

The Holy Eucharist

The Eighteenth Sunday after Pentecost

September 22, 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

Two Renaissance Dances

Martin Ellis (b. 1967)

Forever You're My King

James Mitchell

THE ENTRANCE RITE

INTROIT

The Lamb

John Tavener (1944–2013)

Little Lamb who made thee
Dost thou know who made thee
Gave thee life and bid thee feed.
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing wooly bright;
Gave thee such a tender voice,
Making all the vales rejoice!
Little Lamb who made thee
Dost thou know who made thee

Little Lamb I'll tell thee
Little Lamb I'll tell thee!
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.

(William Blake, 1757–1827)

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

Praise to the Lord, the Almighty

Sung by all.

Lobe den Herren

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

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion; O my soul,
 2. Praise to the Lord; o - ver all things he glo - rious - ly reign - eth: borne as on
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee; sure - ly his
 4. Praise to the Lord! O let all that is in me a - dore him! All that hath

praise him, for he is thy health and sal - va - tion: join the great throng,
 ea - gle - wings, safe - ly his saints he sus - tain - eth. Hast thou not seen
 good - ness and mer - cy shall ev - er at - tend thee; pon - der a - new
 life and breath come now with prais - es be - fore him! Let the a - men

psal - ter - y, or - gan, and song, sound - ing in glad ad - o - ra - tion.
 how all thou need - est hath been grant - ed in what he or - dain - eth?
 what the Al - might - y can do, who with his love doth be - friend thee.
 sound from his peo - ple a - gain; glad - ly for ev - er a - dore him.

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 EIGHTEENTH 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, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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.

Wisdom 1:16–2:1, 12-22

The ungodly by their words and deeds summoned death; considering him a friend, they pined away and made a covenant with him, because they are fit to belong to his company. For they reasoned unsoundly, saying to themselves, “Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades. Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God’s child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.” Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls.

The Word of the Lord.
Thanks be to God.

THE PSALM

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

Psalm 54

Save me, O God, by your Name;
in your might, defend my cause.
Hear my prayer, O God;
give ear to the words of my mouth.

Sabiduría 1:16–2:1, 12-22

Los malos llaman a la muerte con gestos y gritos; pensando que es su amiga, la buscan con afán, y con ella han hecho una alianza, pues merecen pertenecerle. Razonando equivocadamente se han dicho: «Corta y triste es nuestra vida; la muerte del hombre es inevitable, y no se sabe de nadie que haya vuelto de la tumba. Pongamos trampas al bueno, pues nos es molesto; se opone a nuestras acciones, nos reprocha que no cumplamos la ley y nos echa en cara que no vivamos según la educación que recibimos. Dice que conoce a Dios, y se llama a sí mismo hijo del Señor. Es un reproche a nuestra manera de pensar; su sola presencia nos molesta. Su vida es distinta a la de los demás, y su proceder es diferente. Nos rechaza como a moneda falsa, y se aparta de nuestra compañía como si fuéramos impuros. Dice que los buenos, al morir, son dichosos, y se siente orgulloso de tener a Dios por padre. Veamos si es cierto lo que dice y comprobemos en qué va a parar su vida. Si el bueno es realmente hijo de Dios, Dios lo ayudará y lo libraré de las manos de sus enemigos. Sometámoslo a insultos y torturas, para conocer su paciencia y comprobar su resistencia. Condenémoslo a una muerte deshonrosa, pues, según dice, tendrá quien lo defienda.» Así piensan los malos, pero se equivocan; su propia maldad los ha vuelto ciegos. No entienden los planes secretos de Dios, ni esperan que una vida santa tenga recompensa; no creen que los inocentes recibirán su premio.

Palabra de Dios.
Demos gracias a Dios.

chant: Charles Hylton Stewart (1884–1932)

Salmo 54

¡Ay Dios! Sálvame por tu nombre;
con tu poder defiéndeme.
¡Ay Dios! Oye mi oración;
escucha las palabras de mi boca.

For the arrogant have risen up against me,
 and the ruthless have sought my life,
 those who have no regard for God.
 Behold, God is my helper;
 it is the Lord who sustains my life.
 Render evil to those who spy on me;
 in your faithfulness, destroy them.
 I will offer you a freewill sacrifice
 and praise your Name, O Lord, for it is good.
 For you have rescued me from every trouble,
 and my eye has seen the ruin of my foes.

Porque gente extraña me ataca,
 gente violenta trata de matarme,
 gente que menosprecia a Dios.
 Fíjense que Dios es mi socorro;
 el Señor es quien me apoya.
 Que Dios devuelva el mal a quien me acosa.
 ¡Destruyelos con tu verdad!
 Te ofreceré sacrificios voluntarios
 y alabaré tu buen nombre,
 pues me libraste de todas mis angustias
 y vi la derrota de mis enemigos.

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 3:13-4:3, 7-8a

Santiago 3:13-4:3, 7-8a

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

The Word of the Lord.
Thanks be to God.

