



# The Holy Eucharist

The Seventeenth Sunday after Pentecost

September 19, 2021 • 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 a piece of music, during which the congregation can prepare for worship.*

## CARILLON PRELUDE

*Praise to God Who Reigns Above*

*Mit Freuden zart*; arr. Sally Slade Warner (1932–2009)

## PRELUDE

*Meditation*

Jennifer Higdon (b. 1962)

*My Worship*

Phil Thompson

*We Sing Praises*

Frank Anthone White (b. 1961)

## THE ENTRANCE RITE

*The people remain seated for the introit.*

### INTROIT

*These Are They Which Follow the Lamb*

*Sung by the choir.*

John Goss (1800–1880)

These are they which follow the Lamb whithersoever he goeth.

These were redeemed from among men, being the first-fruits unto God and to the Lamb.

And in their mouth was found no guile, for they are without fault before the throne of God.

*(Revelation 14:4-5)*

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

HYMN AT THE PROCESSION • 408

*Sing Praise to God Who Reigns Above*

*Sung by all.*

*Mit Freuden zart*

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



1. Sing praise to God who reigns a - bove, the God of all cre - a - tion,  
 2. What God's al - might - y power hath made, his gra - cious mer - cy keep - eth;  
 3. Let all who name Christ's ho - ly Name give God all praise and glo - ry:



the God of power, the God of love, the God of our sal - va - tion;  
 by morn - ing glow or eve - ning shade his watch - ful eye ne'er sleep - eth.  
 let all who know his power pro - claim a - loud the won - drous sto - ry!



with heal - ing balm my soul he fills, and ev - ery faith - less  
 With - in the king - dom of his might, lo! All is just and  
 Cast each false i - dol from its throne, the Lord is God, and



mur - mur stills; to God all praise and glo - ry.  
 all is right: to God all praise and glo - ry.  
 he a - lone: to God all praise and glo - ry.

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 omnipotente,**  
 para quien todos los corazones están manifiestos,  
 todos los deseos son conocidos  
 y ningún secreto se halla encubierto:  
 Purifica los pensamientos de nuestros corazones  
 por la inspiración de tu Santo Espíritu,  
 para que perfectamente te amemos  
 y dignamente proclamemos la grandeza de tu santo  
 Nombre;  
 por Cristo nuestro Señor. Amén.

## HYMN OF PRAISE

*To God Be the Glory*

*Sung by all.*

William Howard Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!  
So loved he the world that he gave us his Son,  
who yield - ed his life, an a - tone - ment for sin,  
and o - pened the life - gate that all may go in.  
Praise the Lord, praise the Lord, let the earth hear his voice!  
Praise the Lord, praise the Lord, let the peo - ple re - joice!  
O come to the Fa - ther through Je - sus, the Son,  
and give him the glo - ry— great things he hath done!

## THE COLLECT FOR THE SEVENTEENTH 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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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.*

Jeremiah 11:18-20

It was the Lord who made it known to me, and I knew; then you showed me their evil deeds. But I was like a gentle lamb led to the slaughter. And I did not know it was against me that they devised schemes, saying, "Let us destroy the tree with its fruit, let us cut him off from the land of the living, so that his name will no longer be remembered!" But you, O Lord of hosts, who judge righteously, who try the heart and the mind, let me see your retribution upon them, for to you I have committed my cause.

The Word of the Lord.  
Thanks be to God.

Jeremías 11:18-20

El Señor me hizo saber que mis enemigos estaban tramando algo malo. Él me abrió los ojos, para que me diera cuenta. Yo estaba tranquilo, como un cordero que llevan al matadero, sin saber que estaban haciendo planes contra mí. Decían: «Cortemos el árbol ahora que está en todo su vigor; arranquemoslo de este mundo de los vivientes, para que nadie vuelva a acordarse de él.» Pero tú, Señor todopoderoso, eres un juez justo; tú conoces hasta lo más íntimo del hombre. Hazme ver cómo castigas a esa gente, pues he puesto mi causa en tus manos.

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: C. Hylton Stewart (1884–1932)

Psalm 54

Salmo 54

Save me, O God, by your Name;  
in your might, defend my cause.  
Hear my prayer, O God;  
give ear to the words of my mouth.  
For the arrogant have risen up against me,  
and the ruthless have sought my life,  
those who have no regard for God.  
Behold, God is my helper;  
it is the Lord who sustains my life.  
Render evil to those who spy on me;  
in your faithfulness, destroy them.  
I will offer you a freewill sacrifice  
and praise your Name, O Lord, for it is good.  
For you have rescued me from every trouble,  
and my eye has seen the ruin of my foes.

