

The Holy Eucharist

The Sixteenth Sunday after Pentecost

September 8, 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.

PRELUDE

"Ruhig bewegt" from Organ Sonata No. 2

Lord You Are Good

Paul Hindemith (1895–1963)

Todd Galberth

THE ENTRANCE RITE

INTROIT

O Lord, Increase Our Faith

Henry Loosemore (ca. 1607–1670)

O Lord, increase our faith, strengthen us and confirm us in thy true faith; endue us with wisdom, charity, chastity and patience, in all our adversity. Sweet Jesu, say Amen.

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

Thou, Whose Almighty Word

Sung by all.

Moscow

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

1. Thou, whose al-might - y word cha-os and dark - ness heard, and took their flight; hear us, we
 2. Thou who didst come to bring on thy re-deem - ing wing heal - ing and sight, health to the
 3. Spi - rit of truth and love, life-giv ing, ho - ly Dove, speed forth thy flight! Move on the
 4. Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might; bound-less as

hum - bly pray, and, where the Gos - pel day sheds not its glo - rious ray, let there be light!
 sick in mind, sight to the in - ly blind, now to all hu - man-kind, let there be light!
 wa - ters' face bear - ing the gifts of grace, and, in earth's dark - est place, let there be light!
 o - cean's tide, roll - ing in full - est pride, through the world far and wide, let there be light!

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.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE SIXTEENTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Isaiah 35:4-7a

Isaías 35:4-7a

Say to those who are of a fearful heart,
“Be strong, do not fear!
Here is your God.
He will come with vengeance,
with terrible recompense.
He will come and save you.”
Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water.

The Word of the Lord.

Thanks be to God.

Digan a los tímidos:
«¡Ánimo, no tengan miedo!
¡Aquí está su Dios para salvarlos,
y a sus enemigos los castigará como merecen!»
Entonces los ciegos verán
y los sordos oirán;
los lisiados saltarán como venados
y los mudos gritarán.
En el desierto, tierra seca,
brotará el agua a torrentes.
El desierto será un lago,
la tierra seca se llenará de manantiales.

Palabra de Dios.

Demos gracias a Dios.

ANTHEM

Praise the Lord My Soul

Sung by the ensemble.

Chris Muglia

Refrain Praise the Lord, praise the Lord,
Praise the Lord my soul.

Blessed is he who keeps faith forever.
Secures justice for the oppressed,
Gives food to the hungry.
The Lord sets captives free.

Refrain

The Lord gives sight to the blind.
The Lord raises up those who were bowed down.
The Lord loves the just,
The Lord protects strangers.

Refrain

The fatherless and the widow he sustains,
But the way of the wicked he thwarts.
The Lord shall reign forever;
Your God, O Zion,
Through all generations, Alleluia.

Refrain

(Psalm 146:4-9)

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 2:1-17

Santiago 2:1-17

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment. What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

The Word of the Lord.
Thanks be to God.

Ustedes, hermanos míos, que creen en nuestro glorioso Señor Jesucristo, no deben hacer discriminaciones entre una persona y otra. Supongamos que ustedes están reunidos, y llega un rico con anillos de oro y ropa lujosa, y lo atienden bien y le dicen: «Siéntate aquí, en un buen lugar», y al mismo tiempo llega un pobre vestido con ropa vieja, y a éste le dicen: «Tú quédate allá de pie, o siéntate en el suelo»; entonces están haciendo discriminaciones y juzgando con mala intención. Queridos hermanos míos, oigan esto: Dios ha escogido a los que en este mundo son pobres, para que sean ricos en fe y para que reciban como herencia el reino que él ha prometido a los que lo aman; ustedes, en cambio, los humillan. ¿Acaso no son los ricos quienes los explotan a ustedes, y quienes a rastras los llevan ante las autoridades? ¿No son ellos quienes hablan mal del precioso nombre que fue invocado sobre ustedes? Ustedes hacen bien si de veras cumplen la ley suprema, tal como dice la Escritura: «Ama a tu prójimo como a ti mismo.» Pero si hacen discriminaciones entre una persona y otra, cometen pecado y son culpables ante la ley de Dios. Porque si una persona obedece toda la ley, pero falla en un solo mandato, resulta culpable frente a todos los mandatos de la ley. Pues el mismo Dios que dijo: «No cometas adulterio», dijo también: «No mates.» Así que, si uno no comete adulterio, pero mata, ya ha violado la ley. Ustedes deben hablar y portarse como quienes van a ser juzgados por la ley que nos trae libertad. Pues los que no han tenido compasión de otros, sin compasión serán también juzgados, pero los que han tenido compasión saldrán victoriosos en la hora del juicio. Hermanos míos, ¿de qué le sirve a uno decir que tiene fe, si sus hechos no lo demuestran? ¿Podrá acaso salvarlo esa fe? Supongamos que a un hermano o a una hermana les falta la ropa y la comida necesarias para el día; si uno de ustedes les dice: «Que les vaya bien; abríguense y coman todo lo que quieran», pero no les da lo que su cuerpo necesita, ¿de qué les sirve? Así pasa con la fe: por sí sola, es decir, si no se demuestra con hechos, es una cosa muerta.

