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**

*I Come With Joy to Meet My Lord*  
*Land of Rest*; arr. Ronald M. Barnes (1926–1996)

**PRELUDE**

“Prière” from Quatre Pièces pour orgue, Op. 37  
Joseph Jongen (1873–1953)

*Glorious*  
Israel Houghton (b. 1971), Martha Munizzi (b. 1968)

**THE ENTRANCE RITE**

**INTROIT**

*O Wisdom!, Op. 8, No. 4*  
T. Tertius Noble (1867–1953)

O Wisdom! Spirit of the Holy God,  
Effulgent glory of eternal light,  
Thou orderest all things, O divinest Might,  
Strong Wisdom, Spirit of the Holy God.  
O Sovereign Lord, thou master of man’s soul,  
Inspire, we pray thee by thy human name,  
Man’s feeble will with love’s perpetual flame,  
And hold the wheels of life with strong control.  
O steadfast Spirit of the Holy God,  
O come be near us, guide us day by day  
With saving hand, along thy marvelous way,  
Fair Wisdom, Spirit of the Holy God.  

*(Charles Stubb, 1845–1912; after anonymous Latin antiphon O Sapientia)*
The people stand as able at the introduction to the hymn.

HYMN AT THE PROCESSION • 368

Holy Father, Great Creator

Sung by all.

Regent Square

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

1. Holy Father, great Creator, source of mercy, love, and peace,
2. Holy Jesus, Lord of glory, whom angelic hosts proclaim,
3. Holy Spirit, Sanctifier, come with unction from above,
4. God the Lord, through every nation let thy wondrous mercies shine.

look upon the Mediator, clothe us with his righteousness;
while we hear thy wondrous story, meet and worship in thy Name,
touch our hearts with sacred fire, fill them with the Savior's love.
In the song of thy salvation every tongue and race combine.

heavenly Father, heavenly Father, through the Savior hear and bless.
dear Redeemer, dear Redeemer, in our hearts thy peace proclaim.
Great Jehovah, Great Jehovah, form our hearts and make them thine.

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 H. Doane (1832–1915)

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 ELEVENTH 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, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory 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 58:9b-14

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in. If you refrain from trampling the sabbath, from pursuing your own interests on my holy day; if you call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the Lord has spoken.

The Word of the Lord.

Thanks be to God.

THE PSALM

Sung by the choir.

chant: John Barnard (b. 1948)

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

Psalm 103:1-8

Bless the Lord, O my soul, and all that is within me, bless his holy Name.

Bless the Lord, O my soul, and forget not all his benefits.

He forgives all your sins and heals all your infirmities;

He redeems your life from the grave and crowns you with mercy and loving-kindness;

He satisfies you with good things, and your youth is renewed like an eagle’s.

The Lord executes righteousness and judgment for all who are oppressed.

Psalm 103:1-8

Bendice, alma mía, al Señor, y todo mi ser bendiga su santo Nombre.

Bendice, alma mía, al Señor, y no olvides ninguno de sus beneficios.

El perdona todas tus iniquidades, y sana todas tus dolencias.

El rescata del sepulcro tu vida, y te corona de favor y misericordia.

El sacia de bien tus anhelos, y como el águila se renueva tu juventud.

El Señor hace justicia, y defiende a todos los oprimidos.

Salmo 103:1-8
He made his ways known to Moses and his works to the children of Israel. The Lord is full of compassion and mercy, slow to anger and of great kindness.

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 12:18-29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

The Word of the Lord.
Thanks be to God.

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

Hebreos 12:18-29

Ustedes no se acercaron, como los israelitas, a algo que se podía tocar y que ardía en llamas, donde había oscuridad, tinieblas y tempestad; ni oyeron el sonido de la trompeta ni la voz de Dios. Los que oyeron esa voz rogaron que no les siguiera hablando, porque no podían soportar el mandato que decía: «Al que ponga el pie en el monte, hay que matarlo a pedradas o con lanza, aunque sea un animal.» Tan espantoso era lo que se veía, que el mismo Moisés dijo: «Estoy temblando de miedo.» Ustedes, por el contrario, se han acercado al monte Sión, y a la ciudad del Dios viviente, la Jerusalén celestial, y a muchos miles de ángeles reunidos para alabar a Dios, y a la comunidad de los primeros hijos de Dios inscritos en el cielo. Se han acercado a Dios, el Juez de todos, a los espíritus de los hombres buenos que Dios ha hecho perfectos, a Jesús, mediador de una nueva alianza, y a la sangre con que hemos sido purificados, la cual nos habla mejor que la sangre de Abel. Por eso tengan cuidado de no rechazar al que nos habla. Pues los que rechazaron a Dios cuando él les llamó la atención aquí en la tierra, no escaparon. Y mucho menos podremos escapar nosotros, si le damos la espalda al que nos llama la atención desde el cielo. En aquel tiempo, la voz de Dios hizo temblar la tierra, pero ahora dice: «Una vez más haré temblar no sólo la tierra, sino también el cielo.» Al decir «una vez más», se entiende que se quitarán las cosas creadas, lo que puede ser movido, para que permanezca lo que no puede moverse. El reino que Dios nos da, no puede ser movido. Demos gracias por esto, y adoremos a Dios con la devoción y reverencia que le agradan. Porque nuestro Dios es como un fuego que todo lo consume.

