



The Holy Eucharist

The Twentieth Sunday after Pentecost

October 6, 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

"Badgers and Hedgehogs" and "Butterflies and Moths" from *Bless the Lord*

Andrew Carter (b. 1939)

"Ostinato" from *Suite in Three Movements*

David Hurd (b. 1950)

THE ENTRANCE RITE

INTROIT

Like a Child

Loretta Ellenberger (1935–2013); arr. Rupert Lang (b. 1948)

Like a child that is quieted is my soul.
Out of the depths I cry to thee,
Lord you hear my plea,
And like a child that is quieted is my soul.
Like a child, I am oh so restless.
Like a child, I cannot be still
And know that you are ruler of us all,
And you are there when I call;
Just like a child that is quieted is my soul.

And in your presence I can see
Christ in people around me,
And like a child that is quieted is my soul.
Like a child, I long to trust you completely.
Like a child, I cannot be still
And know that you are ruler of us all,
And you are there when I call;
Just like a child that is quieted is my soul.

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

All Hail the Power of Jesus' Name

Sung by all.

Coronation

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



1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;
 2. Crown him ye mar - tyrs of our God, who from his al - tar call:
 3. Hail him, the Heir of Da - vid's line, whom Da - vid Lord did call,
 4. Ye heirs of Is - rael's cho - sen race, ye ran - somed of the fall,



bring forth the roy - al di - a - dem, and crown him Lord of all!
 praise him whose way of pain ye trod, and crown him Lord of all!
 the God in - car - nate, Man di - vine, and crown him Lord of all!
 hail him who saves you by his grace, and crown him Lord of all!



bring forth the roy - al di - a - dem, and crown him Lord of all!
 praise him whose way of pain ye trod, and crown him Lord of all!
 the God in - car - nate, Man di - vine, and crown him Lord of all!
 hail him who saves you by his grace, and crown him Lord of all!

5. Sinners, whose love can ne'er forget
 the wormwood and the gall,
 go, spread your trophies at his feet,
 and crown him Lord of all!

6. Let every kindred, every tribe,
 on this terrestrial ball,
 to him all majesty ascribe,
 and crown him Lord of all!

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God's kingdom, now and for 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 TWENTIETH 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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.

Genesis 2:18-24

The Lord God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken." Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

The Word of the Lord.
Thanks be to God.

Génesis 2:18-24

Dios el Señor dijo: «No es bueno que el hombre esté solo. Le voy a hacer alguien que sea una ayuda adecuada para él.» Y Dios el Señor formó de la tierra todos los animales y todas las aves, y se los llevó al hombre para que les pusiera nombre. El hombre les puso nombre a todos los animales domésticos, a todas las aves y a todos los animales salvajes, y ese nombre se les quedó. Sin embargo, ninguno de ellos resultó ser la ayuda adecuada para él. Entonces Dios el Señor hizo caer al hombre en un sueño profundo y, mientras dormía, le sacó una de las costillas y le cerró otra vez la carne. De esa costilla Dios el Señor hizo una mujer, y se la presentó al hombre, el cual, al verla, dijo: «¡Ésta sí que es de mi propia carne y de mis propios huesos! Se va a llamar "mujer", porque Dios la sacó del hombre.» Por eso el hombre deja a su padre y a su madre para unirse a su esposa, y los dos llegan a ser como una sola persona.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Richard Wayne Dirksen (1921–2003)

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

Psalm 8

Salmo 8

O Lord our Governor,
how exalted is your Name in all the world!
Out of the mouths of infants and children
your majesty is praised above the heavens.
You have set up a stronghold against your adversaries,
to quell the enemy and the avenger.
When I consider your heavens,
the work of your fingers,
the moon and the stars you have set in their courses,
What is man that you should be mindful of him?
the son of man that you should seek him out?
You have made him but little lower than the angels;
you adorn him with glory and honor;
You give him mastery over the works of your hands;
you put all things under his feet:

Dios gobernante nuestro:
¡Qué grande es tu nombre en todo el mundo!
De la boca de niñas y de infantes
eres alabado sobre el cielo.
Tu fortaleza se alza frente a tu enemigo,
para callar al adversario vengativo.
Cuando veo el cielo, la obra de tus manos,
la luna y las estrellas que fijaste,
¿Qué es el ser humano para que te acuerdes de él,
o la humanidad para ser digna de tu trato?
Le diste un nivel casi celestial;
la adornaste con honor y gloria;
le diste poder sobre toda la creación;
bajo sus pies lo colocaste todo:

All sheep and oxen,
even the wild beasts of the field,
The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.
O Lord our Governor,
how exalted is your Name in all the world!

rebaños de ovejas y de bueyes,
los animales de los campos,
las aves del aire, los peces del océano,
y todo cuanto cruza por los mares.
Dios gobernante nuestro:
¡Qué grande es tu nombre en todo el mundo!

