

The Holy Eucharist

The Twentieth Sunday after Pentecost

October 10, 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

Chorale Partita IV on *St. Anne*

John Knox (1932–2021)

PRELUDE

The Tree of Peace

Judith Weir (b. 1954)

Alpha and Omega

Erasmus Mutanbira

In the Beauty of Holiness

Nettie Sawyer Lester (1938–2020)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Christus factus est

Sung by the choir.

Felice Anerio (ca. 1560–1614)

Sung in Latin.

Christ became obedient for us unto death,
Even to death on the cross.
Therefore God exalted him and gave him a name
Which is above all names.

(Philippians 2:8-9)

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

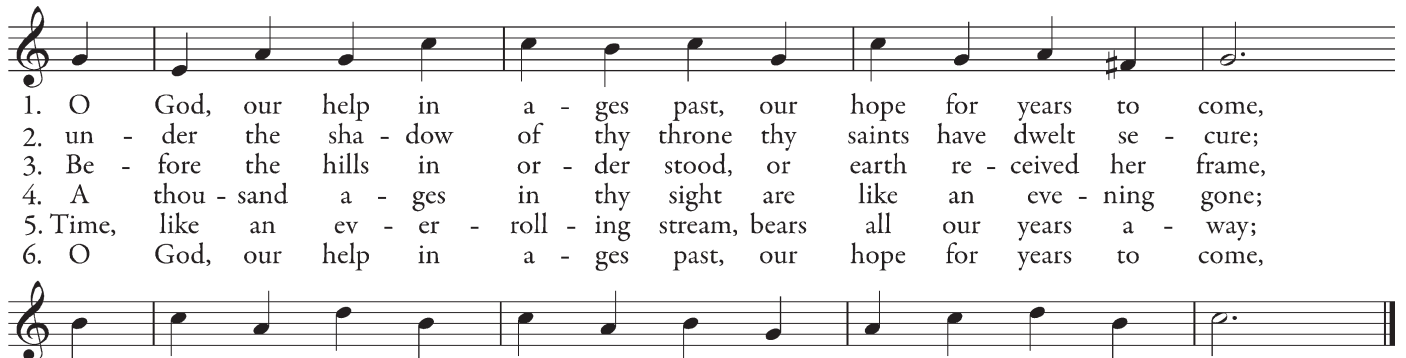
HYMN AT THE PROCESSION • 680

O God, Our Help in Ages Past

Sung by all.

St. Anne

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



1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
4. A thou - sand a - ges in thy sight are like an eve - ning gone;
5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
6. O God, our help in a - ges past, our hope for years to come,



1. our shel - ter from the storm - y blast, and our e - ter - nal home:
2. suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3. from ev - er - last - ing thou art God, to end - less years the same.
4. short as the watch that ends the night be - fore the ris - ing sun.
5. they fly, for - got - ten, as a dream dies at the o - pening day.
6. be thou our guide while life shall last, and our e - ter - nal home.

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 TWENTIETH 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, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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.

Amos 5:6-7, 10-15

Seek the Lord and live, or he will break out against the house of Joseph like fire, and it will devour Bethel, with no one to quench it. Ah, you that turn justice to wormwood, and bring righteousness to the ground! They hate the one who reproves in the gate, and they abhor the one who speaks the truth. Therefore, because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great are your sins—you who afflict the righteous, who take a bribe, and push aside the needy in the gate. Therefore the prudent will keep silent in such a time; for it is an evil time. Seek good and not evil, that you may live; and so the Lord, the God of hosts, will be with you, just as you have said. Hate evil and love good, and establish justice in the gate; it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph.

The Word of the Lord.
Thanks be to God.

Amós 5:6-7, 10-15

Acudan al Señor, y vivirán; de otro modo él enviará fuego sobre el reino de Israel, y no habrá en Betel quien lo apague. ¡Ay de ustedes, que convierten la justicia en amargura y arrojan por los suelos el derecho! ¡Ay de ustedes, que odian al defensor de la justicia y detestan al testigo honrado! Puesto que pisotean al pobre y le cobran impuestos de trigo, no podrán vivir en las casas de piedra que han construido, ni beberán el vino de los viñedos que han plantado. Yo conozco sus muchas maldades y sus pecados sin fin: oprimen al justo, reciben soborno y en los tribunales hacen que el pobre pierda su causa. Por eso el que es sabio se calla, porque el tiempo es malo. Busquen el bien y no el mal, y vivirán; así será verdad lo que ustedes dicen: que el Señor, el Dios todopoderoso, está con ustedes. ¡Odien el mal! ¡Amen el bien! Asegúrense de que en los tribunales se haga justicia; quizá entonces el Señor, el Dios todopoderoso, tendrá piedad de los sobrevivientes de Israel.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

chant: Walter Parratt (1841-1924)

The choir introduces the refrain, then all repeat.



