

The Holy Eucharist

The Twenty-Third Sunday after Pentecost

October 27, 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.

CARILLON PRELUDE

Just as I Am, Without One Plea

Woodworth; arr. Kamiel Lefevere (1888–1984)

PRELUDE

Fantasia in G minor, BWV 542/1

Johann Sebastian Bach (1685–1750)

Just Wanna Praise You

Maurette Brown Clark (b. 1966)

THE ENTRANCE RITE

INTROIT

God Be in My Head

Alexander L'Estrange (b. 1974)

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

(From Book of Hours, 1514)

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

Give Praise and Glory unto God

Sung by all.

Du Lebensbrot, Herr Jesu Christ

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

1. Give praise and glo - ry un - to God, the Fa - ther of all bless - ing; his might - y won - ders
 2. The host of hea - ven prais - eth thee, O Lord of all do - min - ions; and mor - tals then, on
 3. What God hath wrought to show his power he ev - er - more sus - tain - eth; he watch - es o'er us

tell a - broad, his gra - cious ness con - fess - ing. With balm my in - most
 land and sea, be - neath thy sha - do wing pin - ions, ex - ult in thy cre -
 ev - ery hour, his mer - cy nev - er wan - eth. Through all his king - dom's

heart he fills, his com - fort all my an - guish stills. To God be praise and glo - ry.
 a - tive might that do - eth all things well and right. To God be praise and glo - ry.
 wide do - main, his right - eous - ness and jus - tice reign. To God be 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-THIRD 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, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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.

Jeremiah 31:7-9

Thus says the Lord: Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, "Save, O Lord, your people, the remnant of Israel." See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here. With weeping they shall come, and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have become a father to Israel, and Ephraim is my firstborn.

The Word of the Lord.
Thanks be to God.

Jeremías 31:7-9

El Señor dice: «Canten de gozo y alegría por el pueblo de Jacob, la principal entre todas las naciones. Hagan oír sus alabanzas y digan: "El Señor salvó a su pueblo, lo que quedaba de Israel." Voy a hacerlos volver del país del norte, y a reunirlos del último rincón del mundo. Con ellos vendrán los ciegos y los cojos, las mujeres embarazadas y las que ya dieron a luz; ¡volverá una enorme multitud! Vendrán orando y llorando. Yo los llevaré a corrientes de agua, por un camino llano, donde no tropiecen. Pues soy el padre de Israel, y Efraín es mi hijo mayor.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Charles V. Stanford (1852–1924)

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

Psalm 126

Salmo 126

When the Lord restored the fortunes of Zion,
then were we like those who dream.
Then was our mouth filled with laughter,
and our tongue with shouts of joy.
Then they said among the nations,
"The Lord has done great things for them."
The Lord has done great things for us,
and we are glad indeed.
Restore our fortunes, O Lord,
like the watercourses of the Negev.
Those who sowed with tears
will reap with songs of joy.
Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.

Cuando Dios restauró los cautivos de Sion,
nos pareció como un sueño.
Se nos llenó la boca de risa
y la lengua, de cantos de alegría.
Entonces se dijo entre los pueblos:
«¡Qué prodigios les ha hecho el Señor!».
¡Qué prodigios nos hizo Dios!
¡Qué júbilo tenemos!
Restaura, Señor, nuestras fortunas,
como vuelven los arroyos al desierto.
Quienes siembran con lágrimas
cosecharán cantando de alegría.
Quienes riegan las semillas llorando
regresarán cantando, cargados de gavillas.

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 7:23-28

Hebreos 7:23-28

The former priests were many in number, because they were prevented by death from continuing in office; but Jesus holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

The Word of the Lord.
Thanks be to God.

Los otros sacerdotes fueron muchos porque la muerte les impedía seguir viviendo; pero como Jesús no muere, su oficio sacerdotal no pasa a ningún otro. Por eso puede salvar para siempre a los que se acercan a Dios por medio de él, pues vive para siempre, para rogar a Dios por ellos. Así pues, Jesús es precisamente el Sumo sacerdote que necesitábamos. Él es santo, sin maldad y sin mancha, apartado de los pecadores y puesto más alto que el cielo. No es como los otros sumos sacerdotes, que tienen que matar animales y ofrecerlos cada día en sacrificio, primero por sus propios pecados y luego por los pecados del pueblo. Por el contrario, Jesús ofreció el sacrificio una sola vez y para siempre, cuando se ofreció a sí mismo. La ley de Moisés nombra como Sumos sacerdotes a hombres imperfectos; pero el juramento de Dios, que fue hecho después de la ley, nombra sumo sacerdote a su Hijo, quien ha sido hecho perfecto para siempre.

Palabra de Dios.
Demos gracias a Dios.

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

Amazing Grace

Sung by all.

New Britain

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. A - maz - ing grace! how sweet the sound, that saved
 2. 'Twas grace that taught my heart to fear, and grace
 3. The Lord has prom - ised good to me, his word
 4. Through man - y dan - gers, toils, and snares, I have
 5. When we've been there ten thou - sand years, bright shin -



1. a wretch like me! I once was lost but
 2. my fears re - lieved; how pre - cious did that
 3. my hope se - cures; he will my shield and
 4. al - rea - dy come; 'tis grace that brought me
 5. ing as the sun, we've no less days to



1. now am found, was blind but now I see.
 2. grace ap - pear the hour I first be - lieved.
 3. por - tion be as long as life en - dures.
 4. safe thus far, and grace will lead me home.
 5. sing God's praise than when we'd first be - gun.

