se quedaron admirados; y dejándolo, se fueron.

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the archbishop.

THE SERMON

The Most Reverend Hosam Elias Naoum

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.**

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor 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

A New Song — *Sung by the choir.* — James Macmillan (b. 1959)

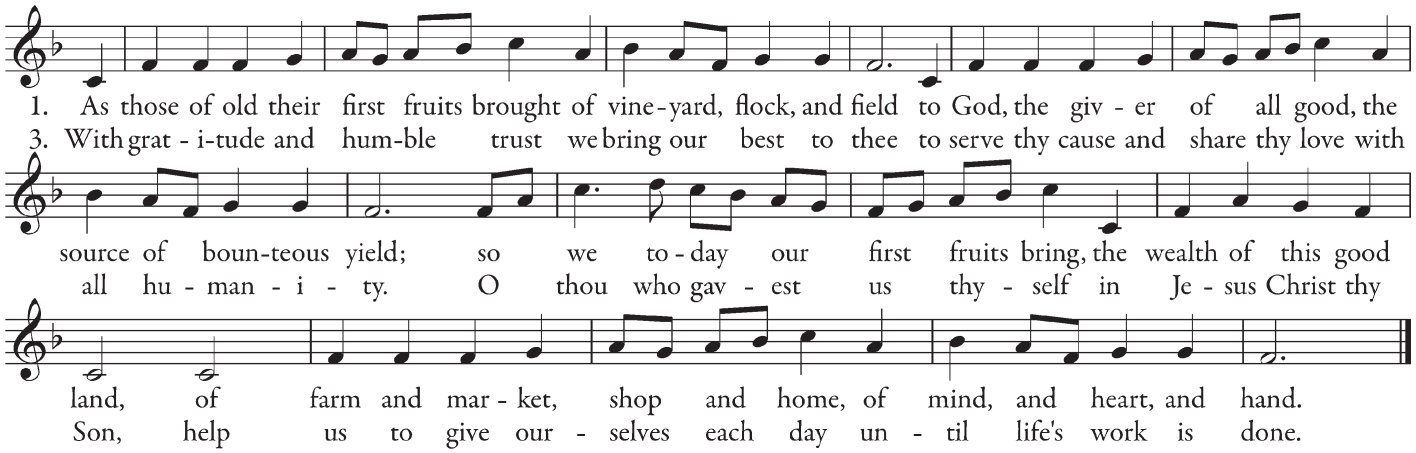
O sing unto the Lord a new song,
sing unto the Lord all the whole earth.
Sing unto the Lord and praise his Name,
be telling of his salvation from day to day.
For he cometh to judge the earth,
  and with righteousness to judge the world
  and the people with his truth.

(Psalm 96:1-2, 13)

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

PRESENTATION HYMN • 705 (STANZAS 1, 3)

As Those of Old Their First Fruits Brought *Sung by all.* *Forest Green*



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.

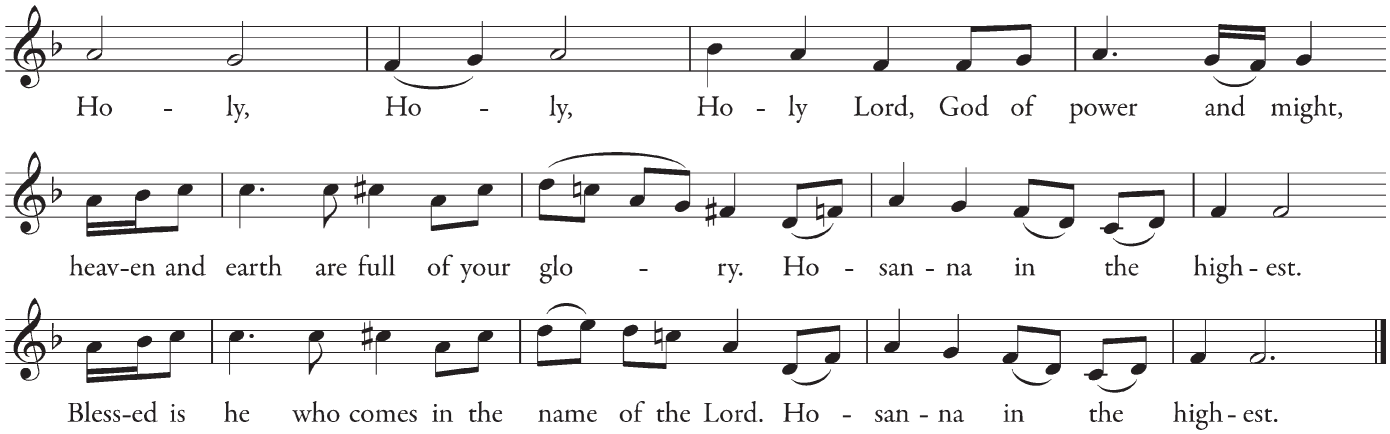
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

