

The Holy Eucharist

The Twenty-First Sunday after Pentecost

October 13, 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

Choral with Interludes
With My Whole Heart

Courtlandt Palmer (1907–1949)
Nolan Williams, Jr. (b. 1969)

THE ENTRANCE RITE

INTROIT

Adoramus te, Christe

Giovanni Maria Nanino (ca. 1543–1607)

Sung in Latin.

We adore you, O Christ, and we bless thee: because by thy holy cross thou hast redeemed the world.

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

HYMN AT THE PROCESSION • 408

Sing Praise to God Who Reigns Above

Sung by all.

Mit Freuden zart

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



1. Sing praise to God who reigns a - bove, the God of all cre - a - tion,
2. What God's al - might - y power hath made, his gra - cious mer - cy keep - eth;
3. Let all who name Christ's ho - ly Name give God all praise and glo - ry:



the God of power, the God of love, the God of our sal - va - tion;
by morn - ing glow or eve - ning shade his watch - ful eye ne'er sleep - eth.
let all who know his power pro - claim a - loud the won - drous sto - ry!



with heal - ing balm my soul he fills, and ev - ery faith - less
With - in the king - dom of his might, lo! All is just and
Cast each false i - dol from its throne, the Lord is God, and



mur - mur stills; to God all praise and glo - ry.
all is right: to God all praise and glo - ry.
he a - lone: to God all praise and glo - ry.

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 TWENTY-FIRST SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE COLLECT FOR INDIGENOUS PEOPLES’ DAY

Creator God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of who is our light and our life. **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.

Amos 5:6-7, 10-15

Seek the Lord and live, or he will break out against the house of Joseph like fire, and it will devour Bethel, with no one to quench it. Ah, you that turn justice to wormwood, and bring righteousness to the ground! They hate the one who reproves in the gate, and they abhor the one who speaks the truth. Therefore, because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great are your sins—you who afflict the righteous, who take a bribe, and push aside the needy in the gate. Therefore the prudent will keep silent in such a time; for it is an evil time. Seek good and not evil, that you may live; and so the Lord, the God of hosts, will be with you, just as you have said. Hate evil and love good, and establish justice in the gate; it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph.

The Word of the Lord.
Thanks be to God.

Amós 5:6-7, 10-15

Acudan al Señor, y vivirán; de otro modo él enviará fuego sobre el reino de Israel, y no habrá en Betel quien lo apague. ¡Ay de ustedes, que convierten la justicia en amargura y arrojan por los suelos el derecho! ¡Ay de ustedes, que odian al defensor de la justicia y detestan al testigo honrado! Puesto que pisotean al pobre y le cobran impuestos de trigo, no podrán vivir en las casas de piedra que han construido, ni beberán el vino de los viñedos que han plantado. Yo conozco sus muchas maldades y sus pecados sin fin: oprimen al justo, reciben soborno y en los tribunales hacen que el pobre pierda su causa. Por eso el que es sabio se calla, porque el tiempo es malo. Busquen el bien y no el mal, y vivirán; así será verdad lo que ustedes dicen: que el Señor, el Dios todopoderoso, está con ustedes. ¡Odien el mal! ¡Amen el bien! Asegúrense de que en los tribunales se haga justicia; quizá entonces el Señor, el Dios todopoderoso, tendrá piedad de los sobrevivientes de Israel.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Walter Parratt (1841-1924)

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

Psalms 90:12-17

So teach us to number our days
that we may apply our hearts to wisdom.
Return, O Lord; how long will you tarry?
be gracious to your servants.
Satisfy us by your loving-kindness in the morning;
so shall we rejoice and be glad all the days of our life.
Make us glad by the measure of the days
that you afflicted us
and the years in which we suffered adversity.
Show your servants your works
and your splendor to their children.
May the graciousness of the Lord our God be upon us;
prosper the work of our hands;
prosper our handiwork.

Salmo 90:12-17

Enseñanos a contar nuestros días,
para tener sabiduría en el corazón.
¡Vuelve, Señor! ¿Hasta cuándo tardarás?
Ten misericordia de tus siervos.
Sácianos de amor por la mañana
y cantaremos, alegres, toda la vida.
Alégranos en la medida que nos afligiste,
por tantos años de desdichas.
Que tus fieles vean tus proezas
y sus descendientes admiren tu esplendor.
Señor, que nos cubra tu dulzura;
establece la obra de nuestras manos;
prospera nuestra labor.

