

# The Holy Eucharist

The Ninth Sunday after Pentecost

August 10, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

*Father, We Thank Thee Who Has Planted*

*Rendez à Dieu; arr. Sally Slade Warner (1932–2009)*

## PRELUDE

*"Adagio" from Symphony No. 3, Op. 28*

Louis Vierne (1870–1937)

*Great Are You, Lord*

David Leonard (b. 1982)

## THE ENTRANCE RITE

### INTROIT

*O Lord, Increase Our Faith*

Henry Loosemore (ca. 1607–1670)

O Lord, increase our faith,  
Strengthen us and confirm us in thy true faith;  
Endue us with wisdom, charity, and patience,  
In all our adversities, sweet Jesus, say Amen.

*(The Book of Common Prayer)*

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

*O God of Bethel, by Whose Hand*

*Sung by all.*

*Dundee*

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

1. O God of Beth - el, by whose hand thy peo - ple still are fed;  
 2. Our vows, our prayers, we now pre - sent be - fore thy throne of grace;  
 3. Through each per - plex - ing path of life our wan - dering foot - steps guide;  
 4. O spread thy shel - ter ing wings a - round, till all our wan - derings cease,  
 5. Such bless - ings from thy gra - cious hand our hum - ble prayers im - plore;

1. who through this earth - ly pil - grim - age hast all thine Is - rael led:  
 2. O God of Is - rael, be the God of this suc - ceed - ing race.  
 3. give us each day our dai - ly bread, and rai - ment fit pro - vide.  
 4. and at our Fa - ther's loved a - bode our souls ar - rive in peace!  
 5. and thou shalt be our cov - enant God and por - tion ev - er - more.

**THE OPENING ACCLAMATION**

Blessed be the one, holy, and living God.  
 Glory to God for ever and ever.

**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.

*Glory to You*

*Sung by all.*

John Rutter (b. 1945)

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

Glo-ry to you, Lord God of our fa - thers; you are wor - thy of praise; glo - ry to  
 you. Glo-ry to you, for the ra - di - ance of your ho - ly Name; we will  
 praise you and high - ly ex - alt you for ev - er. Glo-ry to you in the  
 splen - dor of your tem - ple, on the throne of your ma - jes - ty, glo - ry to you. Glo-ry to  
 you, seat - ed be - tween the Cher - u - bim; we will praise you and high - ly ex - alt you for -  
 ev - er. Glo - ry to you, be - hold - ing the depths; in the  
 high vault of hea - ven, glo - ry to you. Glo - ry to you, Fa - ther, Son, and  
 Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

**THE COLLECT FOR THE NINTH SUNDAY AFTER PENTECOST**

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

The Lord be with you.  
 And also with you.  
 Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.*

Genesis 15:1-6

The word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” And he believed the Lord; and the Lord reckoned it to him as righteousness.

The Word of the Lord.  
Thanks be to God.

Génesis 15:1-6

El Señor le habló a Abram en una visión y le dijo: «No tengas miedo, Abram, porque yo soy tu protector. Tu recompensa va a ser muy grande.» Pero Abram le contestó: «Señor y Dios, ¿de qué me sirve que me des recompensa, si tú bien sabes que no tengo hijos? Como no me has dado ningún hijo, el heredero de todo lo que tengo va a ser Eliézer de Damasco, uno de mis criados.» El Señor le contestó: «Tu heredero va a ser tu propio hijo, y no un extraño.» Entonces el Señor llevó a Abram afuera, y le dijo: «Mira bien el cielo, y cuenta las estrellas, si es que puedes contarlas. Pues bien, así será el número de tus descendientes.» Abram creyó al Señor, y por eso el Señor lo aceptó como justo.