Si entre ustedes hay alguno sabio y entendido, que lo demuestre con su buena conducta, con la humildad que su sabiduría le da. Pero si ustedes dejan que la envidia les amargue el corazón, y hacen las cosas por rivalidad, entonces no tienen de qué enorgullecerse y están faltando a la verdad. Porque esta sabiduría no es la que viene de Dios, sino que es sabiduría de este mundo, de la mente humana y del diablo mismo. Donde hay envidias y rivalidades, hay también desorden y toda clase de maldad; pero los que tienen la sabiduría que viene de Dios, llevan ante todo una vida pura; y además son pacíficos, bondadosos y dóciles. Son también compasivos, imparciales y sinceros, y hacen el bien. Y los que procuran la paz, siembran en paz para recoger como fruto la justicia. ¿De dónde vienen las guerras y las peleas entre ustedes? Pues de los malos deseos que siempre están luchando en su interior. Ustedes quieren algo, y no lo obtienen; matan, sienten envidia de alguna cosa, y como no la pueden conseguir, luchan y se hacen la guerra. No consiguen lo que quieren porque no se lo piden a Dios; y si se lo piden, no lo reciben porque lo piden mal, pues lo quieren para gastarlo en sus placeres. Sométanse, pues, a Dios. Resistan al diablo, y éste huirá de ustedes. Acérquense a Dios, y él se acercará a ustedes.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Lead Me, Guide Me


Sung by all.

Doris M. Akers (1923–1995)


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.”




Lead me, guide me, a - long the way, for if you lead me, I can-not stray.



Lord, let me walk each day with thee. Lead me, O Lord, lead me._____



1. I am weak and I need thy strength and power to help me o - ver my weak - est hour;
2. Help me tread in the paths of right - eous-ness, be my aid when Sa-tan and sin op - press;
3. I am lost if you take your hand from me, I am blind with - out thy light to see;



help me through the dark-ness thy face to see, Lead me, oh Lord, lead me._____

I am put - ting all my trust in thee. Lead me, oh Lord, lead me._____

Lord, just al - ways let me thy ser - vant be. Lead me, oh Lord, lead me._____

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 9:30-37

Marcos 9:30-37

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

Glory to you, Lord Christ.

Jesus and the disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

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 pasaron por Galilea. Pero Jesús no quiso que nadie lo supiera, porque estaba enseñando a sus discípulos. Les decía: «El Hijo del hombre va a ser entregado en manos de los hombres, y lo matarán; pero tres días después resucitará.» Ellos no entendían lo que les decía, y tenían miedo de preguntarle. Llegaron a la ciudad de Cafarnaúm. Cuando ya estaban en casa, Jesús les preguntó: «¿Qué venían discutiendo ustedes por el camino?» Pero se quedaron callados, porque en el camino habían discutido quién de ellos era el más importante. Entonces Jesús se sentó, llamó a los doce y les dijo: «Si alguien quiere ser el primero, deberá ser el último de todos, y servirlos a todos.» Luego puso un niño en medio de ellos, y tomándolo en brazos les dijo: «El que recibe en mi nombre a un niño como éste, me recibe a mí; y el que me recibe a mí, no solamente a mí me recibe, sino también a aquel que me envió.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Rosemarie Logan Duncan

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 COMMISSIONING OF THE STEWARDSHIP COMMITTEE

The people are seated as members of the Cathedral Congregation Stewardship Committee are commissioned.

The people stand as able.

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,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad,
Escucha nuestra oración.

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

O salutaris hostia

Sung by the choir.

Gioachino Rossini (1792–1868)

Sung in Latin.

O saving victim,
Who opens the door of heaven,
Hostile foes press in;
Give us strength; give us aid.

(*Thomas Aquinas, 1225–1274*)

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

PRESENTATION HYMN • 379 (STANZAS 1–2)

God Is Love

Sung by all.

Abbot's Leigh

1. God is Love, let heaven a - dore him; God is Love, let
2. God is Love; and love en - folds us, all the world in

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,

and ex - alt him with one voice. God who laid the earth's foun -
ev - ery child of ev - ery race. And when hu - man hearts are

da - tion, God who spread the heavens a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.

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.

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.

HYMN AT THE CLOSING • 477

All Praise to Thee, for Thou, O King Divine

Sung by all.

Engelberg



1. All praise to thee, for thou, O King di - vine, _____ didst yield the
2. Thou cam'st to us in low - li - ness of thought; _____ by thee the
3. Let this mind be in us which was in thee, _____ who wast a
4. Where - fore, by God's e - ter - nal pur - pose, thou _____ art high ex -
5. Let ev - ery tongue con - fess with one ac - cord _____ in heaven and



glo - ry that of right was thine, _____ that in our dark - ened hearts thy
out - cast and the poor were sought; _____ and by thy death was God's sal -
ser - vant that we might be free, _____ hum - bling thy - self to death on
alt - ed o'er all crea - tures now, _____ and given the Name to which all
earth that Je - sus Christ is Lord; _____ and God the Fa - ther be by



1. grace might shine. _____ Al - le - lu - ia! _____ A - men.
2. va - tion wrought. _____
3. Cal - va - ry. _____
4. knees shall bow. _____
5. all a - dored. _____

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

Alleluyas

Simon Preston (1938–2022)

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 Reverend Canon Kelly Brown Douglas, Canon Theologian; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Sarah E. Slater; 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 Blanche B. and Rodney Darby; Children's Chapel Altar: in memory of Dr. John W. McTigue; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt; Dulin Bay: in memory of Eugenia Bell Dulin.

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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.

