



The Holy Eucharist

The Fifteenth Sunday after Pentecost

September 1, 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

Lift Up Your Heads, Ye Mighty Gates

Truro; arr. Edward M. Nassor (b. 1957)

PRELUDE

Adagio, Op. 102, No. 1

Aulis Sallinen (b. 1935)

Overflow

Israel Houghton (b. 1971)

THE ENTRANCE RITE

INTROIT

Locus iste, WAB 23

Anton Bruckner (1824–1896)

Sung in Latin.

This place was made by God, a priceless sacrament; it is without reproach.

(Gradual for the Anniversary of a Dedication of a Church)

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

Immortal, Invisible, God Only Wise

Sung by all.

St. Denio

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

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 FIFTEENTH 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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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.

Deuteronomy 4:1-2, 6-9

So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today? But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

The Word of the Lord.
Thanks be to God.

Deuteronomio 4:1-2, 6-9

Moisés dijo: «Ahora pues, israelitas, escuchen las leyes y decretos que les he enseñado, y pónganlos en práctica, para que vivan y ocupen el país que el Señor y Dios de sus antepasados les va a dar. No añadan ni quiten nada a lo que yo les ordeno; cumplan los mandamientos del Señor su Dios, que yo les ordeno. Cúmplalos y practíquenlos, porque de esta manera los pueblos reconocerán que en ustedes hay sabiduría y entendimiento, ya que cuando conozcan estas leyes no podrán menos que decir: "¡Qué sabia y entendida es esta gran nación!" Porque, ¿qué nación hay tan grande que tenga los dioses tan cerca de ella, como tenemos nosotros al Señor nuestro Dios cada vez que lo invocamos? ¿Y qué nación hay tan grande que tenga leyes y decretos tan justos como toda esta enseñanza que yo les presento hoy? Así pues, tengan mucho cuidado de no olvidar las cosas que han visto, ni de apartarlas jamás de su pensamiento; por el contrario, explíquenlas a sus hijos y a sus nietos.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: James Nares (1715–1783)

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

Psalm 15

Salmo 15

Lord, who may dwell in your tabernacle?
who may abide upon your holy hill?
Whoever leads a blameless life and does what is right,
who speaks the truth from his heart.
There is no guile upon his tongue;
he does no evil to his friend;
he does not heap contempt upon his neighbor.
In his sight the wicked is rejected,
but he honors those who fear the Lord.
He has sworn to do no wrong
and does not take back his word.
He does not give his money in hope of gain,
nor does he take a bribe against the innocent.
Whoever does these things
shall never be overthrown.

Señor, ¿quién se alojará en tu tienda?
¿quién habitará en tu santo monte?
El que vive sin mancha y hace lo que es justo;
la que dice la verdad de corazón.
En su lengua no hay malicia;
no les hace maldad a sus vecinos
ni trata con desprecio al prójimo.
Le da la espalda a los malvados,
pero acoge a los que honran al Señor.
Ha jurado que no hará maldad
y no retracta su palabra.
No presta dinero con intereses
ni acepta sobornos contra el inocente.
Quien actúa de este modo
no tropezará jamás.

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.

James 1:17-27

Santiago 1:17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures. You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing. If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

The Word of the Lord.

Thanks be to God.

Todo lo bueno y perfecto que se nos da, viene de arriba, de Dios, que creó los astros del cielo. Dios es siempre el mismo: en él no hay variaciones ni oscurecimientos. Él, porque así lo quiso, nos dio vida mediante el mensaje de la verdad, para que seamos los primeros frutos de su creación. Recuerden esto, queridos hermanos: todos ustedes deben estar listos para escuchar; en cambio deben ser lentos para hablar y para enojarse. Porque el hombre enojado no hace lo que es justo ante Dios. Así pues, despójense ustedes de toda impureza y de la maldad que tanto abunda, y acepten humildemente el mensaje que ha sido sembrado; pues ese mensaje tiene poder para salvarlos. Pero no basta con oír el mensaje; hay que ponerlo en práctica, pues de lo contrario se estarían engañando ustedes mismos. El que solamente oye el mensaje, y no lo practica, es como el hombre que se mira la cara en un espejo: se ve a sí mismo, pero en cuanto da la vuelta se olvida de cómo es. Pero el que no olvida lo que oye, sino que se fija atentamente en la ley perfecta de la libertad, y permanece firme cumpliendo lo que ella manda, será feliz en lo que hace. Si alguno cree ser religioso, pero no sabe poner freno a su lengua, se engaña a sí mismo y su religión no sirve de nada. La religión pura y sin mancha delante de Dios el Padre es ésta: ayudar a los huérfanos y a las viudas en sus aflicciones, y no mancharse con la maldad del mundo.

Palabra de Dios.

Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Lord, I Want to Be a Christian

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. Lord, I want to be a Chris - tian in my heart, in my heart;
- 2. Lord, I want to be more lov - ing in my heart, in my heart;
- 3. Lord, I want to be more ho - ly in my heart, in my heart;
- 4. Lord, I want to be like Je - sus in my heart, in my heart;



Lord, I want to be a Chris - tian in my heart, _____
 Lord, I want to be more lov - ing in my heart, _____
 Lord, I want to be more ho - ly in my heart, _____
 Lord, I want to be like Je - sus in my heart, _____



in my heart, _____ in my heart, _____ Lord, I want to be a Chris-tian in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be more lov - ing in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be more ho - ly in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be like Je - sus in my heart. _____

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.

