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**

*Praise My Soul, the King of Heaven*  
*Lauda anima; arr. James B. Slater (1927–2019)*

**PRELUDE**

*Aria*  
Gilles Maurice Leclerc (b. 1960)

*Amazing Grace (My Chains Are Gone)*  
Chris Tomlin (b. 1972)

**THE ENTRANCE RITE**

**INTROIT**

*Help Us, O Lord*  
Aaron Copland (1900–1990)

Help us, O Lord: for with thee is the fount of life.  
In thy light shall we see light.  
Let us march and try our ways: turn to God.  
It is good that man should wait,  
It is good that man should hope for the salvation of the Lord.

*The people stand as able.*
HYMN AT THE PROCESSION  •  410

Praise, My Soul, the King of Heaven  Sung by all.  
Lauda anima

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

1. Praise, my soul, the King of heaven; to his feet thy tribute bring;
2. Praise him for his grace and favor to his people in distress;
3. Father-like he tends and spares us; well our feeble frame he knows;
4. Angels, help us to adore him; ye behold him face to face;

ransomed, healed, restored, forgiven, evermore his praises
in his hand he gently bears us, rescues us from all our
sun and moon, bow down before him, dwellers all in time and

sing:  Al-le-lu-ia, al-le-lu-ia! Praise the everlasting King.
bless:  Al-le-lu-ia, al-le-lu-ia! Glorious in his faithfulness.
foes:  Al-le-lu-ia, al-le-lu-ia! Wide ly yet his mercy flows.
space:  Al-le-lu-ia, al-le-lu-ia! Praise with us the God of grace.

THE OPENING AClamation

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.

Glory 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. Amen.
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.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son 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.

Isaiah 56:1, 6-8

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

The Word of the Lord.
Thanks be to God.

Isaías 56:1, 6-8

El Señor dice: «Practiquen la justicia, hagan lo que es recto, porque pronto voy a llevar a cabo la liberación; voy a mostrar mi poder salvador. Y a los extranjeros que se entreguen a mí, para servirme y amarme, para ser mis siervos, si respetan el sábado y no lo profanan y se mantienen firmes en mi alianza, yo los traeré a mi monte sagrado y los haré felices en mi casa de oración. Yo aceptaré en mi altar sus holocaustos y sacrificios, porque mi casa será declarada casa de oración para todos los pueblos. Yo haré que vuelvan y se reúnan los que aún están en el destierro.» Esto lo afirma el Señor, que hace que vuelvan a reunirse los israelitas que estaban dispersos.

Palabra de Dios.
Demos gracias a Dios.
May God be merciful to us and bless us, show us the light of his countenance and come to us. Let your ways be known upon earth, your saving health among all nations. Let the peoples praise you, O God; let all the peoples praise you. Let the nations be glad and sing for joy, for you judge the peoples with equity and guide all the nations upon earth. Let the peoples praise you, O God; let all the peoples praise you. The earth has brought forth her increase; may God, our own God, give us his blessing. May God give us his blessing, and may all the ends of the earth stand in awe of him.

Psalm 67

Que Dios nos dé su gracia y nos bendiga y sobre nosotros brille su semblante. Que se conozcan en la tierra tus caminos y entre todas las naciones, tu rescate. Que te alaben, Dios, los pueblos; que todos los pueblos te alaben. Que las naciones canten de alegría, porque las gobiernas con justicia y guías a los pueblos de la tierra. Que te alaben, Dios, los pueblos; que todos los pueblos te alaben. Que la tierra dé sus frutos y cosechas y Dios, nuestro Dios, nos bendiga. ¡Que Dios nos bendiga y se asombren los confines de la tierra!

Salmo 67

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

The Word of the Lord.

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

Romans 11:1-2a, 29-32

Ahora pregunto: ¿Será que Dios ha rechazado a su pueblo? ¡Claro que no! Yo mismo soy israelita, descendiente de Abraham y de la tribu de Benjamín. Desde el principio, Dios había reconocido a los israelitas como su pueblo; y ahora no los ha rechazado. Pues lo que Dios da, no lo quita, ni retira tampoco su llamamiento. En tiempos pasados, ustedes desobedecieron a Dios, pero ahora que los judíos han desobedecido, Dios tiene compasión de ustedes. De la misma manera, ellos han desobedecido ahora, pero solamente para que Dios tenga compasión de ustedes y para que, también ahora, tenga compasión de ellos. Porque Dios sujetó a todos por igual a la desobediencia, con el fin de tener compasión de todos por igual.

Palabra de Dios.

Demos gracias a Dios.

Romanos 11:1-2a, 29-32
HYMN AT THE SEQUENCE

Pass Me Not, O Gentle Savior

Sung by all.

William H. Doane (1832–1915)

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.

Matthew 15:10-28

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

Glory to you, Lord Christ.

Jesus called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.” Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús llamó a la gente y dijo: «Escuchen y entiendan: Lo que entra por la boca del hombre no es lo que lo hace impuro. Al contrario, lo que hace impuro al hombre es lo que sale de su boca.» Entonces los discípulos se acercaron a Jesús y le preguntaron: «¿Sabes que los fariseos se ofendieron al oír lo que dijiste?» Él les contestó: «Cualquier planta que mi Padre celestial no haya plantado, será arrancada de raíz. Déjenlos, pues son ciegos que guían a otros ciegos. Y si un ciego guía a otro, los dos caerán en algún hoyo.» Pedro entonces le dijo a Jesús: «Explicanos lo que dijiste.» Jesús respondió: «¿Ni siquiera ustedes son todavía capaces de comprender? ¿No entienden que todo lo que entra por la boca va al vientre, para después salir del cuerpo?»
the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.” Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from the masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

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.

