



The Holy Eucharist

The Seventeenth Sunday after Pentecost

September 15, 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

Rhapsody in D-flat major, Op. 17, No. 1

Herbert Howells (1892–1983)

Trust in God

Chris Brown, Steven Furtick, Brandon Lake, Mitch Wong

THE ENTRANCE RITE

INTROIT

Crux fidelis

attr. John IV of Portugal (1604–1656)

Sung in Latin.

Faithful cross, above all other,
One and only noble tree:
None in foliage, none in blossom,
None in fruit thy peer may be.
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee! Amen.

(Venantius Fortunatus, ca. 530–ca. 600)

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

HYMN AT THE PROCESSION • 574

Before Thy Throne, O God, We Kneel

Sung by all.

St. Petersburg

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

1. Be - fore thy throne, O God, we kneel: give us a con - science quick to feel,
2. Search out our hearts and make us true; help us to give to all their due.
3. For sins of heed - less word and deed, for pride am - bi - tious to suc - ceed,
4. Let the fierce fires which burn and try, our in - most spi - rits pu - ri - fy:

a rea - dy mind to un - der - stand the mean - ing of thy chas - tening hand;
From love of plea - sure, lust of gold, from sins which make the heart grow cold,
for craft - y trade and sub - tle snare to catch the sim - ple un - a - ware,
con - sume the ill; purge out the shame; O God, be with us in the flame;

what - e'er the pain and shame may be, bring us, O Fa - ther, near - er thee.
wean us and train us with thy rod; teach us to know our faults, O God.
for lives be - reft of pur - pose high, for - give, for - give, O Lord, we cry.
a new - born peo - ple may we rise, more pure, more true, more no - bly wise.

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 - jice!
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 SEVENTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 50:4-9a

Isaías 50:4-9a

The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.
The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?

The Word of the Lord.
Thanks be to God.

El Señor me ha instruido
para que yo consuele a los cansados
con palabras de aliento.
Todas las mañanas me hace estar atento
para que escuche dócilmente.
El Señor me ha dado entendimiento,
y yo no me he resistido
ni le he vuelto las espaldas.
Ofrecí mis espaldas para que me azotaran
y dejé que me arrancaran la barba.
No retiré la cara
de los que me insultaban y escupían.
El Señor es quien me ayuda:
por eso no me hieren los insultos;
por eso me mantengo firme como una roca,
pues sé que no quedaré en ridículo.
A mi lado está mi defensor:
¿Alguien tiene algo en mi contra?
¡Vayamos juntos ante el juez!
¿Alguien se cree con derecho a acusarme?
¡Que venga y me lo diga!
El Señor es quien me ayuda;
¿quién podrá condenarme?

Palabra de Dios.
Demos gracias a Dios.

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

Psalm 116:1-8

Salmo 116:1-8

I love the Lord, because he has heard the voice of
 my supplication,
 because he has inclined his ear to me whenever
 I called upon him.
 The cords of death entangled me;
 the grip of the grave took hold of me;
 I came to grief and sorrow.
 Then I called upon the Name of the Lord:
 “O Lord, I pray you, save my life.”
 Gracious is the Lord and righteous;
 our God is full of compassion.
 The Lord watches over the innocent;
 I was brought very low, and he helped me.
 Turn again to your rest, O my soul,
 for the Lord has treated you well.
 For you have rescued my life from death,
 my eyes from tears, and my feet from stumbling.
 I will walk in the presence of the Lord
 in the land of the living.

Amo a Dios, que escuchó mi súplica;
 me inclinó su oído cada vez que lo invoqué.
 Los lazos de la muerte me enredaban;
 me alcanzaban las garras de la tumba;
 sentí pesar y angustia.
 Pero invoqué el nombre del Señor:
 «¡Ay Dios, te ruego! ¡Sálvame la vida!».
 Clemente y justo es el Señor;
 sí, misericordioso es nuestro Dios.
 Protege a la gente sencilla;
 estaba humillado, y él me salvó.
 Vuelve, alma mía, a tu reposo,
 porque Dios te ha favorecido;
 porque ha librado mi vida de la muerte,
 mis ojos del llanto y mis pies de la caída.
 Caminaré en la presencia de Dios
 en la tierra de los vivientes.

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 3:1-12

Santiago 3:1-12

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse

Hermanos míos, no haya entre ustedes tantos maestros, pues ya saben que quienes enseñamos seremos juzgados con más severidad. Todos cometemos muchos errores; ahora bien, si alguien no comete ningún error en lo que dice, es un hombre perfecto, capaz también de controlar todo su cuerpo. Cuando ponemos freno en la boca a los caballos para que nos obedezcan, controlamos todo su cuerpo. Y fíjense también en los barcos: aunque son tan grandes y los vientos que los empujan son fuertes, los pilotos, con un pequeño timón, los guían por donde quieren. Lo mismo pasa con la lengua; es una parte muy pequeña del cuerpo, pero es capaz de grandes cosas. ¡Qué bosque tan grande puede quemarse por causa de un pequeño fuego! Y la lengua es un fuego. Es un mundo de maldad puesto en nuestro cuerpo, que contamina a toda la persona. Está encendida por el infierno mismo, y a su vez hace arder todo el curso de la vida. El hombre es capaz de dominar toda clase de fieras, de aves, de serpientes y de animales del mar, y los ha dominado; pero nadie ha

those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

The Word of the Lord.
Thanks be to God.

podido dominar la lengua. Es un mal que no se deja dominar y que está lleno de veneno mortal. Con la lengua, lo mismo bendecimos a nuestro Señor y Padre, que maldecimos a los hombres creados por Dios a su propia imagen. De la misma boca salen bendiciones y maldiciones. Hermanos míos, esto no debe ser así. De un mismo manantial no puede brotar a la vez agua dulce y agua amarga. Así como una higuera no puede dar aceitunas ni una vid puede dar higos, tampoco, hermanos míos, puede dar agua dulce un manantial de agua salada.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

Sung by all.

