



The Holy Eucharist

The Twenty-Third Sunday after Pentecost

October 31, 2021 • 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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Praise to the Living God

Leoni; arr. William DeTurk (b. 1945)

PRELUDE

Nun danket alle Gott, BWV 657

Johann Sebastian Bach (1685–1750)

Love

Kirk Franklin (b. 1970)

I Love You, Lord, Today

William F. Hubbard (b. 1958)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

The Father's Love

Sung by the choir.

Simon Lole (b. 1957)

As the Father has loved me, so have I loved you. Remain in my love.

This is my commandment: that you love one another as I have loved you, then your joy will be complete.

God is love, and those who live in love live in God, and God lives in them

(John 15:9, 12, 16:24b, 1 John 4:16b)

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

Praise to the Living God!

Sung by all.

Leoni

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

1. Praise to the liv - ing God! All prais - ed be his Name who was, and is, and
 2. Form - less, all love - ly forms de - clare his love - li - ness; ho - ly, no ho - li -
 3. His Spi - rit flow - eth free, high surg - ing where it will: in pro - phet's word he
 4. E - ter - nal life hath he im - plant - ed in the soul; his love shall be our
 is to be, for ay the same. The one e - ter - nal God ere aught that now ap -
 ness of earth can his ex - press. Lo, he is Lord of all. Cre - a - tion speaks his
 spoke of old; he speak - eth still. Es - tab - lished is his law, and change - less it shall
 strength and stay while a - ges roll. Praise to the liv - ing God! All prais - ed be his
 Name who was, and is, and is to be, for ay the same.

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.

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 TWENTY-THIRD 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 merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Deuteronomy 6:1-9

Moses convened all Israel and said to them: Now this is the commandment—the statutes and the ordinances—that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, so that you and your children and your children’s children, may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you. Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

The Word of the Lord.
Thanks be to God.

Deuteronomio 6:1-9

Moisés reunió a todo el pueblo de Israel y les dijo: «Éstos son los mandamientos, leyes y decretos que el Señor su Dios me ha ordenado enseñarles, para que los pongan en práctica en el país del cual van a tomar posesión. De esta manera honrarán al Señor su Dios, y cumplirán durante toda su vida las leyes y los mandamientos que yo les mando a ustedes, a sus hijos y a sus nietos; y así vivirán muchos años. Por lo tanto, israelitas, pónganlos en práctica. Así les irá bien y llegarán a ser un pueblo numeroso en esta tierra donde la leche y la miel corren como el agua, tal como el Señor y Dios de sus antepasados se lo ha prometido. Oye, Israel: El Señor nuestro Dios es el único Señor. Ama al Señor tu Dios con todo tu corazón, con toda tu alma y con todas tus fuerzas. Grábate en la mente todas las cosas que hoy te he dicho, y enséñaselas continuamente a tus hijos; háblales de ellas, tanto en tu casa como en el camino, y cuando te acuestes y cuando te levantes. Lleva estos mandamientos atados en tu mano y en tu frente como señales, y escríbelos también en los postes y en las puertas de tu casa.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

chant: Thomas Attwood Walmisely (1814–1856)

The choir introduces the refrain, then all repeat.



Psalm 119:1-6

Salmo 119:1-6

The choir sings the psalm.

Happy are they whose way is blameless,
who walk in the law of the Lord!
Happy are they who observe his decrees
and seek him with all their hearts!

¡Dichosos los de camino intachable,
los que andan en la ley del Señor!
¡Dichosos los que guardan sus decretos,
y de todo corazón le buscan!

All repeat the refrain.

Who never do any wrong,
but always walk in his ways.
You laid down your commandments,
that we should fully keep them.

All repeat the refrain.

Oh, that my ways were made so direct
that I might keep your statutes!
Then I should not be put to shame,
when I regard all your commandments.

All repeat the refrain.

Los que nunca cometen iniquidad,
mas siempre andan en sus caminos.
Tú promulgaste tus decretos,
para que los observemos plenamente,

¡Ojalá fuesen ordenados mis caminos
para que guardase tus estatutos!
Entonces no sería yo avergonzado,
cuando atendiese a todos tus mandamientos.

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.

Hebrews 9:11-14

When Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!

The Word of the Lord.
Thanks be to God.

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

Hebreos 9:11-14

Cristo ya vino, y ahora él es el Sumo sacerdote de los bienes definitivos. El santuario donde él actúa como sacerdote es mejor y más perfecto, y no ha sido hecho por los hombres; es decir, no es de esta creación. Cristo ha entrado en el santuario, ya no para ofrecer la sangre de chivos y becerros, sino su propia sangre; ha entrado una sola vez y para siempre, y ha obtenido para nosotros la liberación eterna. Es verdad que la sangre de los toros y chivos, y las cenizas de la becerra que se quema en el altar, las cuales son rociadas sobre los que están impuros, tienen poder para consagrarlos y purificarlos por fuera. Pero si esto es así, ¡cuánto más poder tendrá la sangre de Cristo! Pues por medio del Espíritu eterno, Cristo se ofreció a sí mismo a Dios como sacrificio sin mancha, y su sangre limpia nuestra conciencia de las obras que llevan a la muerte, para que podamos servir al Dios viviente.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

I Love to Tell the Story

Sung by all.