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

chant: James Turlle (1802–1882)

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

Psalms 33:12-22

Salmo 33:12-22

Happy is the nation whose God is the Lord!  
happy the people he has chosen to be his own!  
The Lord looks down from heaven,  
and beholds all the people in the world.  
From where he sits enthroned he turns his gaze  
on all who dwell on the earth.  
He fashions all the hearts of them  
and understands all their works.  
There is no king that can be saved by a mighty army;  
a strong man is not delivered by his great strength.  
The horse is a vain hope for deliverance;  
for all its strength it cannot save.  
Behold, the eye of the Lord is upon those who fear him,  
on those who wait upon his love,  
To pluck their lives from death,  
and to feed them in time of famine.  
Our soul waits for the Lord;  
he is our help and our shield.  
Indeed, our heart rejoices in him,  
for in his holy Name we put our trust.  
Let your loving-kindness, O Lord, be upon us,  
as we have put our trust in you.

¡Dichoso el pueblo cuyo Dios es el Señor!  
¡Dichosa la nación que él hace suya!  
Dios observa desde el cielo  
y nota a cada persona de este mundo.  
Desde su trono extiende la mirada  
sobre quienes viven en la tierra.  
Forma cada corazón  
y entiende todas sus acciones.  
No hay rey que los ejércitos rescaten  
ni valiente que se salve por su propia fuerza.  
¡Vano esperar que un caballo nos rescate!  
Por fuerte que sea, no puede salvar.  
Sepan que Dios nota a los que lo honran,  
a los que confían en su amor,  
para rescatar sus vidas de la muerte  
y alimentarlos en tiempos de hambruna.  
Nuestra alma espera al Señor;  
él es nuestra ayuda y nuestro escudo.  
Por tanto, nuestro corazón se goza en Dios,  
porque confiamos en su santo nombre.  
¡Ay Dios, cúbrenos con tu amor fiel  
pues tú eres nuestra esperanza!

## 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 11:1-3, 8-16

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.” All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

The Word of the Lord.  
**Thanks be to God.**

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

Hebreos 11:1-3, 8-16

Tener fe es tener la plena seguridad de recibir lo que se espera; es estar convencidos de la realidad de cosas que no vemos. Nuestros antepasados fueron aprobados porque tuvieron fe. Por fe sabemos que Dios formó los mundos mediante su palabra, de modo que lo que ahora vemos fue hecho de cosas que no podían verse. Por fe, Abraham, cuando Dios lo llamó, obedeció y salió para ir al lugar que él le iba a dar como herencia. Salió de su tierra sin saber a dónde iba, y por la fe que tenía vivió como extranjero en la tierra que Dios le había prometido. Vivió en tiendas de campaña, lo mismo que Isaac y Jacob, que también recibieron esa promesa. Porque Abraham esperaba aquella ciudad que tiene bases firmes, de la cual Dios es arquitecto y constructor. Por fe también, aunque Sara no podía tener hijos y Abraham era demasiado viejo, éste recibió fuerzas para ser padre, porque creyó que Dios cumpliría sin falta su promesa. Así que Abraham, aunque ya próximo al fin de sus días, llegó a tener descendientes tan numerosos como las estrellas del cielo y como la arena de la orilla del mar, que no se puede contar. Todas esas personas murieron sin haber recibido las cosas que Dios había prometido; pero como tenían fe, las vieron de lejos, y las saludaron reconociéndose a sí mismos como extranjeros de paso por este mundo. Y los que dicen tal cosa, claramente dan a entender que todavía andan en busca de una patria. Si hubieran estado pensando en la tierra de donde salieron, bien podrían haber regresado allá; pero ellos deseaban una patria mejor, es decir, la patria celestial. Por eso, Dios no se avergüenza de ser llamado el Dios de ellos, pues les tiene preparada una ciudad.

