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**

Joyful, Joyful, We Adore Thee

*Hymn to Joy; arr. Gerard de Waardt (b. 1942)*

**PRELUDE**

Premier Prélude profane, JA 64

Climat, JA 79

I Give You Praise

Jehan Alain (1911–1940)

J. Alain

Richard Smallwood (b. 1948)

**THE ENTRANCE RITE**

**INTROIT**

O Sing Joyfully

Adrian Batten (ca. 1591–ca. 1637)

O sing joyfully unto God our strength; make a cheerful noise unto the God of Jacob. Take the song, bring hither the tabret, the merry harp with the lute. Blow up the trumpet in the new moon, even in the time appointed, and upon our solemn feast-day. For this was made a statute for Israel, and a law of the God of Jacob. (Psalm 81:1-4)

The people stand as able at the introduction to the hymn.
HYMN AT THE PROCESSION • 376

Joyful, Joyful, We Adore Thee
Sung by all.

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

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 TWELFTH 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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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.

Sirach 10:12-18

The beginning of human pride is to forsake the Lord; the heart has withdrawn from its Maker. For the beginning of pride is sin, and the one who clings to it pours out abominations. Therefore the Lord brings upon them unheard-of calamities, and destroys them completely. The Lord overthrows the thrones of rulers, and enthrones the lowly in their place. The Lord plucks up the roots of the nations, and plants the humble in their places. The Lord lays waste the lands of the nations, and destroys them to the foundations of the earth. He removes some of them and destroys them, and erases the memory of them from the earth. Pride was not created for human beings, or violent anger for those born of women.

The Word of the Lord.
Thanks be to God.

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

Psalm 112

¡Aleluya!
¡Dichosos los que temen a mi Soberano,
y de corazón se deleitan en sus mandamientos!
Su descendencia será poderosa en la tierra;
la generación de los rectos será bendita.
Bienes y riquezas habrá en su casa,
y su benevolencia permanecerá para siempre.
La luz resplandece en las tinieblas para los rectos;
los justos son clementes y compasivos.
Buenos los que son generosos y prestan,
y administran sus asuntos con juicio.
Por eso jamás tropezarán;
en memoria eterna se tendrá a los justos.
No temerán las malas noticias;
su corazón está firme, confiado en mi Soberano.
Han repartido liberalmente al pobre,
y su generosidad permanece para siempre;
alzarán la frente con dignidad.

¡Aleluya!

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.

Sirach 10:12-18

The beginning of human pride is to forsake the Lord; the heart has withdrawn from its Maker. For the beginning of pride is sin, and the one who clings to it pours out abominations. Therefore the Lord brings upon them unheard-of calamities, and destroys them completely. The Lord overthrows the thrones of rulers, and enthrones the lowly in their place. The Lord plucks up the roots of the nations, and plants the humble in their places. The Lord lays waste the lands of the nations, and destroys them to the foundations of the earth. He removes some of them and destroys them, and erases the memory of them from the earth. Pride was not created for human beings, or violent anger for those born of women.

The Word of the Lord.
Thanks be to God.

THE PSALM

Sung by the choir.

chant: Edgar Priest (1878–1935)

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

Psalm 112

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y administran sus asuntos con juicio.
Por eso jamás tropezarán;
en memoria eterna se tendrá a los justos.
No temerán las malas noticias;
su corazón está firme, confiado en mi Soberano.
Han repartido liberalmente al pobre,
y su generosidad permanece para siempre;
alzarán la frente con dignidad.
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 13:1-8, 15-16

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. Keep your lives free from the love of money, and be content with what you have; for he has said, “I will never leave you or forsake you.” So we can say with confidence, “The Lord is my helper; I will not be afraid. What can anyone do to me?” Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

The Word of the Lord.
Thanks be to God.