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

SANCTUS & BENEDICTUS

Sung by all. Michele Fowlin

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.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord 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 he 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 we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.*

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, 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.

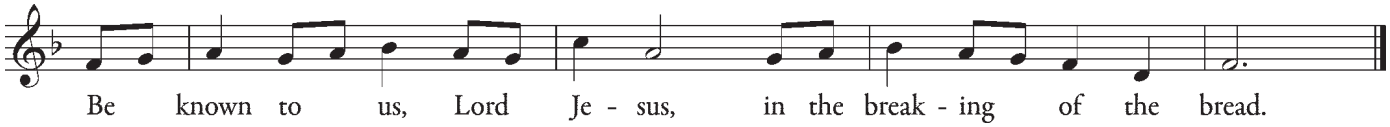
THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Be Known to Us, Lord Jesus — Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses; all sing the refrain.

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain*

One body are we, alleluia, for though many, we share one bread. *Refrain*

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 Surrender All — *Sung by the ensemble.* — Judson Van DeVenter (1855–1939), Winfield Weeden (1847–1908); arr. M. Fowlin

All to Jesus I surrender,
All to him I freely give;
I will ever love and trust him,
In his presence daily live.

Refrain I surrender all,
I surrender all,
All to thee, my blessed savior,
I surrender all.

All to Jesus I surrender,
Humbly at his feet I bow;
Worldly pleasures all forsaken,
Take me, Jesus, take me now.

Refrain

All to Jesus I surrender,
Make me, savior, wholly thine;
Let me feel the Holy Spirit,
Truly know that thou art mine.

Refrain

All to Jesus I surrender,
Lord, I give myself to thee;
Fill me with thy love and power,
Let thy blessings fall on me.

Refrain

The people stand as able.

THE POSTCOMMUNION PRAYER

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love
to the world
and continue for ever
in the risen life of Christ our Savior.
Amen.

