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
Chorale Prelude IV, “St. Anne”
John Knox (1932–2021)

PRELUDE
Choral, Op. 37, No. 4
Joseph Jongen (1873–1953)
You Have Made Me Glad
Charity Gayle

THE ENTRANCE RITE

INTROIT
Let the Heaven Light Shine on Me

Let the light from heaven shine on me.
Let it shine on me.
Let the heaven light shine on me,
For low is the way to the upper bright world.
Let the heaven light shine on me.

The people stand as able.
HYMN AT THE PROCESSION • 388

O Worship the King

Sung by all.

Hanover

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

1. O worship the King, all glorious above! O gratefully sing his power and his love!
2. O tell of his might! O sing of his grace! Whose robe is the light, whose canopy space.
3. The earth, with its store of wonders untold, Almighty thy power hath found ed of old,
4. Thy bountiful care, what tongue can recite? It breathes in the air; it shines in the light;
5. Frail children of dust, and feeble as frail, in thee do we trust, nor find thee to fail;

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 de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos 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, heav-en-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 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 to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.

1 Kings 19:9-18

Elijah came to a cave, and spent the night there. Then the word of the Lord came to him, saying, “What are you doing here, Elijah?” He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” He said, “Go out and stand on the mountain before the Lord, for the Lord is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elijah?” He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” Then the Lord said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever
escapes from the sword of Hazael, Jehu shall kill; and
whoever escapes from the sword of Jehu, Elisha shall
kill. Yet I will leave seven thousand in Israel, all the
knees that have not bowed to Baal, and every mouth
that has not kissed him."

The Word of the Lord.
Thanks be to God.

The Word of the Lord.
Thanks be to God.

THE PSALM

Sung by the choir.

chant: Thomas Norris (1741–1790)

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

Psalm 85:8-13

I will listen to what the Lord God is saying,
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
Truly, his salvation is very near to those who fear him,
that his glory may dwell in our land.
Mercy and truth have met together;
righteousness and peace have kissed each other.
Truth shall spring up from the earth,
and righteousness shall look down from heaven.
The Lord will indeed grant prosperity,
and our land will yield its increase.
Righteousness shall go before him,
and peace shall be a pathway for his feet.

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.

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him.

De la justicia basada en la ley, Moisés escribió esto: «La persona que cumpla la ley, vivirá por ella.» Pero de la justicia basada en la fe, se dice: «No pienses: “¿Quién subirá al cielo?” —esto es, para hacer que Cristo baje— o “¿Quién bajará al abismo?” —esto es, para hacer que Cristo suba de entre los muertos. ¿Qué es, pues, lo que dice?: «La palabra está cerca de ti, en tu boca y en tu corazón.» Esta palabra es el mensaje de fe que predicamos. Si con tu boca reconoces a Jesús como Señor, y con tu corazón crees que Dios lo resucitó, alcanzarás la salvación. Pues con el corazón se cree para alcanzar la justicia, y con la boca se reconoce a Jesucristo para alcanzar la salvación. La Escritura dice: «El que confíe en él, no quedará defraudado.» No hay diferencia entre los judíos y los no judíos; pues el mismo Señor es Señor de todos, y da con abundancia a todos los que lo invocan. Porque esto es lo que dice:
For, “Everyone who calls on the name of the Lord shall be saved.” But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

The Word of the Lord.
Thanks be to God.

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

**HYMN AT THE SEQUENCE**

*Love Lifted Me*  
*Sung by all.*  
*Safety*

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 was sinking deep in sin, far from the peaceful shore;  
2. All my heart to him I give, ever to him I’ll cling;  
3. Souls in danger, look above, Jesus completely saves;  

very deeply stained within, sinking to rise no more;  
in his blessed presence live, ever his praises sing;  
he will lift you by his love out of the angry waves.

but the master of the sea heard my despairing cry,  
Love so mighty and so true me-rits my soul’s best songs;  
He’s the master of the sea, biles his will obey;  

from the waters lifted me, now safe am I.  
faithful, loving service, too, to him belongs.  
he your savior wants to be; be saved today.

Repeat Refrain above

Refrain

Love lifted me, Love lifted me, when nothing else could help, Love lifted me;  
Love lifted me, Love lifted me, when nothing else could help, love lifted me.
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.

Matthew 14:22-33

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

Glory to you, Lord Christ.

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.” Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, “Truly you are the Son of God.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús hizo que sus discípulos subieran a la barca, para que cruzaran el lago antes que él y llegaran al otro lado mientras él despedía a la gente. Cuando la hubo despedido, Jesús subió a un cerro, para orar a solas. Al llegar la noche, estaba allí solo, mientras la barca ya iba bastante lejos de tierra firme. Las olas azotaban la barca, porque tenían el viento en contra. A la madrugada, Jesús fue hacia ellos caminando sobre el agua. Cuando los discípulos lo vieron andar sobre el agua, se asustaron, y gritaron llenos de miedo: «¡Es un fantasma!» Pero Jesús les habló, diciéndoles: «¡Calma! ¡Soy yo: no tengan miedo!» Entonces Pedro le respondió: «Señor, si eres tú, ordena que yo vaya hasta ti sobre el agua.» «Ven» dijo Jesús. Pedro entonces bajó de la barca y comenzó a caminar sobre el agua en dirección a Jesús. Pero al notar la fuerza del viento, tuvo miedo; y como comenzaba a hundirse, gritó: «¡Sálvame, Señor!» Al momento, Jesús lo tomó de la mano y le dijo: «¿Qué poca fe tienes! ¿Por qué dudaste?» En cuanto subieron a la barca, se calmó el viento. Entonces los que estaban en la barca se pusieron de rodillas delante de Jesús, y le dijeron: «¡En verdad tú eres el Hijo de Dios!»