Pero lo que sale de la boca viene del interior del hombre; y eso es lo que lo hace impuro. Porque del interior del hombre salen los malos pensamientos, los asesinatos, el adulterio, la inmoralidad sexual, los robos, las mentiras y los insultos. Estas cosas son las que hacen impuro al hombre; pero el comer sin cumplir con la ceremonia de lavarse las manos, no lo hace impuro.» Jesús se dirigió de allí a la región de Tiro y Sidón. Y una mujer cananea, de aquella región, se le acercó, gritando: «¡Señor, Hijo de David, ten compasión de mí! ¡Mi hija tiene un demonio que la hace sufrir mucho!» Jesús no le contestó nada. Entonces sus discípulos se acercaron a él y le rogaron: «Dile a esa mujer que se vaya, porque viene gritando detrás de nosotros.» Jesús dijo: «Dios me ha enviado solamente a las ovejas perdidas del pueblo de Israel.» Pero la mujer fue a arrodillarse delante de él, diciendo: «¡Señor, ayúdame!» Jesús le contestó: «No está bien quitarles el pan a los hijos y dárselo a los perros.» Ella le dijo: «Sí, Señor; pero hasta los perros comen las migajas que caen de la mesa de sus amos.» Entonces le dijo Jesús: «¡Mujer, qué grande es tu fe! Hágase como quieres.» Y desde ese mismo momento su hija quedó sana.

El evangelio del Señor.
Te alabamos, Cristo Señor.
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,
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,
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.

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.

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

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.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

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/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

“How Lovely Is Thy Dwelling Place”  Sung by the choir: Johannes Brahms (1833–1897)
from A German Requiem, Op. 45

How lovely is thy dwelling place, O Lord of Hosts! For my soul, it longeth, yea fainteth for the courts of the Lord; my soul and body crieth out, yea, for the living God.
O blest are they that dwell within thy house, they praise thy Name evermore!

(After Psalm 84:1, 3)

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

Presentation Hymn • 380

From All That Dwell below the Skies  Sung by all.  Old 100th

1. From all that dwell below the skies let the Creator’s praise arise! Let
2. Eternal are thy mercies, Lord, and truth eternal is thy word: thy
3. Praise God from whom all blessings flow; praise him, all creatures here below; praise

the Redeemer’s Name be sung through every land, by every tongue!
praise shall sound from shore to shore till suns shall rise and set no more.
im a bove, ye heavenly host: praise Father, Son, and Holy Ghost. Amen
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  

Sung by all.  

W. Mathias

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 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..., Padre nuestro que está 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 la tentación y libranos del mal. Porque tuyo es el reino, el poder y la gloria, 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

God Is

Sung by the ensemble. Robert Fryson (1944-1994)

The people stand as able.
THE POSTCOMMUNION PRAYER

Almighty and everlasting 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.

Dios poderoso y eterno: Te damos gracias por haberos alimentado con la cena espiritual del inestimable cuerpo y sangre de tu Hijo nuestro Salvador Jesucristo; y por aseguraros, en estos santos misterios, que sois miembros vivos del cuerpo de tu Hijo y herederos de tu reino eterno.

Y ahora, Padre, envíanos al mundo a cumplir la misión que nos has encomendado para amar y servirte en fidel testimonio de Cristo nuestro Señor. A él, a ti, y al Espíritu Santo sean honor y gloria, ahora y siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 371

Thou, Whose Almighty Word

Sung by all.

Moscow

Thou, whose almighty word chaos and darkness heard, and took their flight; hear us, we humbly pray, and, where the Gospel day sheds not its glorious ray, let there be light!

1. Thou, whose almighty word
2. Thou who didst come to bring
3. Spirit of truth and love,
4. Holy and blessed Three, gloryous Trinity,

cha-os and dark-ness heard, and took their flight; hear us, we
on thy re-deem-ing wing heal- ing and sight, health to the
life-giv-ing, ho-ly Dove, speed forth thy flight! Move on the
wis-dom, love, might; bound-less as

5. God in three persons everliving and true, all power and praise be to thee.
6. And in the Spirit's service, bountifully pour forth thy grace through the world.

THE DISMISSAL

Let us bless the Lord. Bendigamos al Señor.

Thanks be to God. Demos gracias a Dios.

POSTLUDE

“Allegro” from Symphony No. 6, Op. 42/11

Charles-Marie Widor (1844–1937)
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  Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Dr. Lisa Barrowclough, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Associate Director of Music, Michele Fowlin, Associate Director for Contemporary Music, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carilloneur.

FLOWERS  The flowers throughout the Cathedral are given to the glory of God. Children’s Chapel Altar: in loving memory of Katherine Kavanaugh; War Memorial Chapel Altar: in memory of Morris Karlynn Barrett; Bethlehem Chapel Altar: in memory of Charlotte Grandin Whorle.


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 resated 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.