Assam

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 have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
 2. Though no one join me _____ still I will fol - low, _____ though no one
 3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
 4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -



cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
 join me _____ still I will fol - low, _____ though no one join me _____
 hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
 cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____



— to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____
 — still I will fol - low, _____ no turn - ing back, _____ no turn - ing back. _____
 — the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back. _____
 — to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____

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 8:27-38

Marcos 8:27-38

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

Glory to you, Lord Christ.

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him. Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

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.

Jesús y sus discípulos fueron a las aldeas de la región de Cesarea de Filipo. En el camino, Jesús preguntó a sus discípulos: «¿Quién dice la gente que soy yo?» Ellos contestaron: «Algunos dicen que eres Juan el Bautista, otros dicen que eres Elías, y otros dicen que eres uno de los profetas.» «Y ustedes, ¿quién dicen que soy?» les preguntó. Pedro le respondió: «Tú eres el Mesías.» Pero Jesús les ordenó que no hablaran de él a nadie. Jesús comenzó a enseñarles que el Hijo del hombre tendría que sufrir mucho, y que sería rechazado por los ancianos, por los jefes de los sacerdotes y por los maestros de la ley. Les dijo que lo iban a matar, pero que resucitaría a los tres días. Esto se lo advirtió claramente. Entonces Pedro lo llevó aparte y comenzó a reprenderlo. Pero Jesús se volvió, miró a los discípulos y reprendió a Pedro, diciéndole: «¡Apártate de mí, Satanás! Tú no ves las cosas como las ve Dios, sino como las ven los hombres.» Luego Jesús llamó a sus discípulos y a la gente, y dijo: «Si alguno quiere ser discípulo mío, olvídense de sí mismo, cargue con su cruz y sígame. Porque el que quiera salvar su vida, la perderá; pero el que pierda la vida por causa mía y por aceptar el evangelio, la salvará. ¿De qué le sirve al hombre ganar el mundo entero, si pierde la vida? O también, ¿cuánto podrá pagar el hombre por su vida? Pues si alguno se avergüenza de mí y de mi mensaje delante de esta gente infiel y pecadora, también el Hijo del hombre se avergonzará de él cuando venga con la gloria de su Padre y con los santos ángeles.»

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,

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

Moving Forward

Sung by the ensemble.

Israel Houghton (b. 1971),
Ricardo Sanchez (b. 1967)

What a moment you have brought me to;
Such a freedom I have found in you;
You're the healer who makes all things new.

Refrain I'm not going back, I'm moving ahead,
Here to declare to you my past is over in you.
All things are made new, surrendered my life to Christ,
I'm moving, moving forward.

You have risen with all power in your hands;
You have given me a second chance,
Hallelujah, hallelujah.

Refrain

You make all things new.
You make all things new,
And I will follow you forward.

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

PRESENTATION HYMN • 675 (STANZAS 1–2)

Take Up Your Cross, the Savior Said

Sung by all.

Bourbon

1. Take up your cross, the Sa - vior said, if you would my dis - ci - ple be;
2. Take up your cross, let not its weight fill your weak spi - rit with a - larm;

take up your cross with will - ing heart, and hum - bly fol - low af - ter me.
his strength shall bear your spi - rit up, and brace your heart, and nerve your arm.

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

Os justi, WAB 30

Sung by the choir.

Anton Bruckner (1824–1896)

Sung in Latin.

The mouth of the righteous utters wisdom,
and their tongue speaks what is right.
The law of their God is in their heart,
and their footsteps shall not falter. Alleluia.

(Psalm 37:31-32)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo
para predicar el Evangelio de su reino:
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.

All My Hope on God Is Founded

Sung by all.

Michael



1. All my hope on God is found - ed; he doth still my trust re - new,
 2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
 3. God's great good-ness e'er en - dur - eth, deep his wis - dom pass - ing thought:
 4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on us be - stow;
 5. Still from earth to God e - ter - nal sac - ri - fice of praise be done,



1. me through change and chance he guid - eth, on - ly good and on - ly true.
 2. though with care and toil we build them, tower and tem - ple fall to dust.
 3. splen - dor, light, and life at - tend him, beau - ty spring - eth out of nought.
 4. his de - sire our soul de - light - eth, plea - sure leads us where we go.
 5. high a - bove all prais - es prais - ing for the gift of Christ, his son.



1. God un - known, he a - lone calls my heart to be his own.
 2. But God's power, hour by hour, is my tem - ple and my tower.
 3. Ev - er - more from his store new - born worlds rise and a - dore.
 4. Love doth stand at his hand; joy doth wait on his com - mand.
 5. Christ doth call one and all: ye who fol - low shall not fall.

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

Fanfare

Percy Whitlock (1903–1946)



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 Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Spencer W. Brown, Priest Associate; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, 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 E. Otis Clark; in memory of Charles Worthington Fowler; St. Mary's Chapel Altar: in memory of James Wesley Langrall; in thanksgiving for the Charles Ray Long family and friends; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt.

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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.

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.