William G. Fischer (1835–1912)

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 love to tell the sto - ry of un - seen things a - bove,
2. I love to tell the sto - ry, for those who know it best
of Je - sus and his glo - ry, of Je - sus and his love.
seem hun - ger - ing and thirst - ing to hear it, like the rest.
I love to tell the sto - ry, be - cause I know it's true;
And when, in scenes of glo - ry, I sing the new, new song,
it sat - is - fies my long - ings as noth - ing else would do.
'twill be the old, old sto - ry that I have loved so long.
I love to tell the sto - ry; 'twill be my theme in glo - ry.
To tell the old, old sto - ry of Je - sus and his love.

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 12:28-34

Marcos 12:28-34

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

Glory to you, Lord Christ.

One of the scribes came near and heard them disputing with one another, and seeing that Jesus answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; and ‘to love him with all the heart, and with all the understanding, and with all the strength,’

Santo Evangelio de nuestro Señor Jesucristo,
según Marcos.

¡Gloria a ti, Cristo Señor!

Al ver que Jesús les había contestado bien, uno de los maestros de la ley, que los había oído discutir, se acercó a él y le preguntó: «¿Cuál es el primero de todos los mandamientos?» Jesús le contestó: «El primer mandamiento de todos es: “Oye, Israel: el Señor nuestro Dios es el único Señor. Ama al Señor tu Dios con todo tu corazón, con toda tu alma, con toda tu mente y con todas tus fuerzas.” Pero hay un segundo: “Ama a tu prójimo como a ti mismo.” Ningún mandamiento es más importante que éstos.» El maestro de la ley le dijo: «Muy bien, Maestro. Es verdad lo que dices: hay un solo Dios, y no hay otro fuera de él. Y amar a Dios con todo el corazón, con todo el entendimiento

and ‘to love one’s neighbor as oneself,’ —this is much more important than all whole burnt offerings and sacrifices.” When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

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 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.

y con todas las fuerzas, y amar al prójimo como a uno mismo, vale más que todos los holocaustos y todos los sacrificios que se queman en el altar.» Al ver Jesús que el maestro de la ley había contestado con buen sentido, le dijo: «No estás lejos del reino de Dios.» Y ya nadie se atrevía a hacerle más preguntas.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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 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,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiende nuestra súplica.

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 con tu espíritu.

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

THE IN-GATHERING

As a part of Celebration Sunday, members of the Cathedral congregation are invited to come forward and present their pledge cards.

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. 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

It Takes Everything

Sung by the cantor.

T. Marshall Kelly (b. 1930)

Some want the crown,
But they won't bear their cross.
It takes everything to serve the Lord.
Some want bright mansions,
But they won't pay the cost.
It takes everything to serve the Lord.
It takes your hands, and your head, and your heart;
Yes, it takes your all!
It takes everything to serve the Lord!
It takes your time, and your means, and your prayers
Lest you fall.
It takes everything to serve the Lord.

Some wear his name,
While they still live in shame;
It takes everything to serve the Lord.
They want to be seen,
But they don't want to live clean.
It takes everything to serve the Lord.
It takes your hands, and your head, and your heart;
Yes, it takes your all!
It takes full surrender to serve my Lord!
It takes your time, and your means, and your prayers
Lest you fall.
It takes everything to serve my Lord!

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

Sung by all.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
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.

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 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

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us 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

O for a Closer Walk with God

Sung by the choir.

Charles Villiers Stanford (1852–1924)

O for a closer walk with God;
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

(William Cowper, 1731–1800)

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 • 495

Hail, Thou Once Despised Jesus

Sung by all.

In Babilone



1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re - lease us;
2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid: by al - might - y love a - noint - ed,
3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heav - en - ly hosts a - dore thee,
4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our
right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest



sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

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

Toccatà in F major, BWV 540/1

J. S. Bach

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

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Priest Associate; Preacher: The Very Reverend Randolph Marshall Hollerith; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele Hagans, Canon for Ministry Initiatives, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Vincent P. Harris, The Reverend Martha Johns, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Director of Music and Director of Institutional Planning, George H. Fergus, Associate Director of Music and Chorister Program Director, 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 loving memory of In loving memory of Betty Prater Lewis.

Those wishing to make flower gifts for Thanksgiving Day are invited to submit their gifts to the Altar Guild by October 31.

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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.

ALL HALLOWS GUILD

MISSION

All Hallows Guild was founded in 1916 to provide for the care and beautification of the grounds of Washington National Cathedral. The Guild's mission to maintain the gardens and grounds as a haven of peace in the midst of the Capital City is alive and well today.

The Guild works closely with the horticultural staff to preserve and beautify this historic landscape by providing for the planting and removal of trees, shrubs, perennials, and hardscape on the Cathedral Close. The Guild works to develop landscape designs while keeping in mind the vision of Bishop Henry Yates Satterlee, Frederick Law Olmsted, Jr., and Florence Bratenahl—who sought to create a landscape suitable for a Gothic cathedral. In recent years, fundraising activities, membership dues, and memorial gifts have enabled the Guild to invest more than six million dollars to improve and maintain the Cathedral gardens and grounds.



PRAYER

O God, you have made all things bright and beautiful. We praise you for your wonderful works. As we engage in the work of planning and caring for the grounds of this Cathedral, give us discerning minds and grateful hearts, that we may be good stewards of your green earth and bring joy to all creatures who find rest in this place. As the members of All Hallows' Guild lovingly tend the flowers and trees, the vines and the branches, so too let us tend the relationships which you have given us to cultivate, that we may delight in the work that you have called us to do, and serve you with gladness and grace.
Amen.

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

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. 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. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.cathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

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

