



# The Holy Eucharist

The Fourteenth Sunday after Pentecost

August 25, 2024 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

*O God, Our Help in Ages Past*

*St. Anne; arr. Leen't Hart (1920–1992)*

## PRELUDE

*Prelude in E-flat major, BWV 552*

*Johann Sebastian Bach (1685–1750)*

*Your Love*

*William Murphy (b. 1973)*

## THE ENTRANCE RITE

### INTROIT

*Love Bade Me Welcome*

*David Hurd (b. 1950)*

Love bade me welcome. Yet my soul drew back  
Guilty of dust and sin.

But quick-eyed Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning,  
If I lacked any thing.

A guest, I answer, worthy to be here:  
Love said, You shall be he.

I the unkind, ungrateful? Ah my dear  
I cannot look on thee.

Love took my hand, and smiling did reply,  
Who made the eyes but I?

Truth Lord, but I have marred them: let my shame  
Go where it doth deserve.

And know you not, says Love, who bore the blame?  
My dear, then I will serve.

You must sit down, says Love, and taste my meat:  
So did I sit and eat.

*(Love (III), George Herbert, 1593–1633)*

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

*I Come with Joy to Meet My Lord*

*Sung by all.*

*Land of Rest*

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



1. I come with joy to meet my Lord, for - giv - en, loved, and free,  
 2. I come with Chris - tians far and near to find, as all are fed,  
 3. As Christ breaks bread and bids us share, each proud di - vi - sion ends.  
 4. And thus with joy we meet our Lord. His pres - ence, al - ways near,  
 5. To - geth - er met, to - geth - er bound, we'll go our dif - ferent ways,



1. in awe and won - der to re - call his life laid down for me.  
 2. the new com - mu - ni - ty of love in Christ's com - mun - ion bread.  
 3. That love that made us makes us one, and stran - gers now are friends.  
 4. is in such friend - ship bet - ter known: we see and praise him here.  
 5. and as his peo - ple in the world, we'll live and speak his praise.

**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 FOURTEENTH 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, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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.*

Joshua 24:1-2a, 14-18

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord." Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

The Word of the Lord.  
Thanks be to God.

Josué 24:1-2a, 14-18

Josué reunió en Siquem a todas las tribus de Israel. Llamó a los ancianos, jefes, jueces y oficiales y, en presencia del Señor, dijo a todo el pueblo: «Por todo esto, respeten al Señor y sírvanle con sinceridad y lealtad. Apártense de los dioses que sus antepasados adoraron a orillas del río Éufrates y en Egipto, y sirvan al Señor. Pero si no quieren servir al Señor, elijan hoy a quién van a servir: si a los dioses a los que sus antepasados servían a orillas del Éufrates, o a los dioses de los amorreos que viven en esta tierra. Por mi parte, mi familia y yo serviremos al Señor.» Entonces el pueblo dijo: «¡No permita el Señor que lo abandonemos por servir a otros dioses! El Señor fue quien nos sacó a nosotros y a nuestros antepasados de Egipto, donde éramos esclavos. Él fue quien hizo tantas maravillas delante de nuestros ojos, y quien nos protegió y nos defendió durante el camino, cuando pasamos entre tantos pueblos. Él echó de delante de nosotros a todos los pueblos que estaban en nuestro camino, y a los amorreos que vivían aquí. Por todo esto, nosotros también serviremos al Señor, pues él es nuestro Dios.»

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: Scott Dettra (b. 1975)

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

Psalm 34:15-22

Salmo 34:15-22

The eyes of the Lord are upon the righteous,  
and his ears are open to their cry.  
The face of the Lord is against those who do evil,  
to root out the remembrance of them from the earth.  
The righteous cry, and the Lord hears them  
and delivers them from all their troubles.  
The Lord is near to the brokenhearted  
and will save those whose spirits are crushed.  
Many are the troubles of the righteous,  
but the Lord will deliver him out of them all.

Los ojos del Señor ven a los justos  
y sus oídos atienden su clamor.  
El Señor enfrenta a todos los malvados;  
arranca y barre su memoria de la tierra.  
Claman los justos, el Señor escucha  
y los libra de todos sus aprietos.  
Dios acompaña al de corazón quebrado  
y salvará al desconsolado.  
El justo sufre muchas aflicciones,  
pero el Señor lo libraré de todas ellas.