Palabra de Dios.
Demos gracias a Dios.

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

There Is a Balm in Gilead

Sung by all.

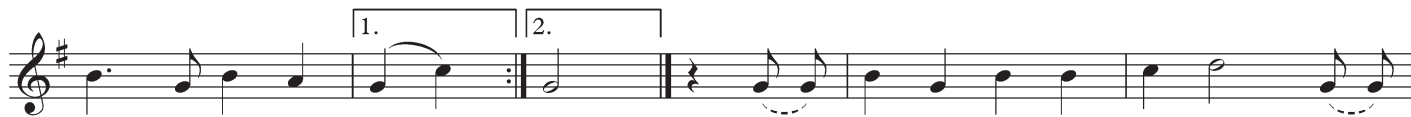
Balm in Gilead

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.”

Refrain



There is a balm in Gil-e-ad, to make the wound-ed whole, there is a balm in Gil-e-ad, to



heal the sin - sick soul. soul. 1. Some - times I feel dis - cour-aged, and
2. If you can - not preach like Pe - ter, if you

Repeat Refrain



think my work's in vain, but then the Ho - ly Spi - rit re - vives my soul a - gain.
can - not pray like Paul, you can tell the love of Je - sus, and say, "He died for all."

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 7:24-37

Marcos 7:24-37

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

Glory to you, Lord Christ.

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone. Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

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 Marcos.

Gloria a ti, Cristo Señor.

Se dirigió Jesús a la región de Tiro. Entró en una casa, sin querer que nadie lo supiera; pero no pudo esconderse. Pronto supo de él la madre de una muchacha que tenía un espíritu impuro, la cual fue y se arrodilló a los pies de Jesús. La mujer no era judía, sino originaria de Sirofenicia. Fue, pues, y rogó a Jesús que expulsara de su hija al demonio. Pero Jesús le dijo: «Deja que los hijos coman primero, porque no está bien quitarles el pan a los hijos y dárselo a los perros.» Ella le respondió: «Pero, Señor, hasta los perros comen debajo de la mesa las migajas que dejan caer los hijos.» Jesús le dijo: «Por haber hablado así, vete tranquila. El demonio ya ha salido de tu hija.» Cuando la mujer llegó a su casa, encontró a la niña en la cama; el demonio ya había salido de ella. Jesús volvió a salir de la región de Tiro y, pasando por Sidón, llegó al Lago de Galilea, en pleno territorio de Decápolis. Allí le llevaron un sordo y tartamudo, y le pidieron que pusiera su mano sobre él. Jesús se lo llevó a un lado, aparte de la gente, le metió los dedos en los oídos y con saliva le tocó la lengua. Luego, mirando al cielo, suspiró y dijo al hombre: «¡Efatá!» (es decir: «¡Ábrete!») Al momento, los oídos del sordo se abrieron, y se le desató la lengua y pudo hablar bien. Jesús les mandó que no se lo dijeran a nadie; pero cuanto más se lo mandaba, tanto más lo contaban. Llenos de admiración, decían: «Todo lo hace bien. ¡Hasta puede hacer que los sordos oigan y que los mudos hablen!»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Jan Naylor Cope

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,

Hear us, Lord;
For your mercy is great.

Escúchanos, Señor;
Porque grande es tu misericordia.

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 the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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

I Know the Lord's Laid His Hands on Me

Sung by the choir.

