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*  
- *Praise to the Lord, the Almighty*  
  *Lobe den Herren;* arr. Edward M. Nassor (b. 1957)
- *Crown Him with Many Crowns*  
  *Diademata;* arr. E. M. Nassor

**PRELUDE**

- *Meditation on a Theme by Alexander Schreiner*  
  Darwin Wolford (b. 1936)
- *Great Is Your Mercy*  
  Don Moen (b. 1950)

**THE ENTRANCE RITE**

**INTROIT**

- *Eternal Light*  
  Leo Sowerby (1895–1968)

  Eternal Light, shine into our hearts,  
  Eternal Goodness, deliver us from evil,  
  Eternal Power, be our support,  
  Eternal Wisdom, scatter the darkness of our ignorance,  
  Eternal Pity, have mercy upon us,  
  Through Jesus Christ our Lord. Amen.

  *(Alcuin of York, ca. 735–804)*

  *The people stand as able.*
Praise, My Soul, the King of Heaven  

Sung by all.  

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;  

   in his hand he gently bears us, rescues us from all our  
   sun and moon, bow down before him, dwellers all in time and

   praise him still the same as ever, slow to chide, and swift to
   ransomed, healed, restored, forgiven, evermore his praises

   sing: Al-le-lu-ia, al-le-lu-ia! Praise the ever-last-ing King.
   foes. Al-le-lu-ia, al-le-lu-ia! Wide-ly yet his mer-cy 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.
HYMN OF PRAISE

**To God Be the Glory**

*Sung by all.*

William H. Doane (1832–1915)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

**THE COLLECT FOR THE SIXTEENTH 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.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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.

Genesis 50:15-21

Realizing that their father was dead, Joseph’s brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” So they approached Joseph, saying, “Your father gave this instruction before he died, ‘Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.’ Now therefore please forgive the crime of the servants of the God of your father.” Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” But Joseph said to them, “Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

The Word of the Lord.

Thanks be to God.

The Psalm

Sung by the choir. chant: John Barnard (b. 1948)

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

Psalm 103:8-13

The Lord is full of compassion and mercy, slow to anger and of great kindness. He will not always accuse us, nor will he keep his anger for ever. He has not dealt with us according to our sins, nor rewarded us according to our wickedness. For as the heavens are high above the earth, so is his mercy great upon those who fear him. As far as the east is from the west, so far has he removed our sins from us. As a father cares for his children, so does the Lord care for those who fear him.

Salmo 103:8-13

Dios es clemente y compasivo; lento para la ira y grande en la bondad. No nos acusará por siempre ni guardará rencor perpetuamente. No nos trata según nuestras ofensas ni nos paga según nuestros pecados. Como más alto es el cielo que la tierra, así es su bondad por quien lo teme. Como distante es el oriente de occidente, así ha alejado él nuestros pecados. Como se compadece una madre de sus hijos, así se apiadá el Señor de quien lo teme.
Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.” So then, each of us will be accountable to God.

The Word of the Lord.
Thanks be to God.

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

Reciban bien al que es débil en la fe, y no entren en discusiones con él. Por ejemplo, hay quienes piensan que pueden comer de todo, mientras otros, que son débiles en la fe, comen solamente verduras. Pues bien, el que come de todo no debe menospreciar al que no come ciertas cosas; y el que no come ciertas cosas no debe criticar al que come de todo, pues Dios lo ha aceptado. ¿Quién eres tú para criticar al servidor de otro? Si queda bien o queda mal, es asunto de su propio amo. Pero quedará bien, porque el Señor tiene poder para hacerlo quedar bien. Otro caso: Hay quienes dan más importancia a un día que a otro, y hay quienes creen que todos los días son iguales. Cada uno debe estar convencido de lo que cree. El que guarda cierto día, para honrar al Señor lo guarda. Y el que come de todo, para honrar al Señor lo come, y da gracias a Dios; y el que no come ciertas cosas, para honrar al Señor deja de comerlas, y también da gracias a Dios. Ninguno de nosotros vive para sí mismo ni muere para sí mismo. Si vivimos, para el Señor vivimos; y si morimos, para el Señor morimos. De manera que, tanto en la vida como en la muerte, del Señor somos. Para eso murió Cristo y volvió a la vida; para ser Señor tanto de los muertos como de los vivos. ¿Por qué, entonces, criticas a tu hermano? ¿O tú, por qué lo desprecias? Todos tendremos que presentarnos delante de Dios, para que él nos juzgue. Porque la Escritura dice: «Juro por mi vida, dice el Señor, que ante mí todos doblarán la rodilla y todos alabarán a Dios.» Así pues, cada uno de nosotros tendrá que dar cuenta de sí mismo a Dios.

Palabra de Dios.
Demos gracias a Dios.
HYMN AT THE SEQUENCE

Lead Me, Guide Me

Sung by all.

Doris Akers (1923–1995)

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.”

Lead me, guide me, along the way, for if you lead me, I cannot stray.

Lord, let me walk each day with thee. Lead me, O Lord, lead me.