Palabra de Dios.  
**Demos gracias a Dios.**

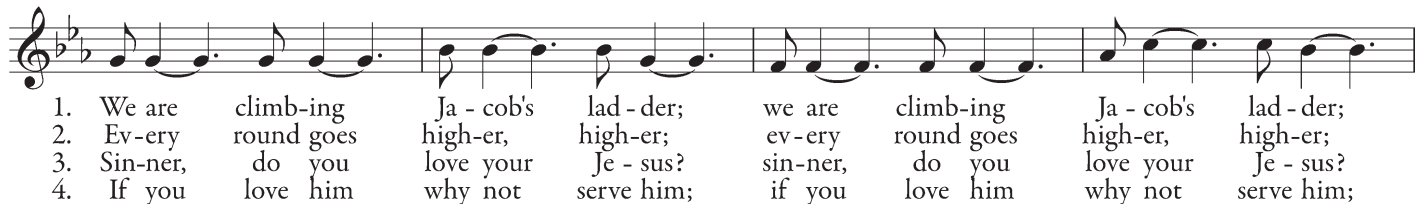
## HYMN AT THE SEQUENCE

*We Are Climbing Jacob's Ladder*


*Sung by all.*

Negro spiritual

*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. We are climb-ing Ja - cob's lad - der; we are climb-ing Ja - cob's lad - der;  
 2. Ev - ery round goes high - er, high - er; ev - ery round goes high - er, high - er;  
 3. Sin - ner, do you love your Je - sus? sin - ner, do you love your Je - sus?  
 4. If you love him why not serve him; if you love him why not serve him;



we are climb-ing Ja - cob's lad - der, sol - diers of the cross.  
 ev - ery round goes high - er, high - er, sol - diers of the cross.  
 sin - ner, do you love your Je - sus? sol - diers of the cross.  
 if you love him why not serve him, sol - diers of the cross.

## 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.*

Luke 12:32-40

Lucas 12:32-40

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

**Glory to you, Lord Christ.**

Jesus said to his disciples, “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo evangelio de nuestro Señor Jesucristo según Lucas.

**Gloria a ti, Cristo Señor.**

Jesús dijo a sus discípulos: «No tengan miedo, ovejas mías; ustedes son pocos, pero el Padre, en su bondad, ha decidido darles el reino. Vendan lo que tienen, y den a los necesitados; procúrense bolsas que no se hagan viejas, riqueza sin fin en el cielo, donde el ladrón no puede entrar ni la polilla destruir. Pues donde esté la riqueza de ustedes, allí estará también su corazón. Sean como criados que están esperando a que su amo regrese de un banquete de bodas, preparados y con las lámparas encendidas, listos a abrirle la puerta tan pronto como llegue y toque. Dichosos los criados a quienes su amo, al llegar, encuentre despiertos. Les aseguro que el amo mismo los hará sentarse a la mesa y se dispondrá a servirles la comida. Dichosos ellos, si los encuentra despiertos aunque llegue a la medianoche o de madrugada. Y sepan ustedes esto: que si el dueño de una casa supiera a qué hora va a llegar el ladrón, no dejaría que nadie se metiera en su casa a robar. Ustedes también estén preparados; porque el Hijo del hombre vendrá cuando menos lo esperen.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

*The people are seated at the invitation of the preacher.*

## THE SERMON

The Very Reverend Randolph Marshall Hollerith

*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,*

Let us pray to the Lord.  
Lord, have mercy.

Oremos al Señor.  
Señor, ten piedad.

*With the final intercession,*

In the communion of the Apostles Peter and Paul, our patrons, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.  
To you, O Lord our God.

En comunión con los apóstoles Pedro y Pablo, nuestros patronos, y todos los santos y santas, encomendémonos, y toda nuestra vida a Cristo nuestro Dios.  
A ti, Señor Dios nuestro.

*The presider prays the concluding collect, and the people respond, Amen.*

## CONFESSION OF SIN & ABSOLUTION

*Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

Dios de misericordia,  
confesamos que hemos pecado contra ti  
de pensamiento, palabra y obra,  
por lo que hemos hecho  
y por lo que hemos dejado sin hacer.  
No te hemos amado de todo corazón;  
no hemos amado al prójimo como a  
nosotros mismos.  
Sincera y humildemente nos arrepentimos.  
Por tu Hijo Jesucristo,  
ten piedad de nosotros y perdónanos;  
así tu voluntad será nuestra alegría  
y caminaremos en tus sendas  
para gloria de tu nombre. Amén.

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

The peace of the Lord be always with you.  
And also with you.