El evangelio del Señor.

Te alabamos, Cristo Señor.

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 Right Reverend V. Gene Robinson
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.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la 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,
ingendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
 del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
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,

Let us pray to the Lord.
Lord, have mercy.

Oremos al Señor.
Señor, ten piedad.

With the final intercession,

In the communion of Peter and Paul, our patrons, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To you, O Lord our God.

En comunión con Pedro y Pablo, nuestros patronos, y todos los santos y santas, encomendémonos, y toda nuestra vida a Cristo nuestro Dios.
A ti, Señor Dios nuestro.

The presider prays the concluding collect, and the people respond, Amen.

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 de pensamiento, palabra y obra, por lo que hemos hecho y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón; no hemos amado al prójimo como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo, ten piedad de nosotros y perdónanos; así tu voluntad será nuestra alegría y caminaremos en tus sendas para gloria de tu nombre. Amén.

The bishop 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 también contigo.

The people greet one another with a sign of God’s peace and then are seated.
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/give, by scanning the code on the back cover of this leaflet, 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**

*Trust in You*  
*Sung by the ensemble.*  
Anthony Brown (b. 1981)

You did not create me to worry.  
You did not create me to fear.  
But You created me to worship daily.  
So I’mma leave it all right here.  
My hands are raised because I surrender.  
Your will is what’s is best for me.  
I worship you because You’re Jehovah Jireh.  
I bow before the King of Kings.  
No more crying, no more complaining;  
I believe Your word is true.  
Lord You promised never to leave me lonely,  
so this is what I’m going to do.  
I will trust in You, Lord.  
I will trust in You, Lord.  
I will put my trust in You.

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

**PRESENTATION HYMN • 529**

*In Christ There Is No East or West*  
*Sung by all.*  
McKee

1. In Christ there is no East or West, in him no South or North,  
2. Join hands, disciples of the faith, what c’er your race may be!  
3. In Christ now meet both East and West, in him meet South and North;  
   but one great fellowship of love through-out the whole wide earth.  
   Who serves my Father as his child is surely kin to me.  
   all Christ-ly souls are one in him, through-out the whole wide earth.
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 128

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Sung by all.

W. Mathias

Heaven and earth are full of your glory.
Ho-san-na in the high-est.

Bless-ed is he who comes in the name of the Lord.
Ho-san-na in the high-est.
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 ancestors; God of Abraham and Sarah; God of our Savior 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, Padre nuestro que estás en el cielo, hallowed be thy Name, santificado sea tu nombre, thy kingdom come, venga tu reino; thy will be done, hágase tu voluntad, on earth as it is in heaven. en la tierra como en el cielo. Give us this day our daily bread. Danos hoy nuestro pan de cada día. And forgive us our trespasses, Perdona nuestras ofensas, as we forgive those como también nosotros perdonamos who trespass against us. a los que nos ofenden. And lead us not into temptation, No nos dejes caer en la tentación but deliver us from evil. y libranos del mal. For thine is the kingdom, Porque tuyo es el reino, the power, and the glory, el poder y la gloria, for ever and ever. Amen. ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.
FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

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

Draw Us in the Spirit’s Tether

Sung by the choir.

Harold Friedell (1905–1958)

Draw us in the Spirit’s tether;
For when humbly, in thy Name,
Two or three are met together,
Thou art in the midst of them.
Alleluia! Alleluia!
Touch we now thy garment’s hem.

As the brethren used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup,
Alleluia! Alleluia!
So knit thou our friendship up.

All our meals and all our living
Make as sacraments of thee,
That by caring, helping, giving,
We may true disciples be.
Alleluia! Alleluia!
We will serve thee faithfully.

(Percy Dearmer, 1867–1936)

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.

THE BLESSING

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

HYMN AT THE CLOSING • 680

O God, Our Help in Ages Past  
Sung by all.

1. O God, our help in ages past, our hope for years to come,  
2. Under the shadow of thy throne thy saints have dwelt secure;  
3. Before the hills in order stood, or earth received her frame,  
4. A thousand ages in thy sight are like an evening gone;  
5. Time, like an ever-rolling stream, bears all our years away;  
6. O God, our help in ages past, our hope for years to come,

1. Our shelter from the stormy blast, and our eternal home:  
2. Sufficient is thine arm alone, and our defense is sure.  
3. From everlasting thou art God, to endless years the same.  
4. Short as the watch that ends the night before the rising sun.  
5. They fly, for gotten, as a dream dies at the opening day.  
6. Be thou our guide while life shall last, and our eternal home.

THE DISMISSAL

Let us bless the Lord.  
Thanks be to God.

Bendigamos al Señor.  
Demos gracias a Dios.

POSTLUDE

Nun danket alle Gott, BWV 657  
Johann Sebastian Bach (1685–1750)
The Washington Ringing Society will ring the Cathedral bells following the service.

You are invited to join the Cathedral clergy for an online sermon discussion today at the National-International Coffee Hour at 1:30 p.m. EST.

The link to register: t.ly/1kHQ

PARTICIPANTS  Preacher: The The Right Reverend V. Gene Robinson, IX Bishop of New Hampshire (retired); Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Vincent P. Harris, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director for Contemporary Music, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Glory Huckins Morris; St. Mary’s Chapel Altar: in memory of Mr. Larz Anderson on the anniversary of his birthday; Children’s Chapel Altar: in memory of our beloved mother, grandmother, and great-grandmother, Elizabeth Bokor; Bethlehem Chapel Altar: in celebration of the marriage of Wafaa Al-Awar and Bishara Freij.


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 resituated 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. Gifts may also be made online by scanning the QR code at the left, or by texting the dollar amount you wish to give to 202-856-9005.

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