He will keep safe all his bones;  
not one of them shall be broken.  
Evil shall slay the wicked,  
and those who hate the righteous will be punished.  
The Lord ransoms the life of his servants,  
and none will be punished who trust in him.

Le guardará todos sus huesos;  
no le quebrarán ni uno.  
La maldad matará a los malvados  
y quien odia al justo será castigado.  
Dios rescatará la vida de sus siervos  
y no castigará a quienes en él confían.

## 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 6:10-20

Efesios 6:10-20

Finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

The Word of the Lord.  
**Thanks be to God.**

Ahora, hermanos, busquen su fuerza en el Señor, en su poder irresistible. Protéjense con toda la armadura que Dios les ha dado, para que puedan estar firmes contra los engaños del diablo. Porque no estamos luchando contra poderes humanos, sino contra malignas fuerzas espirituales del cielo, las cuales tienen mando, autoridad y dominio sobre el mundo de tinieblas que nos rodea. Por eso, tomen toda la armadura que Dios les ha dado, para que puedan resistir en el día malo y, después de haberse preparado bien, mantenerse firmes. Así que manténganse firmes, revestidos de la verdad y protegidos por la rectitud. Estén siempre listos para salir a anunciar el mensaje de la paz. Sobre todo, que su fe sea el escudo que los libre de las flechas encendidas del maligno. Que la salvación sea el casco que proteja su cabeza, y que la palabra de Dios sea la espada que les da el Espíritu Santo. No dejen ustedes de orar: rueguen y pidan a Dios siempre, guiados por el Espíritu. Manténganse alerta, sin desanimarse, y oren por todo el pueblo santo. Oren también por mí, para que Dios me dé las palabras que debo decir, y para que pueda hablar con valor y dar así a conocer el designio secreto de Dios, contenido en el evangelio. Dios me ha enviado como embajador de este mensaje, por el cual estoy preso ahora. Oren para que yo hable de él sin temor alguno.

Palabra de Dios.  
**Demos gracias a Dios.**

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

HYMN AT THE SEQUENCE

*I'm Gonna Eat at the Welcome Table*

*Sung by all.*

Negro spiritual

*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'm\_\_\_ gon-na eat at the wel-come ta - ble, I'm\_\_\_ gon-na eat at the wel-come  
 2. I'm\_\_\_ gon-na feast on\_\_\_ milk and hon - ey, I'm\_\_\_ gon-na feast on\_\_\_ milk and  
 3. I'm\_\_\_ gon-na fly all a-round in heav - en, I'm\_\_\_ gon-na fly all a-round in  
 4. I'm\_\_\_ gon-na wade 'cross\_ Jor-dan's riv - er, I'm\_\_\_ gon-na wade 'cross\_ Jor-dan's



ta - ble some of these days.\_ I'm\_\_\_ gon - na eat at the wel - come  
 hon - ey some of these days.\_ I'm\_\_\_ gon - na feast on\_\_\_ milk and  
 heav - en some of these days.\_ I'm\_\_\_ gon - na fly all a - round in  
 riv - er some of these days.\_ I'm\_\_\_ gon - na wade 'cross\_\_\_ Jor - dan's



ta - - ble, I'm gon - na eat at the wel-come ta - ble some of these days.  
 hon - ey, I'm gon - na feast on\_\_\_ milk and hon - ey some of these days.  
 heav - en, I'm gon - na fly all a-round in heav - en some of these days.  
 riv - - er, I'm gon - na wade 'cross\_\_\_ Jor-dan's riv - er some of these days.

## 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 6:56-69

Juan 6:56-69

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

**Glory to you, Lord Christ.**

Jesus said, "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." He said these things while he was teaching in the synagogue at Capernaum. When many of his disciples heard it, they said, "This teaching is difficult; who can accept it?" But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe." For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, "For this reason I have told you that no one can come to me unless it is granted by the Father." Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, "Do you also wish to go away?" Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God."