Hebrewos 13:1-8, 15-16

No dejen de amarse unos a otros como hermanos. No se olviden de ser amables con los que lleguen a su casa, pues de esa manera, sin saberlo, algunos hospedaron ángeles. Acuérdense de los presos, como si también ustedes estuvieran presos con ellos. Piensen en los que han sido maltratados, ya que ustedes también pueden pasar por lo mismo. Que todos respeten el matrimonio y mantengan la pureza de sus relaciones matrimoniales; porque Dios juzgará a los que cometen inmoralidades sexuales y a los que cometen adulterio. No amen el dinero; conténtense con lo que tienen, porque Dios ha dicho: «Nunca te dejaré ni te abandonaré.» Así que podemos decir con confianza: «El Señor es mi ayuda; no temeré. ¿Qué me puede hacer el hombre?» Acuérdense de quienes los han dirigido y les han anunciado el mensaje de Dios; mediten en cómo han terminado sus vidas, y sigan el ejemplo de su fe. Jesucristo es el mismo ayer, hoy y siempre. Por eso debemos alabar siempre a Dios por medio de Jesucristo. Esta alabanza es el sacrificio que debemos ofrecer. ¡Alabémoslo, pues, con nuestros labios! No se olviden ustedes de hacer el bien y de compartir con otros lo que tienen; porque éstos son los sacrificios que agradan a Dios.

Palabra del Señor.
Demos gracias a Dios.

The people stand as able at the introduction to the hymn.
HYMN AT THE SEQUENCE

I'm Gonna Eat at the Welcome Table

Sung by all.

Negro spiritual

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

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 14:1, 7-14

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. When he noticed how the guests chose the places of honor, he told them a parable. “When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, ‘Give this person your place,’ and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, ‘Friend, move up higher’; then you will be honored in the presence of all who sit at the table with you. For all who exalt themselves will be humbled,
and those who humble themselves will be exalted.” He said also to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

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. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Creemos en un solo Dios, Padre todopoderoso, Creador 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.

CONFESION 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.
The Lord Is Blessing Me
Anonymous; arr. Wayne Bucknor (b. 1972)

The Lord is blessing me
Right now, oh right now.
The Lord is blessing me
Right now, oh right now.
You woke me up this morning,
And he started me on my way,
The Lord is blessing me
Right now.

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

Lord Christ, When First Thou Cam'st to Earth
Mit Freuden zart

1. Lord Christ, when first thou cam'st to earth, upon a cross they bound thee,
   and mocked thy saving kingship then;

4. O wounded hands of Jesus, build in us thy new creation;
   our pride is dust, our vaunt is stilled, we wait thy revelation:

   and still our wrongs may weave thee now new thorns to pierce that
   and still our wrongs may weave thee now new thorns to pierce that

   O love that triumphs over loss, we bring our hearts before thy cross, and robe of sorrow round thee.

   O love that triumphs over loss, we bring our hearts before thy cross, and robe of sorrow round thee.

   Lord Christ, when first thou cam'st to earth, upon a cross they bound thee,
   and mocked thy saving kingship then;

   and still our wrongs may weave thee now new thorns to pierce that
   and still our wrongs may weave thee now new thorns to pierce that

   O love that triumphs over loss, we bring our hearts before thy cross, and robe of sorrow round thee.

   O love that triumphs over loss, we bring our hearts before thy cross, and robe of sorrow round thee.
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.

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heaven and earth are full of your
glo-ry. Ho-san-na in the high-est. Ho-san-na in the high-est. Blessed 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.

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..., Padre nuestro que estás en el cielo,

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.

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.

FRACTION ANTHEM

*Lamb of God*  
Sung by all.  
Lena McLin (b. 1928)

---

\[\text{Lamb of God, you take away the sins of the world: have mercy on us.}\]

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The people stand as able.

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

*Ave verum corpus*  
Sung by the choir.  
William Byrd (ca. 1540–1623)

---

*Sung in Latin.*

Hail, true Body,
Born of the Virgin Mary,
Having truly suffered,
Sacrificed on the cross for mankind,
From whose pierced side
Blood and water flowed:
Be for us a foretaste of the Heavenly Banquet
In the trial of death!

O sweet, O holy,
O Jesus, son of Mary,
Have mercy on me. Amen.

*(Anonymous 13th century Italian)*

The people stand as able.
THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
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 precioso 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 • 477

All Praise to Thee, for Thou, O King Divine Sung by all. Engelberg

THE DISMISSAL

Let us bless the Lord
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.
POSTLUDE

Canzona No. 5, Op. 1077

Carson Cooman (b. 1982)

\[ \text{\textit{The Washington Ringing Society will ring the Cathedral bells following the service.}} \]

FLOWERS  The flowers throughout the Cathedral are given to the glory of God. In thanksgiving for Robert C. Maddox, Esq., and William J. Prather, EdD; in memory of Katharine MacConnell Grosscup; in memory of Leone Channon; in memory of Helen Marie Greigg; in thanksgiving for Marian and Fred Begun; on the anniversary of the birth of Norman Prince.


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.