Mark 7:1-8, 14-15, 21-23

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

Glory to you, Lord Christ.

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.' You abandon the commandment of God and hold to human tradition." Then he called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person."

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.

Marcos 7:1-8, 14-15, 21-23

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Se acercaron los fariseos a Jesús, con unos maestros de la ley que habían llegado de Jerusalén. Éstos, al ver que algunos discípulos de Jesús comían con las manos impuras, es decir, sin haber cumplido con la ceremonia de lavárselas, los criticaron. (Porque los fariseos y todos los judíos siguen la tradición de sus antepasados, de no comer sin antes lavarse las manos debidamente. Y cuando regresan del mercado, no comen sin antes cumplir con la ceremonia de lavarse. Y aun tienen otras muchas costumbres, como lavar los vasos, los jarros, las vasijas de metal y las camas.) Por eso, los fariseos y los maestros de la ley le preguntaron: «¿Por qué tus discípulos no siguen la tradición de nuestros antepasados, sino que comen con las manos impuras?» Jesús les contestó: «Bien habló el profeta Isaías acerca de lo hipócritas que son ustedes, cuando escribió: "Este pueblo me honra con la boca, pero su corazón está lejos de mí. De nada sirve que me rinda culto: sus enseñanzas son mandatos de hombres." Porque ustedes dejan el mandato de Dios para seguir las tradiciones de los hombres.» Luego Jesús llamó a la gente, y dijo: «Escúchenme todos, y entiendan: Nada de lo que entra de afuera puede hacer impuro al hombre. Lo que sale del corazón del hombre es lo que lo hace impuro. Porque de adentro, es decir, del corazón de los hombres, salen los malos pensamientos, la inmoralidad sexual, los robos, los asesinatos, los adulterios, la codicia, las maldades, el engaño, los vicios, la envidia, los chismes, el orgullo y la falta de juicio. Todas estas cosas malas salen de adentro y hacen impuro al hombre.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Patrick L. Keyser

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

What Boundless Love

Sung by the choir.

Alfred V. Fedak (b. 1953)

What boundless love, O Carpenter of Nazareth,
Brought you to earth to share our human toil?
Was there no task in heaven's vast infinity
Fit for the hands that formed us from the soil?
Could Adam's fate, to earn his bread by sweat of brow,
Be turned to blessing or less bitter made?
Yet for our sake the Word took flesh and sanctified
Our daily labor by his humble trade.
Still in our midst, this Lord of shop and marketplace
Prays through our work of body, mind, and strength,
And calls us all to labor for the common good,
His love that knows no breadth or length.
O come to him, you laborers who long for rest;
His yoke is easy and his burden light.
That mighty work he did for you on Calvary
Forever gives you favor in God's sight.

(Carl P. Daw, Jr., b. 1944)

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

PRESENTATION HYMN • 436 (STANZAS 1-2)

Lift Up Your Heads, Ye Mighty Gates

Sung by all.

Truro



1. Lift up your heads, ye might - y gates; be - hold the King of glo - ry waits!
2. O blest the land, the ci - ty blest, where Christ the ru - ler is con - fessed!



The King of kings is draw - ing near; the Sa - vior of the world is here.
O hap - py hearts and hap - py homes to whom this King of tri - umph comes!

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

Give Me a Clean Heart

Sung by the ensemble.

Margaret Douroux (b. 1941)

Refrain Give me a clean heart, so I may serve Thee.
Lord fix my heart so that I may be used by Thee.
For I'm not worthy of all these blessings.
Give me a clean heart and I'll follow Thee.

I'm not asking for the riches of the land.
I'm not asking for high men to know my name.
Please give me Lord a clean heart,
So that I may follow Thee.
Give me a clean heart a clean heart,
And I'll follow Thee.

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 • 344

Lord, Dismiss Us with Thy Blessing

Sung by all.

Sicilian Mariners



1. Lord, dis - miss us with thy bles - ing; fill our hearts with joy and peace;
2. Thanks we give and a - dor - a - tion for thy Gos - pel's joy - ful sound:
3. so that when thy love shall call us, Sa - vior, from the world a - way,
let us each, thy love pos - sess - ing, tri - umph in re - deem - ing grace;
may the fruits of thy sal - va - tion in our hearts and lives a - bound:
fear of death shall not ap - pall us, glad thy sum - mons to o - bey.
O re - fresh us, O re - fresh us trav - eling through this wil - der - ness.
ev - er faith - ful, ev - er faith - ful to thy truth may we be found;
May we ev - er, may we ev - er reign with thee in end - less day.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Tuba Tune

Norman Cocker (1889–1953)



The Washington Ringing Society will ring the Cathedral bells following the service.

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, 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. The High Altar: in honor of the employees of the Washington National Cathedral and the Cathedral Foundation; on the anniversary of the birth of Norman Prince; Children's Chapel Altar: in memory of The Earl Mountbatten of Burma and his grandson, The Honorable Nicholas Knatchbull; War Memorial Chapel Altar: in memory of Clausen Francis Stekl; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt.

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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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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.