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 10:46-52

Marcos 10:46-52

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

Glory to you, Lord Christ.

Jesus and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

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 llegaron a Jericó. Y cuando Jesús ya salía de la ciudad, seguido de sus discípulos y de mucha gente, un mendigo ciego llamado Bartimeo, hijo de Timeo, estaba sentado junto al camino. Al oír que era Jesús de Nazaret, el ciego comenzó a gritar: «¡Jesús, Hijo de David, ten compasión de mí!» Muchos lo reprendían para que se callara, pero él gritaba más todavía: «¡Hijo de David, ten compasión de mí!» Entonces Jesús se detuvo, y dijo: «Llámenlo.» Llamaron al ciego, diciéndole: «Ánimo, levántate; te está llamando.» El ciego arrojó su capa, y dando un salto se acercó a Jesús, que le preguntó: «¿Qué quieres que haga por ti?» El ciego le contestó: «Maestro, quiero recobrar la vista.» Jesús le dijo: «Puedes irte; por tu fe has sido sanado.» En aquel mismo instante el ciego recobró la vista, y siguió a Jesús por el camino.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

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 IN-GATHERING

Members of the Cathedral congregation are invited to come forward and present their pledge cards.

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

Through It All

Sung by the ensemble.

Andraé Crouch (1942–2015)

I've had many tears and sorrow,
 I've had questions for tomorrow,
 There've been times I didn't know right from wrong.
 But in every situation,
 God gave me blessed consolation,
 That my trials come to only make me strong.

I've been a lot of places,
 And I've seen millions of faces,
 But there were times that I felt so all alone,
 But in my lonely hour,
 Yet those precious lonely hours,
 Jesus lets me know that I was His own.
 That's the reason I say that,

Refrain Through it all,
 Through it all,
 Oh, I've learned to trust in Jesus,
 I've learned to trust in God.
 Through it all,
 Through it all,
 I've learned to depend upon His word.

So I thank God for the mountains,
 And I thank Him for the valleys,
 And I thank Him for the storms He's brought me
 through.
 For if I'd never had a problem,
 I'd never know God could solve them,
 I'd never know what faith in His word could do.

Refrain

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

PRESENTATION HYMN • 693 (STANZAS 1, 5–6)

Just as I Am

Sung by all.

Woodworth



1. Just as I am, with - out one plea, but that thy blood was shed for me,
 5. Just as I am, thy love un-known has bro - ken ev - ery bar - rier down;
 6. Just as I am, of thy great love the breadth, length, depth, and height to prove,



and that thou bidd'st me come to thee, O Lamb of God, I come, I come.
 now to be thine, yea, thine a - lone, O Lamb of God, I come, I come.
 here for a sea - son, then a - bove: O Lamb of God, I come, I come.

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

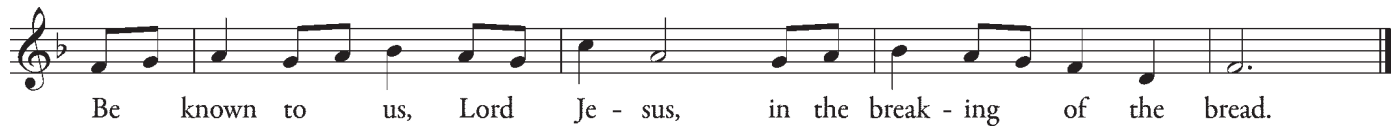
The presider breaks the bread in silence.

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

Tu solus qui facis mirabilia

Sung by the choir.

Josquin des Prez (ca. 1450–1521)

Sung in Latin.

You alone are the worker of miracles; you alone the Creator who made us; you alone the Savior who has redeemed us by his most precious blood. To you alone we fly; in you alone we trust; neither do we adore anyone but you, O Jesus Christ. To you we offer our prayers: hear what we ask and grant our request, O good King.

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 • 535

Ye Servants of God, Your Master Proclaim

Sung by all.

Paderborn



1. Ye ser - vants of God, your Mas - ter pro - claim, and pub - lish a - broad his
2. God rul - eth on high, al - might - y to save; and still he is nigh: his
3. Sal - va - tion to God who sits on the throne! Let all cry a - loud, and
4. Then let us a - dore, and give him his right: All glo - ry and power, all
won - der - ful Name; the Name all - vic - to - rious of Je - sus ex -
pres - ence we have. The great con - gre - ga - tion his tri - umph shall
hon - or the Son. The prais - es of Je - sus the an - gels pro -
wis - dom and might, and hon - or and bless - ing, with an - gels a -
tol: his king - dom is glo - rious; he rules o - ver all.
sing, as - crib - ing sal - va - tion to Je - sus our King.
claim, fall down on their fa - ces, and wor - ship the Lamb.
bove, and thanks nev - er - ceas - ing and in - fi - nite love.

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

Fugue in G minor, BWV 542/11

J. S. Bach



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

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

The link to register: t.ly/1kHQ

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Spencer W. Brown, Priest Associate; 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 Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Altagracia Pérez-Bullard, Director of Contextual Ministry and Assistant Professor of Practical Theology, Virginia Theological Seminary, Alexandria, Virginia, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent Powell Harris, The Reverend Dr. Martha Watson; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim 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 Dr. and Mrs. Marcus Benjamin; St. Mary's Chapel Altar: in memory of Mary Virginia Gatewood Peck; Children's Chapel Altar: in thanksgiving for the life of Mrs. Calvin K. Schwing.

*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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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.