Palabra del Señor.
Demos gracias a Dios.
HYMN AT THE SEQUENCE

Jesus, Lover of My Soul
Sung by all. Martyn

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. Jesus, lover of my soul, let me to thy bosom fly;
2. Other refuge have I none, hangs my helpless soul on thee;
3. Plenteous grace with thee is found, grace to cleanse from every sin;

while the nearer waters roll,
while the tempest still is high;
leave, ah! leave me not a lone,
still support and comfort me!

hide me, O my Savior, hide,
till the storm of life be past;
All my trust on thee is stayed;
Thou of life the fountain art,
freely let me take of thee:

safe into the haven guide,
O receive my soul at last.
cover my defenseless head
with the shadow of thy wing.
spring thou up with-in my heart,
rise to all eternity.

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.

Luke 13:10-17

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

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or...
his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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.

Satanás tenía atada con esta enfermedad desde hace dieciocho años, ¿acaso no se la debía desatar aunque fuera sábado?» Cuando Jesús dijo esto, sus enemigos quedaron avergonzados; pero toda la gente se alegraba al ver las grandes cosas que él hacía.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

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 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.

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 Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

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, 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.

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, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.
ANTHEM AT THE OFFERTORY

the prayer of Saint Francis

Sung by the choir.  
René Clausen (b. 1953)

Lord, make me an instrument of your peace.  
Where there is hatred, let me bring love.  
Where there is injury, help me to pardon.  
Where there is doubt, let me bring faith.  
Where there is despair, let me bring hope.  
Where there is darkness, let me bring light.  
Where there is sorrow, let me bring joy.  
O Lord, master divine, grant that I not so much seek  
To be consoled, as to console,  
To be understood, as to understand;  
To be loved, as to love.  
For it is in giving that we receive,  
And in pardoning that we are pardoned.  
For in dying we are born to eternal life.  
Amen.

(after anonymous prayer often attr. to St. Francis of Assisi, ca. 1181–1226)

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

PRESENTATION HYMN • 8 (STANZAS 1-2)

Morning Has Broken

Sung by all.  
Bunessan

1. Morning has broken like the first morning,
2. Sweet the rain’s new fall sun-lit from heaven,
black bird has spoken like the first bird,
like the first dewfall on the first grass.
Praise for the singing! Praise for the morning!
Praise for the sweetness of the wet garden,
Praise for them, springing, fresh from the Word!
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.
God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

**Sanctus & Benedictus • S 125**

*Sung by all.*

Richard Proulx (1937–2010)

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.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers and Mothers; God of Abraham, Isaac, Jacob, Hagar, Sarah, Rebecca, Leah, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

*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.*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. 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 libranos 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.*
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 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. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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

For Always

Remembering so well,
The day that I met you.
You took me in your arms,
And caused dreams to come true.
From the fear of what would be,
You came and rescued me.

Refrain

Lord, I pray,
Today,
For the rest of my life,
Live inside my heart—
Please stay,
For always.
'Til that timeless place,
When we’re face to face,
And we’ll embrace,
For always.

I look ahead and see,
The hills that I must climb.
Some high, and some low—
But if you lead, I’ll go,
And at the end, I’ll see,
You were always there with me

Refrain

The people stand as able.
THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios,
te damos gracias porque nos has nutrido con el
alimento espiritual
del preciosísimo Cuerpo y Sangre
de tu Hijo, nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo
para cumplir la misión que tú nos has encomendado,
para amarte y servirte
como fieles testigos de Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 411

O Bless the Lord, My Soul!
Sung by all.

St. Thomas (Williams)

1. O bless the Lord, my soul! His grace to thee proclaim!
2. O bless the Lord, my soul! His mercies bear in mind!
3. He will not always chide; he will with patience wait;
4. He pardons all thy sins, prolongs thy feeble breath;
5. He clothes thee with his love, upholds thee with his truth;

1. And all that is within me join to bless his holy Name!
2. Forget not all his benefits! The Lord to thee is kind.
3. His wrath is ever slow to rise and ready to abate.
4. He healtheth thine infirmities and ransometh thee from death.
5. And like the eagle he reneweth the vigor of thy youth.

6. Then bless his holy Name,
whose grace hath made thee whole,
whose loving-kindness crowns thy days:
O bless the Lord, my soul!

THE DISMISSAL

Let us bless the Lord
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.
The Washington Ringing Society will ring the Cathedral bells following the service.

Flowers  The flowers throughout the Cathedral are given to the glory of God. In loving memory of Katherine Kavanaugh; in memory of Morris Karlynn Barrett; in memory of Charlotte Grandin Whorle; in loving memory of Matthew Bixler.


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.
Thank you for joining us in worship.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.

All are invited to make a gift to support the Cathedral’s ministry of sharing God’s love as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

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