Negro spiritual;
arr. Moses Hogan (1957–2003)

Refrain Oh, I know the Lord's laid his hands on me.

Did ever you see the light of day,
When Jesus washed my sins away?

Refrain

Oh, wasn't that a happy day,
When Jesus washed my sins away?

Refrain

My Lord's done just what he said,
He healed the sick and he raised the dead.

Refrain

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

PRESENTATION HYMN • 493 (STANZAS 1, 4–5)

O For a Thousand Tongues to Sing

Sung by all.

Azmon

1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5. Hear him, ye deaf: ye voice-less ones, your loos-ened tongues em - ploy;

the glo - ries of my God and King, the tri-umphs of his grace!
the mourn-ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (1948–2023)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho-ly, ho - ly, ho - ly, ho - ly, ho - ly Lord God of hosts.
 Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
 high - est. Bless-ed is he who comes in the name of the Lord,
 of the Lord. Ho - san - na in the
 high - - est. Ho - san - na in the high - est.

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

When supper was ended he took the cup of wine. Again he praised you, gave it to them and said: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross. Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth. Look with favor on your people, gather us in your loving arms and bring us with Peter and Paul, our patrons, and all the saints to feast at your table in heaven.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only “Amen” in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation’s response.

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

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Be Known to Us, Lord Jesus

Sung by all.

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses; all sing the refrain.

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

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

THE INVITATION TO HOLY COMMUNION

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

Broken but I'm Healed

Sung by the ensemble.

V. Michael McKay (b. 1952)

So, you entered into this building,
You brought your burdens, brought your pain.
I have a message for you today,
That when you leave here, you won't be the same.
So you tell me you've been to your physician,
Look at you there's been no change in your condition.
Reach out and touch the Master's Throne,
There's healing for your mind, your body,
and your soul.

Refrain God can heal, He can deliver,
He can mend your brokenness.
He has a miracle to fit your needs.
Once you trust Him, you will receive.

God knows about your situation,
But with every test and every trial there is revelation,
That God is able to supply every one of your needs;
He's here to touch you, heal you, He'll set you free.

The people stand as able.

THE POSTCOMMUNION PRAYER

We thank you, Lord,
that you have fed us in this sacrament
and united us with Christ.
Send us into the world
to preach the gospel of his kingdom:
confirm us in this mission
and help us to live the good news we proclaim;
through Jesus Christ our Lord. Amen.

Refrain

So by the time that you leave this building,
My prayer for everyone in here
is that you'll have your healing.
Once God works a miracle to fit your need,
Go tell the world, what you have received.

God has healed, He has delivered,
He has mended my brokenness,
Gave me a miracle to fit my needs.
Praise the Lord, praise the Lord, praise the Lord,
I have received!

Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo
para predicar el Evangelio de su reino:
confirmanos en esta misión
y ayúdanos a vivir las buenas noticias
que proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 567

Thine Arm, O Lord, in Days of Old

Sung by all.

St. Matthew



1. Thine arm, O Lord, in days of old was strong to heal and save; it tri-umphed o'er dis-
2. And lo! thy touch brought life and health, gave hear - ing, strength, and sight; and youth re - newed and
3. Be thou our great de - liv - erer still, thou Lord of life and death; re - store and quick - en,



ease and death, o'er dark - ness and the grave. To thee they went, the blind, the deaf, the fren - zy calmed owned thee, the Lord of light: and now, O Lord, be near to bless, al - soothe and bless, with thine al - might - y breath: to hands that work and eyes that see, give



pal - sied, and the lame, the lep - er set a - part and shunned, the sick with fe - vered frame. might - y as of yore, in crowd - ed street, by rest - less couch, as by Gen - nes - ar - et's shore. wis - dom's heaven - ly lore, that whole and sick, and weak and strong, may praise thee ev - er - more.

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

Vayamos en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

“Toccata—The Acknowledgement” from *Te Deum laudamus*

David Hurd (b. 1950)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Spencer W. Brown, Priest Associate, The Reverend Martha D. Johns, The Reverend Martha Watson; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim 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 memory of Charles Worthington Fowler; Children's Chapel Altar: in memory of Michael W. Dettmer; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt; St. Joseph of Arimathea Chapel Altar: in memory of Jo Dirksen.

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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.

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.