Psalm 90:12-17

Salmo 90:12-17

The choir sings the psalm.

So teach us to number our days
that we may apply our hearts to wisdom.
Return, O Lord; how long will you tarry?
be gracious to your servants.

All repeat the refrain.

Enseñanos de tal modo a contar nuestros días,
que traigamos al corazón sabiduría.
Vuélvete, oh Señor, ¿hasta cuándo tardarás?
Ten compasión de tus siervos.

Satisfy us by your loving-kindness in the morning;
so shall we rejoice and be glad all the days of our life.
Make us glad by the measure of the days that you
afflicted us
and the years in which we suffered adversity.

All repeat the refrain.

Show your servants your works
and your splendor to their children.
May the graciousness of the Lord our God be upon us;
prosper the work of our hands;
prosper our handiwork.

All repeat the refrain.

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 4:12-16

The word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

The Word of the Lord.
Thanks be to God.

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

Por la mañana sácanos de tu misericordia,
y así cantaremos y nos alegraremos todos
nuestros días.

Alégranos conforme a los días que nos afligiste,
y a los años en que sufrimos desdichas.

Que tus siervos vean tus obras,
y su descendencia tu gloria.
Sea la bondad del Señor nuestro Dios sobre nosotros,
y haga prosperar las obras de nuestras manos;
sí, haga prosperar nuestras obras.

Hebreos 4:12-16

La palabra de Dios tiene vida y poder. Es más cortante que cualquier espada de dos filos, y penetra hasta lo más profundo del alma y del espíritu, hasta lo más íntimo de la persona; y somete a juicio los pensamientos y las intenciones del corazón. Nada de lo que Dios ha creado puede esconderse de él; todo está claramente expuesto ante aquel a quien tenemos que rendir cuentas. Jesús, el Hijo de Dios, es nuestro gran Sumo sacerdote que ha entrado en el cielo. Por eso debemos seguir firmes en la fe que profesamos. Pues nuestro Sumo sacerdote puede compadecerse de nuestra debilidad, porque él también estuvo sometido a las mismas pruebas que nosotros; sólo que él jamás pecó. Acerquémonos, pues, con confianza al trono de nuestro Dios amoroso, para que él tenga misericordia de nosotros y en su bondad nos ayude en la hora de necesidad.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Where He Leads Me

Sung by all.

John Samuel Norris (1844–1907)

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 can hear my Sav - ior call - ing, I can hear my Sav - ior call - ing,
2. I'll go with him through the gar - den, I'll go with him through the gar - den,
3. I'll go with him through the judg - ment, I'll go with him through the judg - ment,
4. He will give me grace and glo - ry, he will give me grace and glo - ry,

I can hear my Sav - ior call - ing, "Take thy cross and fol - low, fol - low me."
I'll go with him through the gar - den, I'll go with him, with him, all the way.
I'll go with him through the judg - ment, I'll go with him, with him all the way.
he will give me grace and glo - ry, and go with me, with me all the way.

Where he leads me I will fol - low, where he leads me I will fol - low,
where he leads me I will fol - low, I'll go with him, with him all the way.

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 10:17-31

Marcos 10:17-31

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

Glory to you, Lord Christ.

As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good but God alone. You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” He said to him, “Teacher, I have kept all these since my youth.” Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to

Santo Evangelio de nuestro Señor Jesucristo,
según Marcos.

¡Gloria a ti, Cristo Señor!

Cuando Jesús iba a seguir su viaje, llegó un hombre corriendo, se puso de rodillas delante de él y le preguntó: «Maestro bueno, ¿qué debo hacer para alcanzar la vida eterna?» Jesús le contestó: «¿Por qué me llamas bueno? Bueno solamente hay uno: Dios. Ya sabes los mandamientos: “No mates, no cometas adulterio, no robes, no digas mentiras en perjuicio de nadie ni engañes; honra a tu padre y a tu madre.»» El hombre le dijo: «Maestro, todo eso lo he cumplido desde joven.» Jesús lo miró con cariño, y le contestó: «Una cosa te falta: anda, vende todo lo que tienes y dáselo a los pobres. Así tendrás riqueza en el cielo. Luego ven y sígueme.» El hombre se afligió al oír esto; y se fue triste, porque era muy rico. Jesús miró entonces alrededor, y dijo a sus discípulos: «¿Qué difícil va a ser para los ricos entrar en el reino de

enter the kingdom of God!” And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” They were greatly astounded and said to one another, “Then who can be saved?” Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.” Peter began to say to him, “Look, we have left everything and followed you.” Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first.”