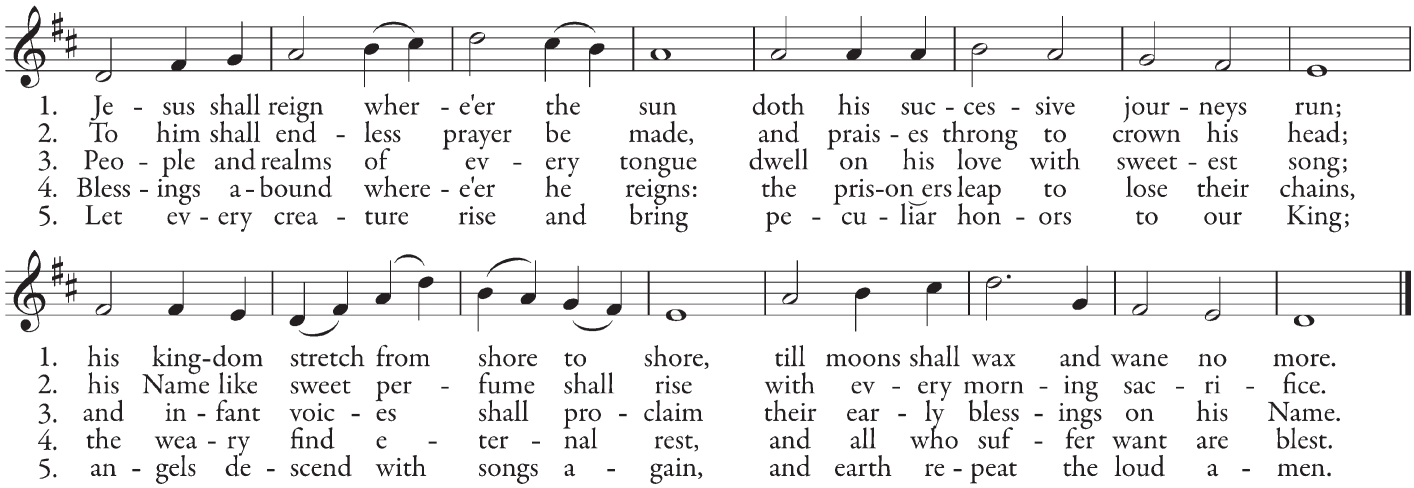
Dios de abundancia,
nos has nutrido
con el pan de vida y el cáliz de salvación;
nos has unido
con Cristo y los unos con los otros;
y nos has hecho uno con todo tu pueblo
en el cielo y en la tierra.
Ahora envíanos
en el poder de tu Espíritu,
para que podamos proclamar tu amor redentor
al mundo
y continuar por siempre
en la vida resucitada de Cristo nuestro Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 544

Jesus Shall Reign Where'er the Sun — *Sung by all.* — *Duke Street*



THE DISMISSAL

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

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

POSTLUDE

"Te Deum" from *12 Stücke*, Op. 59 — Max Reger (1873–1916)

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

The Most Reverend Hosam Elias Naoum

The Most Reverend Hosam Elias Naoum was consecrated as Bishop Coadjutor of the Episcopal Diocese of Jerusalem in June 2020 and installed as Diocesan and the 15th Anglican Bishop in Jerusalem on May 13, 2021. As diocesan bishop, Archbishop Hosam is the chief pastor of the twenty-eight parishes spread through the five political regions of Israel, Palestine, Jordan, Syria, and Lebanon.

As bishop, he is chairman of the board of more than thirty institutions of education and healthcare spread throughout the five countries of the diocese, including Gaza. The diocesan schools, hospitals, clinics, rehabilitation and vocational training centers provide the best possible services while reaching out to assist those who cannot afford to pay for services and strengthening the Christian presence in this region. In a multicultural, multi-faith, multi-ethnic diocese spread across five countries, Archbishop Naoum is a strong advocate for peace and reconciliation.

A member of many ecumenical and interfaith organizations, he works with the Archbishop of Canterbury on Anglican and interfaith issues. One of the thirteen recognized Heads of Churches in Israel, Archbishop Naoum faithfully encourages leaders of the churches to make every effort to strengthen the Christian presence as a moderate and mediating body in a region torn by anxiety and unrest.

In May 2023, Archbishop Hosam also became the Primate over the entire Province of Jerusalem & the Middle East, which includes not only the Diocese of Jerusalem, but also the Diocese of Cyprus & the Gulf and the Diocese of Iran. He is vice chair of the Anglican Consultative Council, a representative body that serves as one of the uniting Instruments of the Worldwide Anglican Communion.

PARTICIPANTS Preacher: The Most Reverend Hosam Elias Naoum, Anglican Archbishop in Jerusalem and Primate of the Province of Jerusalem and the Middle East; Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; 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 Donald D. Binder, Chaplain to The Anglican Archbishop in Jerusalem, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate; Musicians: The Girls Cathedral Choir, The Cathedral Contemporary Ensemble, Jared Johnson, Director of Music and Canon-Elect, 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 memory of Craig Colgate, Jr.

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

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

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

WASHINGTON
NATIONAL
CATHEDRAL