1. I am weak and I need thy strength and power to help me over my weakest hour;
2. Help me tread in the paths of righteousness, be my aid when Satan and sin oppress;
3. I am lost if you take your hand from me, I am blind without thy light to see;

help me through the darkness thy face to see, Lead me, oh Lord, lead me.
I am putting all my trust in thee. Lead me, oh Lord, lead me.
Lord, just always let me thy servant be. Lead me, oh Lord, lead me.
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 18:21-35

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

Glory to you, Lord Christ.

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Canon Jon Meacham

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 people are seated at the invitation of the preacher.
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.
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,

Hear us, Lord; For your mercy is great.

Escúchanos, Señor; Porque grande es tu misericordia.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Dios de misericordia, confesamos que hemos pecado contra ti 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 presider offers absolution 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 también contigo.

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

Beati quorum via, Op. 38, No. 3  
Sung by the choir.  
Charles Villiers Stanford (1852–1924)

Sung in Latin.

Happy are they whose way is blameless,
who walk in the law of the Lord!

(Psalm 119:1)

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

PRESENTATION HYMN • 390 (STANZAS 1–2)

Praise to the Lord, the Almighty  
Sung by all.  
Lobe den Herren

1. Praise to the Lord, the Almighty, the King of creation;  
O my soul, praise him, for he is thy health and salvation:  
Join the great throng, psalter-y, organ, and song, sounding in glad adoration.

2. Praise to the Lord; o-ver all things he glorious-ly reign-eth:  
Borne as on eagle-wings, safely his saints he sustain-eth.  
Hast thou not seen how all thou need-est hath been grant-ed in what he ordain-eth?

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.

Almighty God, you made the world and love your creation. You gave your Son Jesus Christ to be our Savior. His dying and rising have set us free from sin and death. And so we gladly thank you, with saints and angels praising you, and singing:
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.

We praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said: Take, eat; this is my body which is given for you; do this in remembrance of me.

When supper was ended he took the cup of wine. Again he praised you, 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. Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Great is the mystery of faith:

Christ has died:
Christ is risen:
Christ will come again.

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth.

Look with favor on your people, gather us in your loving arms and bring us with our patrons, the Apostles Peter and Paul, and all the saints to feast at your table in heaven.

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.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, O loving Father, for ever and 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 la tentación 

y líbranos 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

Be Known to Us, Lord Jesus

The choir introduces the refrain; all sing a second time.

Gary James (b. 1957)

The choir sings the verses; all sing the refrain.

The bread which we break, alleluia, is the communion of the Body of Christ. Refrain.

One body are we, alleluia, for though many, we share one bread. Refrain.

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
Jesus Loves Me

Sung by the ensemble. Ben Glover (b. 1978), Reuben Morgan (b. 1975),
and Chris Tomlin (b. 1972)

I was lost; I was in chains.
The world had a hold of me.
My heart was a stone.
I was covered in shame when he came for me.
I couldn’t run from his presence.
I couldn’t run from his arms.

Refrain Jesus, he loves me, he loves me, he is for me.
Jesus, how can it be, he loves me, he is for me.

And it was a fire deep in my soul.
I’ll never be the same.
I stepped out of the dark and into the light
When he called my name.
I couldn’t run from his presence.
I couldn’t run from his arms.

Refrain

He holds the stars, and he holds my heart
With healing hands that bear the scars,
The rugged cross where he died for me,
My only hope, my everything.

Refrain

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:
confirmarnos en esta misión
y ayudarnos 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  •  494

Crown Him with Many Crowns

Sung by all.

Diademata

1. Crown him with many crowns, the Lamb upon his throne; Hark! how the heavenly
   anthem drowns all music but its own; Awake, my soul, and sing of
2. he hath trod, crown him the Son of God before the worlds began, and ye, who tread where
3. the strife for those he came to save; his glories now we sing who
4. car-nate Word, for ransomed sinners slain, now lives in realms of light, where
5. whom is given, the wondrous name of Love. Crown him with many crowns, as

1. him who died for thee, and hail him as thy matchless King through all eternity.
2. wrings the human breast, and takes and bears them for his own, that all in him may rest.
3. died, and rose on high, who died, eternal life to bring, and lives that death may die.
4. saints with angels sing their songs before him day and night, their God, Redeemer, King.
5. thrones before him fall, crown him, ye kings, with many crowns, for he is King of all.

THE DISMISSAL

Go in peace to love and serve the Lord.

Thanks be to God.

Vayamos en paz para amar y servir al Señor.

Demos gracias a Dios.

POSTLUDE

“Festival” from Three Pieces for Organ, HWC 161

Healey Willan (1880–1968)

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 pm EST.

The link to register: t.ly/1kHQ
Participants

Flowers
The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of E. Otis Clark; St. Mary’s Chapel Altar: in memory of James Wesley Langrall; in thanksgiving for the Charles Ray Long family and friends; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt.

Permissions


All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.
Thank you for joining us in worship.

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

All are invited to make a gift to support the Cathedral’s ministry of sharing God’s love as the plate is passed. 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.