

The Holy Eucharist

The Thirteenth Sunday after Pentecost

August 18, 2024 • 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 an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Chorale Prelude on "Engelberg"

John Knox (1932–2021)

PRELUDE

Fantasy

William Byrd (ca. 1540–1623)

The Lord Is Blessing Me

Larry Trotter (b. 1957)

THE ENTRANCE RITE

INTROIT

Ave verum corpus

W. Byrd

Sung in Latin.

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

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

(Anonymous 13th century Italian)

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

HYMN AT THE PROCESSION • 432

O Praise Ye the Lord

Sung by all.

Laudate Dominum

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



1. O praise ye the Lord! Praise him in the height;
2. O praise ye the Lord! Praise him up on earth;
3. O praise ye the Lord! All things that give sound;
4. O praise ye the Lord! Thanks giving and song

re - joice in his word, ye an - gels of light;
in - tune - ful ac - cord, all ye of new birth;
each ju - bi - lant chord re - ech - o a - round;
to him be out - poured all a - ges a - long!

ye hea - vens, a - dore him by whom ye were made,
praise him who hath brought you his grace from a - bove,
loud or - gans, his glo - ry forth tell in deep tone,
For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.
praise him who hath taught you to sing of his love.
and sweet harp, the sto - ry of what he hath done.
for grace of sal - va - tion, O praise ye the Lord!

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, 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 THIRTEENTH 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.

Proverbs 9:1-6

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."

The Word of the Lord.
Thanks be to God.

Proverbios 9:1-6

La sabiduría construyó su casa, la adornó con siete columnas; mató animales para el banquete, preparó un vino especial, puso la mesa y envió a sus criadas a gritar desde lo alto de la ciudad: «¡Vengan acá, jóvenes inexpertos!» Mandó a decir a los imprudentes: «Vengan a comer de mi pan y a beber del vino que he preparado. Dejen de ser imprudentes, y vivirán; condúzcanse como gente inteligente.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Ivor Atkins (1869–1953)

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

Psalm 34:9-14

Fear the Lord, you that are his saints,
for those who fear him lack nothing.
The young lions lack and suffer hunger,
but those who seek the Lord lack nothing that is good.
Come, children, and listen to me;
I will teach you the fear of the Lord.
Who among you loves life
and desires long life to enjoy prosperity?
Keep your tongue from evil-speaking
and your lips from lying words.
Turn from evil and do good;
seek peace and pursue it.

Salmo 34:9-14

Honren a Dios sus escogidos;
nada les falta a los que lo honran.
Aunque sufran hambre los cachorros del león,
a los que buscan a Dios, nada les falta.
Vengan, presten atención
y les enseñaré a honrar a Dios.
¿Quién de entre ustedes desea vida,
una buena vida larga y abundante?
No usen la lengua para hablar maldad
ni los labios para la mentira.
Apártense del mal y hagan el bien;
procuren la paz y síganla.

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.

Ephesians 5:15-20

Efesios 5:15-20

Be careful how you live, not as unwise people but as wise, making the most of the time, because the days are evil. So do not be foolish, but understand what the will of the Lord is. Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

The Word of the Lord.
Thanks be to God.

Cuiden mucho su comportamiento. No vivan neciamente, sino con sabiduría. Aprovechen bien este momento decisivo, porque los días son malos. No actúen tontamente; procuren entender cuál es la voluntad del Señor. No se emborrachen, pues eso lleva al desenfreno; al contrario, llénense del Espíritu Santo. Háblense unos a otros con salmos, himnos y cantos espirituales, y canten y alaben de todo corazón al Señor. Den siempre gracias a Dios el Padre por todas las cosas, en el nombre de nuestro Señor Jesucristo.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Jesus, the Bread of Life

Sung by all, twice.

Grayson Warren Brown (1948–2023)

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.”

Je - sus, the Bread of life, Je - sus, the Bread of life. All who eat and
drink of him will nev - er die, will nev - er die.

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.

John 6:51-58

Juan 6:51-58

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

Glory to you, Lord Christ.

Jesus said, "I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh." The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever."

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.

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Jesús dijo: «Yo soy ese pan vivo que ha bajado del cielo; el que come de este pan, vivirá para siempre. El pan que yo daré es mi propia carne. Lo daré por la vida del mundo.» Los judíos se pusieron a discutir unos con otros: «¿Cómo puede éste darnos a comer su propia carne?» Jesús les dijo: «Les aseguro que si ustedes no comen la carne del Hijo del hombre y beben su sangre, no tendrán vida. El que come mi carne y bebe mi sangre, tiene vida eterna; y yo lo resucitaré en el día último. Porque mi carne es verdadera comida, y mi sangre es verdadera bebida. El que come mi carne y bebe mi sangre, vive unido a mí, y yo vivo unido a él. El Padre, que me ha enviado, tiene vida, y yo vivo por él; de la misma manera, el que se alimenta de mí, vivirá por mí. Hablo del pan que ha bajado del cielo. Este pan no es como el maná que comieron los antepasados de ustedes, que a pesar de haberlo comido murieron; el que come de este pan, vivirá para siempre.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

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 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,

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

Oremos al Señor.
Señor, ten piedad.