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 4:12-16

Hebreos 4:12-16

The word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

The Word of the Lord.
Thanks be to God.

La palabra de Dios tiene vida y poder. Es más cortante que cualquier espada de dos filos, y penetra hasta lo más profundo del alma y del espíritu, hasta lo más íntimo de la persona; y somete a juicio los pensamientos y las intenciones del corazón. Nada de lo que Dios ha creado puede esconderse de él; todo está claramente expuesto ante aquel a quien tenemos que rendir cuentas. Jesús, el Hijo de Dios, es nuestro gran Sumo sacerdote que ha entrado en el cielo. Por eso debemos seguir firmes en la fe que profesamos. Pues nuestro Sumo sacerdote puede compadecerse de nuestra debilidad, porque él también estuvo sometido a las mismas pruebas que nosotros; sólo que él jamás pecó. Acerquémonos, pues, con confianza al trono de nuestro Dios amoroso, para que él tenga misericordia de nosotros y en su bondad nos ayude en la hora de necesidad.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Close to Thee

Sung by all.

Silas Vail (1818–1884)

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. Thou my ev - er - last - ing por - tion, more than friend or life to me;
2. Not for ease or world - ly pleas - ure, nor for fame my prayer shall be;
3. Lead me through the vale of shad - ows, bear me o'er life's fit - ful sea;

all a - long my pil - grim jour - ney, Sav - ior, let me walk with thee.
glad - ly will I toil and suf - fer, on - ly let me walk with thee.
then the gate of life e - ter - nal may I en - ter, Lord, with thee.

Close to thee, close to thee, close to thee, close to thee;
Close to thee, close to thee, close to thee, close to thee;
Close to thee, close to thee, close to thee, close to thee;

all a - long my pil - grim jour - ney, Sav - ior, let me walk with thee.
glad - ly will I toil and suf - fer, on - ly let me walk with thee.
then the gate of life e - ter - nal may I en - ter, Lord, with thee.

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 10:17-31

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

Glory to you, Lord Christ.

As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible." Peter began to say to him, "Look, we have left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

Marcos 10:17-31

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Cuando Jesús iba a seguir su viaje, llegó un hombre corriendo, se puso de rodillas delante de él y le preguntó: «Maestro bueno, ¿qué debo hacer para alcanzar la vida eterna?» Jesús le contestó: «¿Por qué me llamas bueno? Bueno solamente hay uno: Dios. Ya sabes los mandamientos: "No mates, no cometas adulterio, no robes, no digas mentiras en perjuicio de nadie ni engañes; honra a tu padre y a tu madre.» El hombre le dijo: «Maestro, todo eso lo he cumplido desde joven.» Jesús lo miró con cariño, y le contestó: «Una cosa te falta: anda, vende todo lo que tienes y dáselo a los pobres. Así tendrás riqueza en el cielo. Luego ven y sígueme.» El hombre se afligió al oír esto; y se fue triste, porque era muy rico. Jesús miró entonces alrededor, y dijo a sus discípulos: «¡Qué difícil va a ser para los ricos entrar en el reino de Dios!» Estas palabras dejaron asombrados a los discípulos, pero Jesús les volvió a decir: «Hijos, ¡qué difícil es entrar en el reino de Dios! Es más fácil para un camello pasar por el ojo de una aguja, que para un rico entrar en el reino de Dios.» Al oírlo, se asombraron más aún, y se preguntaban unos a otros: «¿Y quién podrá salvarse?» Jesús los miró y les contestó: «Para los hombres es imposible, pero no para Dios, porque para él todo es posible.» Pedro comenzó a decirle: «Nosotros hemos dejado todo lo que teníamos, y te hemos seguido.» Jesús respondió: «Les aseguro que cualquiera que por mi causa y por aceptar el evangelio haya dejado casa, o hermanos, o hermanas, o madre, o padre, o hijos, o terrenos, recibirá ahora en la vida presente cien veces más en casas, hermanos, hermanas, madres, hijos y terrenos, aunque con persecuciones; y en la vida venidera recibirá la vida eterna. Pero muchos que ahora son los primeros, serán los últimos; y muchos que ahora son los últimos, serán los primeros.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

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.