La paz del Señor sea siempre con ustedes.  
Y también contigo.

*The people greet one another with a sign of God's peace and then are seated.*

# THE HOLY COMMUNION

## THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

*An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at [cathedral.org/give](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*Keep Your Lamps!*

*Sung by the choir.*

Negro spiritual; arr. André Thomas (b. 1952)

*Refrain* Keep your lamps trimmed and burning,  
Keep your lamps trimmed and burning,  
Keep your lamps trimmed and burning,  
The time is drawing nigh.

Children, don't get weary,  
Children, don't get weary,  
Children, don't get weary,  
'Til your work is done.

Christian, journey soon be over,  
Christian, journey soon be over,  
Christian, journey soon be over,  
The time is drawing nigh.

*Refrain*

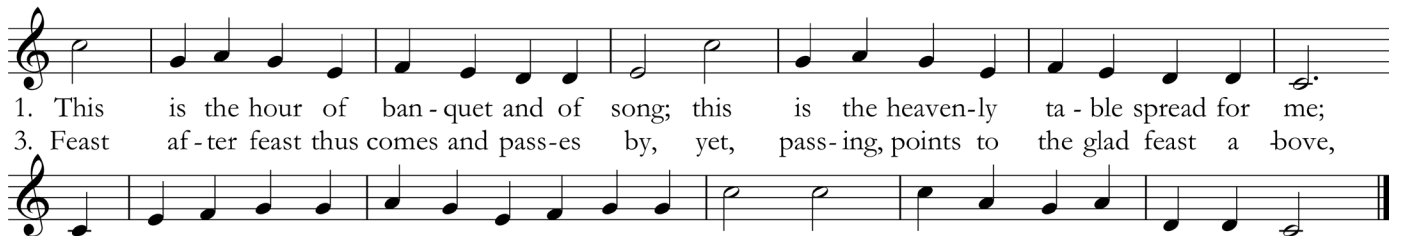
*The people stand as able at the introduction to the hymn.*

## PRESENTATION HYMN • 316 (STANZAS 1, 3)

*This Is the Hour of Banquet and of Song*

*Sung by all.*

*Canticum refectioinis*



1. This is the hour of ban-quet and of song; this is the heaven-ly ta-ble spread for me;  
3. Feast af-ter feast thus comes and pass-es by, yet, pass-ing, points to the glad feast a-bove,  
here let me feast, and feast-ing, still pro-long the brief, bright hour of fel-low-ship with thee.  
giv-ing us fore-taste of the fes-tal joy, the Lamb's great mar-riage feast of bliss and love.

## 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."*

May God 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 our thanks and praise.**

God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

**Glory to you for ever and ever.**

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

**By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill. You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

**Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

**By his blood, he reconciled us. By his wounds, we are healed.**

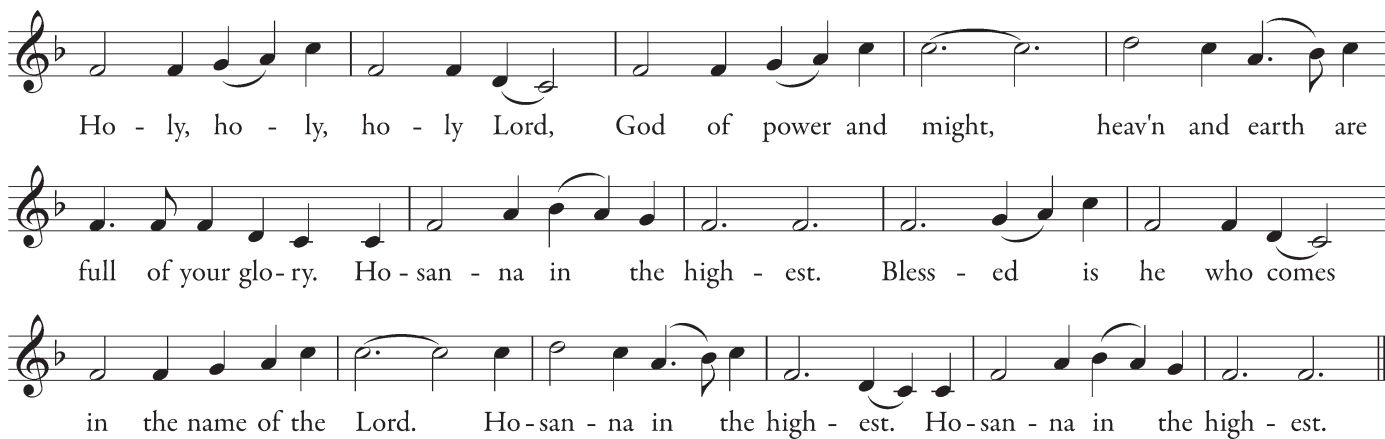
And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