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.

Hebrews 1:1-4; 2:5-12

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs. Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet." Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you."

The Word of the Lord.
Thanks be to God.

Hebreos 1:1-4; 2:5-12

En tiempos antiguos Dios habló a nuestros antepasados muchas veces y de muchas maneras por medio de los profetas. Ahora, en estos tiempos últimos, nos ha hablado por su Hijo, mediante el cual creó los mundos y al cual ha hecho heredero de todas las cosas. Él es el resplandor glorioso de Dios, la imagen misma de lo que Dios es y el que sostiene todas las cosas con su palabra poderosa. Después de limpiarnos de nuestros pecados, se ha sentado en el cielo, a la derecha del trono de Dios, y ha llegado a ser superior a los ángeles, pues ha recibido en herencia un título mucho más importante que el de ellos. Dios no ha puesto bajo la autoridad de los ángeles ese mundo futuro del cual estamos hablando. Al contrario, en un lugar de la Escritura alguien declara: «¿Qué es el hombre? ¿Qué es el ser humano? ¿Por qué lo recuerdas y te preocupas por él? Por un poco de tiempo lo hiciste algo menor que los ángeles, pero lo coronaste de gloria y honor; todo lo sujetaste debajo de sus pies.» Así que, al sujetarlo todo debajo de sus pies, Dios no dejó nada sin sujetarlo a él. Sin embargo, todavía no vemos que todo le esté sujeto. Pero vemos que Jesús, a quien Dios hizo algo menor que los ángeles por un poco de tiempo, está coronado de gloria y honor, a causa de la muerte que sufrió. Dios, en su amor, quiso que experimentara la muerte para bien de todos. Todas las cosas existen para Dios y por la acción de Dios, que quiere que todos sus hijos tengan parte en su gloria. Por eso, Dios, por medio del sufrimiento, tenía que hacer perfecto a Jesucristo, el Salvador de ellos. Porque todos son del mismo Padre: tanto los consagrados como el que los consagra. Por esta razón, el Hijo de Dios no se avergüenza de llamarlos hermanos, al decir en la Escritura: «Hablaré de ti a mis hermanos, y te cantaré himnos en medio de la congregación.»

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Children of the Heavenly Father

Sung by all.

Tryggare kan ingen vara

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. Chil-dren of the heav-en-ly Fa - ther safe - ly in his bos - om gath - er;
2. God his own doth tend and nour - ish, in his ho - ly courts they flour - ish;
3. Nei - ther life nor death shall ev - er from the Lord his child - ren sev - er;
4. Praise the Lord in joy - ful num - bers, your pro - tect - or nev - er slum - bers;
5. Though he giv - eth or he tak - eth, God his chil - dren ne'er for - sak - eth;



1. nest - ling bird nor star in heav - en, such a ref - uge e'er was giv - en.
2. from all e - vil things he spares them, in his might - y arms he bears them.
3. un - to them his grace he show - eth, and their sor - rows all he know - eth.
4. at the will of your de - fend - er ev - ery per - son must sur - ren - der.
5. his the lov - ing pur - pose sole - ly to pre - serve them pure and ho - ly.

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 10:2-16

Marcos 10:2-16

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

Glory to you, Lord Christ.

Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery." People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

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.

Algunos fariseos se acercaron a Jesús y, para tenderle una trampa, le preguntaron si al esposo le está permitido divorciarse de su esposa. Él les contestó: «¿Qué les mandó a ustedes Moisés?» Dijeron: «Moisés permitió divorciarse de la esposa dándole un certificado de divorcio.» Entonces Jesús les dijo: «Moisés les dio ese mandato por lo tercos que son ustedes. Pero en el principio de la creación, "Dios los creó hombre y mujer. Por esto el hombre dejará a su padre y a su madre para unirse a su esposa, y los dos serán como una sola persona." Así que ya no son dos, sino uno solo. De modo que el hombre no debe separar lo que Dios ha unido.» Cuando ya estaban en casa, los discípulos volvieron a preguntarle sobre este asunto. Jesús les dijo: «El que se divorcia de su esposa y se casa con otra, comete adulterio contra la primera; y si la mujer deja a su esposo y se casa con otro, también comete adulterio.» Llevaron unos niños a Jesús, para que los tocara; pero los discípulos comenzaron a reprender a quienes los llevaban. Jesús, viendo esto, se enojó y les dijo: «Dejen que los niños vengan a mí, y no se lo impidan, porque el reino de Dios es de quienes son como ellos. Les aseguro que el que no acepta el reino de Dios como un niño, no entrará en él.» Y tomó en sus brazos a los niños, y los bendijo poniendo las manos sobre ellos.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

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,

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.