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

Dios!» Estas palabras dejaron asombrados a los discípulos, pero Jesús les volvió a decir: «Hijos, ¡qué difícil es entrar en el reino de Dios! Es más fácil para un camello pasar por el ojo de una aguja, que para un rico entrar en el reino de Dios.» Al oírlo, se asombraron más aún, y se preguntaban unos a otros: «¿Y quién podrá salvarse?» Jesús los miró y les contestó: «Para los hombres es imposible, pero no para Dios, porque para él todo es posible.» Pedro comenzó a decirle: «Nosotros hemos dejado todo lo que teníamos, y te hemos seguido.» Jesús respondió: «Les aseguro que cualquiera que por mi causa y por aceptar el evangelio haya dejado casa, o hermanos, o hermanas, o madre, o padre, o hijos, o terrenos, recibirá ahora en la vida presente cien veces más en casas, hermanos, hermanas, madres, hijos y terrenos, aunque con persecuciones; y en la vida venidera recibirá la vida eterna. Pero muchos que ahora son los primeros, serán los últimos; y muchos que ahora son los últimos, serán los primeros.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Kelly Brown Douglas

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 true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Creemos en un solo Dios, Padre todopoderoso, Creador 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 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

Jesus Will

Sung by the cantor.

James Cleveland (1931–1991),
arr. Anita Wilson (b. 1974)

Who opens doors that I cannot see?
Jesus will,
Jesus will.
Who will make all my decisions for me?
Jesus will,
Jesus will.
When I'm in trouble, he gives me a song,
In the night season, and all the day long.
Who makes me do right, when I would do wrong?
Jesus will,

Jesus will.
Oh yes, Jesus will!
Oh yes, Jesus will!
I know he will!
He said he will!
He'll fight my battles,
If I keep still!
I know that he will,
Jesus will!

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

I Love All Beauteous Things

Sung by the choir.

J. Weir

I love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honored for them.

I too will something make
And joy in the making;
Altho' to-morrow it seem
Like the empty words of a dream
Remembered on waking.

(Robert Bridges, 1844–1930)

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: confírmanos 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 • 460

Alleluia! Sing to Jesus!

Sung by all.

Hyfrydol

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
 2. Al - le - lu - ia! not as or - phans are we left in sor - row now;
 3. Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!
 4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:
 5. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;

1. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
 2. Al - le - lu - ia! he is near us, faith be - lieves, nor ques - tions how;
 3. Al - le - lu - ia! here the sin - ful flee to thee from day to day:
 4. Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:
 5. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;

1. Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
 2. though the cloud from sight re - ceived him, when the for - ty days were o'er,
 3. In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
 4. thou with - in the veil has en - tered, robed in flesh, our great High Priest:
 5. Hark! the songs of ho - ly Zi - on thun - der like a might - y flood;

1. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.
 2. shall our hearts for - get his prom - ise, "I am with you ev - er - more"?
 3. where the songs of all the sin - less sweep a - cross the crys - tal sea.
 4. thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.
 5. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.

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

Exultate

Bryan Kelly (b. 1934)

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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Kelly Brown Douglas; Gospellers: The Reverend Patrick L. Keyser, Priest Associate, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Vincent P. Harris, The Reverend Martha Johns, The Reverend Sarah E. Slater; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, 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, Jasmine Jacobs, singer, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Margaret Gillespie May and Edward David May; in loving memory of Joan K. Thomas, devoted Cathedral volunteer; in thanksgiving for the Charles Ray Long family and friends; in memory of Camilla, Lady Pender; and in memory of Wilma E. English.

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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JOIN US

CHORAL EVENSONG

Choral Evensong, *In-person & Online* • Sundays 4:00 PM

ELIE WIESEL CARVING DEDICATION

Dedication, *Online only* • Tuesday, October 12, 3:30 PM

Public Forum: Honoring Elie Wiesel, *In-person & Online (registration requested)*
Tuesday, October 12 • 7:00 PM

Public Symposium: Antisemitism, Christianity and the Holocaust:
Reckoning with the Past and Working in the Present. *Online via Zoom (registration required)*
Thursday, October 14 • 2:00 PM

More details for all events at cathedral.org/eliewiesel

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