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

Closer to You

Sung by the ensemble.

Lamar Campbell (b. 1964)

Oh Lord, I felt Your presence,
When I opened my eyes this morning.
I remembered how we started the day together,
Somehow we drifted apart.
I need to feel Your presence all through the day,
Sometimes I get weak and I want to stray.

Refrain So I start all over again,
Please Lord give me another chance,
Today I want to be closer to You,
Than I've ever been before.

Oh, Lord it's my desire
Just to please You in all that I do.
Lord I want to walk just like You,
I want to talk just like You,
I want to live holy just like You tell me to.
There are times I must admit
I fall a little short of Your word,
That's when I come running and crying,
Lord help me just to make it through.

Refrain

I want to be closer to You.
Today, I want to be closer to You,
Than I've ever been before.

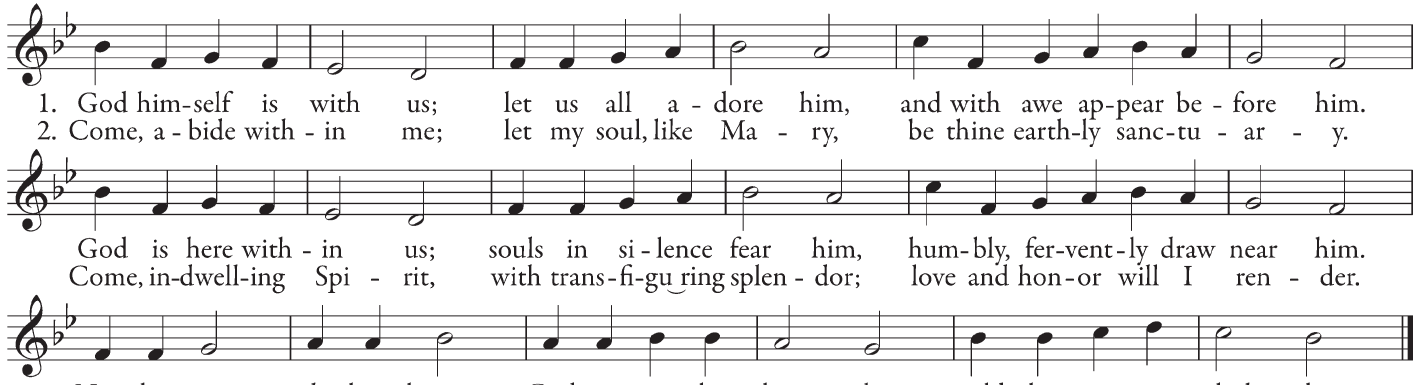
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 475 (STANZAS I, 4)

God Himself Is with Us

Sung by all.

Tysk



1. God him-self is with us; let us all a - dore him, and with awe ap-pear be - fore him.
2. Come, a - bide with - in me; let my soul, like Ma - ry, be thine earth-ly sanc-tu - ar - y.

God is here with - in us; souls in si - lence fear him, hum-bly, fer-vent-ly draw near him.
Come, in-dwell-ing Spi - rit, with trans-fi-gu ring splen - dor; love and hon-or will I ren - der.

Now his own who have known God, in wor-ship low - ly, yield their spi - rits whol - ly.
Where I go here be - low, let me bow be - fore thee, know thee, and a - dore thee.

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.



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

Salvator mundi

Sung by the choir.

John Blow (1649–1708)

Sung in Latin.

Savior of the world, save us,
Who by your cross and blood has redeemed us,
Help us, we pray, O Lord our God.

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.

Alleluia! Sing to Jesus

Sung by all.

Hyfrydol

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
 2. Al - le - lu - ia! not as or - phans are we left in sor - row now;
 3. Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!
 4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:
 5. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;

1. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
 2. Al - le - lu - ia! he is near us, faith be - lieves, nor ques - tions how;
 3. Al - le - lu - ia! here the sin - ful flee to thee from day to day:
 4. Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:
 5. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;

1. Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
 2. though the cloud from sight re - ceived him, when the for - ty days were o'er,
 3. In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
 4. thou with - in the veil has en - tered, robed in flesh, our great High Priest:
 5. Hark! the songs of ho - ly Zi - on thun - der like a might - y flood;

1. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.
 2. shall our hearts for - get his prom - ise, "I am with you ev - er - more"?
 3. where the songs of all the sin - less sweep a - cross the crys - tal sea.
 4. thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.
 5. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.