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

Prayer of Peace

Sung by the choir.

A. Carter

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love.
Where there is injury, let me sow pardon.
Where there is doubt, let me sow faith.
Where there is despair, let me give hope.
Where there is darkness, light.
Where there is great sadness, let me bring joy.
O divine Master,
Grant that I may not so much seek to be consoled, as to console.
Grant that I may not so much seek to be understood, as to understand,
Grant that I may not so much seek to be loved, as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned.
It is in dying that we are born to eternal life.

(After St. Francis of Assisi, ca. 1181–1226)

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

*When Jesus Left His Father's Throne**Sung by all.**Kingsfold*

1. When Je - sus left his Fa - ther's throne, he chose an hum - ble birth; like us, un - hon - ored
 2. Sweet were his words and kind his look, when mo thers round him pressed; their in - fants in his
 3. When Je - sus in - to Zi - on rode, the chil dren sang a - round; for joy they plucked the

and un - known, he came to dwell on earth. Like him may we be found be - low, in
 arms he took, and on his bos - om blessed. Safe from the world's al - lur - ing harms, be -
 palms and strowed their gar - ments on the ground. Ho - san - na our glad voic - es raise, ho -

wis - dom's path of peace; like him in grace and know - ledge grow, as years and strength in - crease.
 neath his watch - ful eye, thus in the cir - cle of his arms may we for ev - er lie.
 san - na to our King! Should we for - get our Sa - vior's praise, the stones them selves would sing.

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.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he 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. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for 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

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



Be known to us, Lord Je - sus, in the break - ing of the bread.

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

For the Beauty of the Earth

Sung by the choir.

John Rutter (b. 1945)

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies.

Refrain Lord of all, to thee we raise
This our joyful hymn of praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale and tree and flower,
Sun and moon and stars of light:

Refrain

(Folliott Sandford Pierpoint, 1835–1917)

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild:

Refrain

For each perfect gift of thine
To our race so freely given,
Graces human and divine,
Flowers of earth and buds of heaven:

Refrain

The people stand as able.

THE POSTCOMMUNION PRAYER

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love
to the world
and continue for ever
in the risen life of Christ our Savior.
Amen.

Dios de abundancia,
nos has nutrido
con el pan de vida y el cáliz de salvación;
nos has unido
con Cristo y los unos con los otros;
y nos has hecho uno con todo tu pueblo
en el cielo y en la tierra.
Ahora envíanos
en el poder de tu Espíritu,
para que podamos proclamar tu amor redentor
al mundo
y continuar por siempre
en la vida resucitada de Cristo nuestro Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 559

Lead Us, Heavenly Father, Lead Us

Sung by all.

Dulce carmen



1. Lead us, heaven-ly Fa-ther, lead us o'er the world's tem-pes-tuous sea; guard us, guide us, keep us, feed us,
2. Sa-vior, breathe for-give-ness o'er us; all our weak-ness thou dost know; thou didst tread this earth be-fore us;
3. Spi-rit of our God, de-scend-ing, fill our hearts with heaven-ly joy; love with ev-ery pas-sion blend-ing



for we have no help but thee, yet pos-ses-sing ev-ery bless-ing, if our God our Fa-ther be.
thou didst feel its keen-est woe; yet un-fear-ing, per-se-ver-ing, to thy pas-sion thou didst go.
plea-sure that can nev-er cloy; thus pro-vid-ed, par-doned, guid-ed, noth-ing can our peace des-troy.

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

Alla breve in D major, BWV 589

Johann Sebastian Bach (1685–1750)



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 Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Ann Broomell, The Reverend Vincent Powell Harris, The Reverend Sarah E. Slater, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Ariana Corbin, Organ Scholar.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of the Most Reverend James de Wolf Perry on the anniversary of his birthday (1871)—ordained 1896, consecrated bishop, January 6, 1911, and raised to presiding bishop, March 26, 1930; St. Mary's Chapel Altar: in memory of Helen Hay Wilson; Children's Chapel Altar: in memory of Janet S. and Peter Alden Bergquist; Bethlehem Chapel Altar: in memory of Otto E. Guthe.

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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.