### SANCTUS & BENEDICTUS

*Sung by all.*

*Land of Rest*

*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 Lord, God of power and might, heav'n and earth are  
full of your glo-ry. Ho - san - na in the high - est. Bless - ed is he who comes  
in the name 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.*

Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption and offering to you this sacrifice of thanksgiving,  
**We celebrate Christ's death and resurrection as we await the day of his coming.**

Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**Risen Lord, be known to us in the breaking of the Bread.**

God of our ancestors; Redeemer and Mother of Israel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal.

*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.*

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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

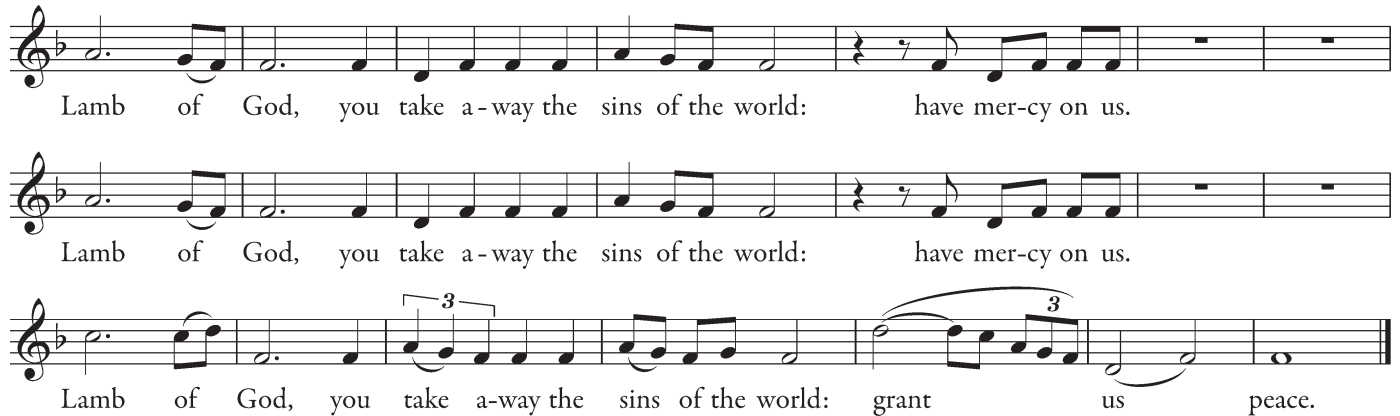
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Lamb of God*

*Sung by all.*

Lena McLin (1928–2023)



Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

## 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

*In Christ Alone*

*Sung by the ensemble.*

Keith Getty (b. 1974),  
Kristyn Getty (b. 1980)

In Christ alone my hope is found.  
He is my light, my strength, my song.  
This cornerstone, this solid ground,  
Firm through the fiercest drought and storm.  
What heights of love, what depths of peace,  
When fears are stilled, when strivings cease.  
My comforter, my all in all,  
Here, in the love of Christ, I stand.

In Christ alone, who took on flesh,  
Fullness of God in helpless babe.  
This gift of love and righteousness,  
Scorned by the ones He came to save.  
'Til on that cross, as Jesus died,  
The wrath of God was satisfied.  
For every sin, on Him, was laid,  
Here, in the death of Christ, I live.