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: «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.» Jesús enseñó estas cosas en la sinagoga en Cafarnaúm. Al oír estas enseñanzas, muchos de los que seguían a Jesús dijeron: «Esto que dice es muy difícil de aceptar; ¿quién puede hacerle caso?» Jesús, dándose cuenta de lo que estaban murmurando, les preguntó: «¿Esto les ofende? ¿Qué pasaría entonces, si vieran al Hijo del hombre subir a donde antes estaba? El espíritu es el que da vida; lo carnal no sirve para nada. Y las cosas que yo les he dicho son espíritu y vida. Pero todavía hay algunos de ustedes que no creen.» Es que Jesús sabía desde el principio quiénes eran los que no creían, y quién era el que lo iba a traicionar. Y añadió: «Por esto les he dicho que nadie puede venir a mí, si el Padre no se lo concede.» Desde entonces, muchos de los que habían seguido a Jesús lo dejaron, y ya no andaban con él. Jesús les preguntó a los doce discípulos: «¿También ustedes quieren irse?» Simón Pedro le contestó: «Señor, ¿a quién podemos ir? Tus palabras son palabras de vida eterna. Nosotros ya hemos creído, y sabemos que tú eres el Santo de Dios.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Very Reverend Randolph Marshall Hollerith

## 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](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*Abide*

*Sung by the ensemble.*

Jake Fauber, Aaron Keyes (b. 1978),  
Aaron Williams

For my waking breath, for my daily bread,  
I depend on You, I depend on You.  
For the sun to rise, for my sleep at night,  
I depend on You, I depend on You.

*Refrain* You're the way, the truth and the life.  
You're the well that never runs dry.  
I'm the branch and You are the vine.  
Draw me close and teach me to abide.

Where the Spirit leads as I'm following,  
I depend on You, yes I depend on You.  
For the victories still in front of me,  
I depend on You, yes I depend on You.

*Refrain*

Be my strength, my song in the night,  
Be my all, my treasure, my prize.  
I am Yours forever You're mine,  
Draw me close and teach me to abide.  
When I pass through death as I enter rest,  
I depend on You, I depend on You.  
For eternal life to be raised with Christ,  
I depend on You, I depend on You.

*Refrain*

I depend on You, I depend on You.

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

## PRESENTATION HYMN • 561 (STANZAS 1-2)

*Stand Up, Stand Up for Jesus*

*Sung by all.*

*Morning Light*

1. Stand up, stand up, for Je - sus, ye sold - iers of the cross;  
2. Stand up, stand up, for Je - sus; the trum - pet call o - bey;  
lift high his roy - al ban - ner, it must not suf - fer loss:  
forth to the might - y con - flict in this his glo - rious day:  
from vic - t'ry un - to vic - t'ry his ar - my shall he lead,  
ye that are his now serve him a - gainst un - num - bered foes;  
till ev - ery foe is van - quished and Christ is Lord in - deed.  
let cour - age rise with dan - ger, and strength to strength op - pose.

## 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

*Gustate et videte*

*Sung by the choir.*

Heinrich Isaac (ca. 1450–1517)

*Sung in Latin.*

Taste and see that the Lord is good;  
happy are they who trust in him!

*(Psalm 34:8)*

*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 • 680

*O God, Our Help in Ages Past*

*Sung by all.*

*St. Anne*



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



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

## THE DISMISSAL

Let us bless the Lord.  
Thanks be to God.

Bendigamos al Señor.  
Demos gracias a Dios.

## POSTLUDE

Fugue in E-flat major, BWV 552

J. S. Bach



*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](https://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](http://www.cathedral.org/organ).

**PARTICIPANTS** Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospeller: The Reverend Jo Nygard Owens, Pastor for Digital Ministry; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church Washington, District of Columbia; Assisting Clergy: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, 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. The High Altar: in thanksgiving for Robert C. Maddox and Dr. William J. Prather; on the anniversary of the birth of Norman Prince; Decorative Platform Urns: in thanksgiving for Marian and Fred Begun; Children's Chapel Altar: in memory of Katharine MacConnell Grosscup; War Memorial Chapel Altar: in memory of Leone Channon; Bethlehem Chapel Altar: in memory of Helen Marie Greigg.

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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. Please know that your participation with us today has been a blessing.*

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. • By scanning the QR code at the left. • Online at [cathedral.org/give](https://cathedral.org/give).

*Thank you for your generosity.*