Oh Dios, sálvame por tu Nombre,  
y con tu poder defiéndeme.  
Escucha mi oración, oh Dios,  
atiende a las palabras de mi boca.  
Insolentes se han levantado contra mí,  
y matones buscan mi vida;  
no tienen presente a Dios.  
He aquí, Dios es el que me ayuda;  
es el Señor quien sostiene mi vida.  
Devuelve el mal a mis adversarios;  
destrúyelos, por tu fidelidad.  
Te ofreceré sacrificios voluntarios;  
alabaré tu Nombre, oh Señor, porque es bueno;  
Porque me has librado de toda angustia,  
y mis ojos han visto la ruina de mis enemigos.

## 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.*

James 3:13–4:3, 7-8a

Santiago 3:13–4:3, 7-8a

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy

Si entre ustedes hay alguno sabio y entendido, que lo demuestre con su buena conducta, con la humildad que su sabiduría le da. Pero si ustedes dejan que la

and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

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

envidia les amargue el corazón, y hacen las cosas por rivalidad, entonces no tienen de qué enorgullecerse y están faltando a la verdad. Porque esta sabiduría no es la que viene de Dios, sino que es sabiduría de este mundo, de la mente humana y del diablo mismo. Donde hay envidias y rivalidades, hay también desorden y toda clase de maldad; pero los que tienen la sabiduría que viene de Dios, llevan ante todo una vida pura; y además son pacíficos, bondadosos y dóciles. Son también compasivos, imparciales y sinceros, y hacen el bien. Y los que procuran la paz, siembran en paz para recoger como fruto la justicia. ¿De dónde vienen las guerras y las peleas entre ustedes? Pues de los malos deseos que siempre están luchando en su interior. Ustedes quieren algo, y no lo obtienen; matan, sienten envidia de alguna cosa, y como no la pueden conseguir, luchan y se hacen la guerra. No consiguen lo que quieren porque no se lo piden a Dios; y si se lo piden, no lo reciben porque lo piden mal, pues lo quieren para gastarlo en sus placeres. Sométanse, pues, a Dios. Resistan al diablo, y éste huirá de ustedes. Acérquense a Dios, y él se acercará a ustedes.

Palabra del Señor.  
**Demos gracias a Dios.**

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

**HYMN AT THE SEQUENCE**

*Just a Closer Walk with Thee*

*Sung by all.*

*Closer Walk*

*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. I am weak but thou art strong; Je - sus, keep me from all wrong;  
 2. Through this world of toil and snares, if I fal - ter, Lord, who cares?  
 3. When my fee - ble life is o'er, time for me will be no more;

I'll be sat - is - fied as long as I walk, let me walk close to thee.  
 Who with me my bur - den shares? None but thee, dear\_ Lord, none but thee.  
 guide me gent - ly, safe - ly o'er to thy king - dom\_ shore, to thy shore.

*Refrain*  
 Just a clos - er walk with thee, grant it, Je - sus, is my plea,  
 dai - ly walk - ing close to thee, let it be, dear Lord, let it be.

## 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.*

Mark 9:30-37

Marcos 9:30-37

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

Jesus and the disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

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

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

## THE SERMON

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

*The people stand as able.*

## 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 381AD, 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**

Santo Evangelio de nuestro Señor Jesucristo,  
según Marcos.  
**¡Gloria a ti, Cristo Señor!**

Jesús y sus discípulos pasaron por Galilea. Pero Jesús no quiso que nadie lo supiera, porque estaba enseñando a sus discípulos. Les decía: «El Hijo del hombre va a ser entregado en manos de los hombres, y lo matarán; pero tres días después resucitará.» Ellos no entendían lo que les decía, y tenían miedo de preguntarle. Llegaron a la ciudad de Cafarnaúm. Cuando ya estaban en casa, Jesús les preguntó: «¿Qué venían discutiendo ustedes por el camino?» Pero se quedaron callados, porque en el camino habían discutido quién de ellos era el más importante. Entonces Jesús se sentó, llamó a los doce y les dijo: «Si alguien quiere ser el primero, deberá ser el último de todos, y servirlos a todos.» Luego puso un niño en medio de ellos, y tomándolo en brazos les dijo: «El que recibe en mi nombre a un niño como éste, me recibe a mí; y el que me recibe a mí, no solamente a mí me recibe, sino también a aquel que me envió.»

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

The Reverend Canon Rosemarie Logan Duncan

**Creemos en un solo Dios, Padre todopoderoso,  
Creador de cielo y 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**

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.

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: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. 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,*

Hear us, Lord;  
For your mercy is great.

Atiéndenos, Señor;  
Porque grande es tu misericordia.

*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 por pensamiento, palabra y obra, por lo que hemos hecho y lo que hemos dejado de hacer. No te hemos amado con todo el corazón; no hemos amado a nuestro prójimo como a nosotros mismos. Sincera y humildemente nos arrepentimos. Por amor de tu Hijo Jesucristo, ten piedad de nosotros y perdónanos; así tu voluntad será nuestra alegría y andaremos por tus caminos, para gloria de tu Nombre. Amén.