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

“Allegro assai vivace” from Sonata in F minor, Op. 65, No. 1

Felix Mendelssohn (1809-1847)



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

LAND ACKNOWLEDGEMENT

We remember and honor the Indigenous people of North America, in particular the Anacostan, Piscataway, and Pamunkey nations, who called this land home. We also acknowledge that enslaved people, bound in the evil institution of slavery, toiled on this land in the decades before it was acquired by Cathedral founders.

We express our gratitude for their witness on how to live honorably and humbly. May we always remember that the Earth does not belong to us, that we belong to the Earth, and that we are all relatives in life. May God help us to learn from our past errors and be instruments of justice and peace for all people.

EXCERPTS FROM “A PROCLAMATION ON INDIGENOUS PEOPLES’ DAY, 2021”

“Since time immemorial, American Indians, Alaska Natives, and Native Hawaiians have built vibrant and diverse cultures—safeguarding land, language, spirit, knowledge, and tradition across the generations. On Indigenous Peoples’ Day, our Nation celebrates the invaluable contributions and resilience of Indigenous peoples, recognizes their inherent sovereignty, and commits to honoring the Federal Government’s trust and treaty obligations to Tribal Nations. . . .

“On Indigenous Peoples’ Day, we honor America’s first inhabitants and the Tribal Nations that continue to thrive today. I encourage everyone to celebrate and recognize the many Indigenous communities and cultures that make up our great country.”

On October 8, 2021, President Joseph R. Biden, Jr., issued the first presidential proclamation of Indigenous Peoples’ Day.

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Jo Nygard Owens, Pastor for Digital Ministry; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; 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 Dana Colley Corsello, Canon Vicar, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Sarah E. Slater, The Reverend Dr. 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.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Margaret Gillespie May and Edward David May; St. Mary's Chapel Altar: in loving memory of Joan K. Thomas, devoted Cathedral volunteer; Holy Spirit Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Prince Tomb, Crypt: on the anniversary of the death of Norman Prince; Children's Chapel Altar: in memory of Camilla, Lady Pender; Bethlehem Chapel Altar: in memory of Wilma E. English; Good Shepherd Chapel Altar: in loving memory of Mary Jo Kirk.

*Those wishing to make flower gifts for Thanksgiving Day
are invited to submit their gifts by October 31 to the Altar Guild.*

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Sing Praise to God Who Reigns Above. Text: Johann Jacob Schütz (1640–1690); tr. Frances Elizabeth Cox (1812–1897), alt. Music: *Mit Freuden zart.* From "Une pastourelle gentille," 1529; adapt. *Pseaumes cinquante de David*, 1546, and *Kirchengeseng darinnen die Heubtarticke des Christlichen Glaubens gefasset*, 1566. Public domain. *To God Be the Glory.* Text: Fanny Crosby (1820–1915). Music: William H. Doane (1832–1915). Public domain. *Close to Thee.* Text: F. Crosby. Music: *Silas Vail.* Public domain. *Closer to You.* Lamar Campbell, Copyright 2000, River Oaks Music Company (admin. by Capitol CMG Publishing). Reprinted under CCLI License #3058209. *God Himself Is with Us.* Text: Gerhardt Tersteegen (1697–1769); tr. *Hymnal 1940*, alt.; stanza 3, tr. Henry Sloane Coffin (1877–1954), Copyright 1985, Church Publishing, Incorporated. Reprinted under One License #A-709283. *Sanctus* from *A Mass for a Soulful People.* Grayson Warren Brown, Copyright 1974, G. W. Brown. Published by Oregon Catholic Press. All rights reserved. Reprinted under One License #A-709283. *Be Known to Us, Lord Jesus.* Gary James, Copyright 1992, Morningstar Music Publications/Birnamwood Publications. Reprinted under One License #A-709283. *Alleluia! Sing to Jesus.* Text: William Chatterton Dix (1837–1898). Music: *Hyfrydol.* Rowland Hugh Prichard (1811–1887). Public domain.

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

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.