There in the ground, His body lay,  
Light of the world, by darkness, slain.  
Then bursting forth in glorious day,  
Up from the grave, He rose again.  
And as He stands in victory,  
Sin's curse has lost its grip on me,  
For I am His and He is mine,  
Bought with the precious blood of Christ.

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

Dios eterno, Padre celestial:  
En tu gracia nos has aceptado como miembros vivos  
de tu Hijo nuestro Salvador Jesucristo,  
y nos has alimentado con comida espiritual  
en el sacramento de su cuerpo y de su sangre.  
Envíanos ahora en paz al mundo  
y danos fortaleza y valentía  
para amarte y servirte  
con alegría y de todo corazón;  
por Cristo nuestro Señor. Amén.

## THE BLESSING

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

HYMN AT THE CLOSING • 623

*O What Their Joy and Their Glory Must Be*

*Sung by all.*

*O quanta qualia*

1. O what their joy and their glo - ry must be,  
 2. Tru - ly Je - ru - sa - lem, name we that shore,  
 3. There, where no trou - bles dis - trac - tion can bring,  
 4. Now, in the mean - while, with hearts raised on high,  
 5. Low be - fore him with our prais - es we fall,

1. those end - less Sab - baths the bless - ed ones see;  
 2. ci - ty of peace that brings joy ev - er - more;  
 3. we the sweet an - thems of Zi - on shall sing;  
 4. we for that coun - try must yearn and must sigh,  
 5. of whom, and in whom, and through whom are all;

1. crown for the val - iant, to wea - ry ones rest:  
 2. wish and ful - fill - ment are not sev - ered there,  
 3. while for thy grace, Lord, their voic - es of praise  
 4. seek - ing Je - ru - sa - lem, dear na - tive land,  
 5. of whom, the Fa - ther; and in whom, the Son;

1. God shall be all, and in all ev - er blest.  
 2. nor do things prayed for come short of the prayer.  
 3. thy bless - ed peo - ple e - ter - nal - ly raise.  
 4. through our long ex - ile on Bab - y - lon's strand.  
 5. through whom, the Spi - rit, with them ev - er One.

THE DISMISSAL

Let us bless the Lord.  
 Thanks be to God.

Bendigamos al Señor.  
 Demos gracias a Dios.

POSTLUDE

“Finale” from *Symphony No. 1*, Op. 14

L. Vierne



*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](https://t.ly/1kHQ)*

**PARTICIPANTS** Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; 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 Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God, and in memory of Glory Huckins Morris; in memory of Larz Anderson on the anniversary of his birthday; and in memory of Elizabeth Bokor.

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*O God of Bethel, By Whose Hand.* Text: Philip Doddridge (1702–1751), alt. Music: *Dundee*. Melody from *The CL Psalms of David*, 1615; fauxbourdon *The Psalms of David in Prose and Meeter*, 1635. Public domain. *Glory to You.* Music: John Rutter (b. 1945), Copyright 1985, Oxford University Press, Inc. Reprinted under One License #A-709283. *We Are Climbing Jacob's Ladder.* Text: Traditional. Music: Negro spiritual. Public domain. *This Is the Hour of Banquet And of Song.* Text: Horatius Bonar (1808–1889), alt. Music: *Canticum refectioinis*. David McKinley Williams (1887–1978), Copyright 1985, Church Music Publishing Incorporated. Reprinted under One License #A-709283. *Sanctus.* American folk melody; arr. Marcia Pruner (1936–2013). Reprinted under One License #A-709283. *Lamb of God.* Music: Lena McLin (1928–2023), from *Eucharist of the Soul*, Copyright 1972, General Words and Music Co. Reprinted under One License #A-709283. *O What Their Joy And Their Glory Must Be.* Text: Peter Abelard (1079–1142); tr. John Mason Neale (1818–1866), alt. Music: *O quanta qualia.* Melody from *Antiphoner*, 1681. Public domain.

*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](http://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](http://www.cathedral.org/organ).

#### **LIVESTREAMED SERVICES**

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.

#### **ASSISTIVE LISTENING DEVICES**

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