With the final intercession,

In the communion of the Apostles 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 los apóstoles 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.

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 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.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

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 at the introduction to the hymn.

PRESENTATION HYMN • 488

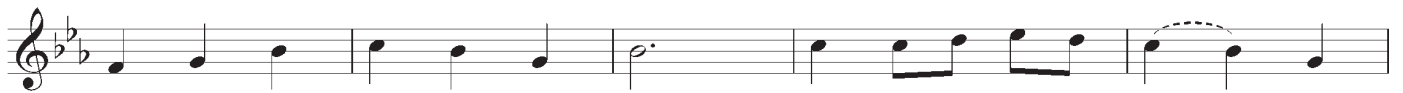
Be Thou My Vision

Sung by all.

Slane



1. Be thou my vi - sion, O Lord of my heart; all else be
2. Be thou my wis - dom, and thou my true word; I ev - er
3. High King of hea - ven, when vic - tory is won, may I reach



nought to me, save that thou art - thou my best thought, by
with thee and thou with me, Lord; thou my great Fa - ther; thine
hea - ven's joys, bright hea - ven's Sun! Heart of my heart, what -



day or by night, wak - ing or sleep - ing, thy pres - ence my light.
own may I be; thou in me dwell - ing, and I one with thee.
ev - er be - fall, still be my vi - sion, O Ru - ler of all.

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.

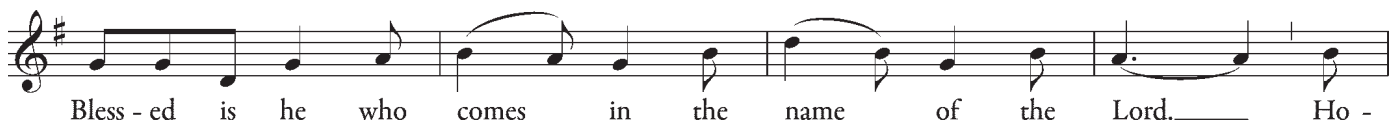
And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS

Sung by all.

Avon Gillespie (1938–1989)

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...,

**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

Taste and See

Sung by all.

James E. Moore, Jr. (1951–2022)

Taste and see, taste and see the good - ness of the Lord. _____ O
taste and see, taste and see the good - ness of the Lord, _____ of the Lord.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may 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. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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

Worthy

Sung by the ensemble. Chris Brown (b. 1981), Mack Brock (b. 1983),
Steven Furtick (b. 1980)

It was my cross You bore,
So I could live in the freedom You died for.
And now my life is Yours,
And I will sing of Your goodness forevermore.

Refrain Worthy is Your name, Jesus.
You deserve the praise.
Worthy is Your name.
Worthy is Your name, Jesus.
You deserve the praise.
Worthy is Your name.

And now my shame is gone.
I stand amazed in Your love undeniable.
Your grace goes on and on,
And I will sing of Your goodness forevermore.

Refrain

Be exalted now in the heavens,
As Your glory fills this place.
You alone deserve our praise.
You're the name above all names.

Refrain

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.

Dios poderoso y eterno:
Te damos gracias por habernos alimentado
con la cena espiritual del inestimable cuerpo y sangre
de tu Hijo nuestro Salvador Jesucristo;
y por asegurarnos, en estos santos misterios,
que somos miembros vivos del cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo
a cumplir la misión que nos has encomendado
para amar y servirte
en fiel 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 • 420

When in Our Music God Is Glorified

Sung by all.

Engelberg



1. When in our mu - sic God is glo - ri - fied, _____ and a - dor - a - tion
2. How of - ten, mak - ing mu - sic, we have found _____ a new di - men - sion
3. So has the Church, in lit - ur - gy and song, _____ in faith and love, through
4. And did not Je - sus sing a psalm that night _____ when ut - most e - vil
5. Let ev - ery in - stru - ment be tuned for praise! _____ Let all re - joice who



1. leaves no room for pride, _____ it is as though the whole cre - a - tion cried _____
2. in the world of sound, _____ as wor - ship moved us to a more pro - found _____
3. cen - tu - ries of wrong, _____ born wit - ness to the truth in ev - ery tongue, _____
4. strove a - gainst the Light? _____ Then let us sing, for whom he won the fight, _____
5. have a voice to raise! _____ And may God give us faith to sing al - ways _____



— Al - le - lu - ia! — Al - le - lu - ia! A - men.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Paeon

Kenneth Leighton (1929–1988)



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

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell 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 of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

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.

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

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As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.