*The presider offers absolution 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 con tu espíritu.**

*The people greet one another with a sign of God's peace and are seated.*

## THE HOLY COMMUNION

### THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

*For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting [cathedral.org/support](http://cathedral.org/support). These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*He's Worthy*

*Sung by the cantor.*

Sandra Crouch (b. 1942)

He's worthy, God's worthy,  
Almighty creator,  
Alpha, Omega, beginning and the end.  
Holy, holy, Lord God Almighty,  
Which was and is,  
And is to come.  
Hallelujah!  
Blessings and glory,  
Wisdom and power,  
God of my rock,  
In him will I trust.

My strong tower and my refuge,  
Savior, deliverer, and soon coming king!  
Hallelujah!  
The King will come in the clouds  
With great power, and glory with him.  
Oh, but no man knows the day nor the hour,  
But we await his soon return.  
Hallelujah!  
Glory, glory!  
Hallelujah!  
Praise his name!

*The people stand as able.*

### 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 • S 130**

*Sung by all.*

Franz Schubert (1797–1828)

*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, \_\_\_\_\_

Ho - ly, ho - ly, ho - ly Lord, God of power and might, \_\_\_\_\_

hea - ven and earth are full, \_\_\_\_\_ full \_\_\_\_\_ of your glo - ry. Ho -

san - na in the high - est. 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. 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.*

*The presider gives thanks to God for Christ's life, passion, and resurrection and prays over the bread and wine*

Therefore, according to his command, O Father,  
**We remember his death,**  
**we proclaim his resurrection,**  
**we await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord 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 to your Son in his sacrifice, that we may be acceptable through him, 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 sons and daughters; through Jesus Christ our Lord, 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 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 tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.

## THE BREAKING OF THE BREAD

*The presider breaks the bread in silence.*

## FRACTION ANTHEM • S 164

*Agnus Dei*

*Sung by all.*

F. Schubert

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our  
sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the  
world: give us your peace, give us your peace.

## THE INVITATION TO HOLY COMMUNION

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please 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

*Cantique de Jean Racine, Op. 11*

*Sung by the choir.*

Gabriel Fauré (1845–1924)

*Sung in French.*

O Redeemer divine, our sole hope of salvation,  
Eternal light of the earth and the sky,  
On this thy holy day we kneel in adoration.  
O Savior turn on us thy loving eye.

Send down on us the fire of thy grace all-consuming,  
Whose wondrous might dispersed the powers of hell,  
And rouse our slumb'ring souls with radiance all-illuminating  
That they may waken thy mercy to tell.

O Christ bestow thy blessing on us, we implore thee,  
Who here are gathered on penitent knee.  
Accept the hymns we chant to thine everlasting glory  
And these thy gifts we return unto thee!

*(Jean Racine, 1639–1699; para. of "Consorts paterni  
luminis." English trans. Harold Heiberg)*

*The people stand as able.*

THE POSTCOMMUNION PRAYER

We thank you, Lord, that you have fed us in this  
Sacrament and united us with Christ. Send us into the  
world to preach the Gospel of his kingdom: confirm  
us in this mission and help us to live the good news we  
proclaim; through Jesus Christ our Lord. Amen.

Te damos gracias, Señor, que nos has nutrido en este  
Sacramento y nos has unido con Cristo. Envíanos  
al mundo para predicar el Evangelio de su reino:  
confirmanos en esta misión y ayúdanos a vivir las  
buenas noticias que proclamamos; por Jesucristo  
nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 390

*Praise to the Lord, the Almighty*

*Sung by all.*

*Lobe den Herren*

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion; O my soul,  
 2. Praise to the Lord; o - ver all things he glo - rious - ly reign - eth: borne as on  
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee; sure - ly his  
 4. Praise to the Lord! O let all that is in me a - dore him! All that hath

praise him, for he is thy health and sal - va - tion: join the great throng,  
 ea - gle - wings, safe - ly his saints he sus - tain - eth. Hast thou not seen  
 good - ness and mer - cy shall ev - er at - tend thee; pon - der a - new  
 life and breath come now with prais - es be - fore him! Let the a - men

psal - ter - y, or - gan, and song, sound - ing in glad ad - o - ra - tion.  
 how all thou need - est hath been grant - ed in what he or - dain - eth?  
 what the Al - might - y can do, who with his love doth be - friend thee.  
 sound from his peo - ple a - gain; glad - ly for ev - er a - dore him.

## THE DISMISSAL

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

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

## POSTLUDE

*St. Joseph Voluntary*

Angela Kraft Cross (b. 1958)

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

*Thank you for worshiping with Washington National Cathedral, your National Cathedral.*

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Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

**PARTICIPANTS** Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospellers: The Reverend Patrick L. Keyser, Priest Associate, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Vincent P. Harris, The Reverend Olivia P. L. Hilton, The Reverend Martha Johns; Musicians: The Professional Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers are given to the glory of God. In memory of E. Otis Clark; in memory of James Wesley Langrall; in thanksgiving for the Charles Ray Long family and friends; and in memory of Stephen Mitchell Hoyt.

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