

The Holy Eucharist

The Thirteenth Sunday after Pentecost

September 7, 2025 • 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

Chorale Partita v "All My Hope on God is Founded"

John Knox (1932–2021)

PRELUDE

Fantasia in C Minor, BWV 562

Johann Sebastian Bach (1685–1750)

O the Blood

Thomas Miller (b. 1970); arr. New Jersey Mass Choir

THE ENTRANCE RITE

INTROIT

Love Bade Me Welcome

David Hurd (b. 1950)

Love bade me welcome; yet my soul drew back
Guilty of dust and sin.

But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked any thing.

A guest, I answer, worthy to be here:
Love said, you shall be he.

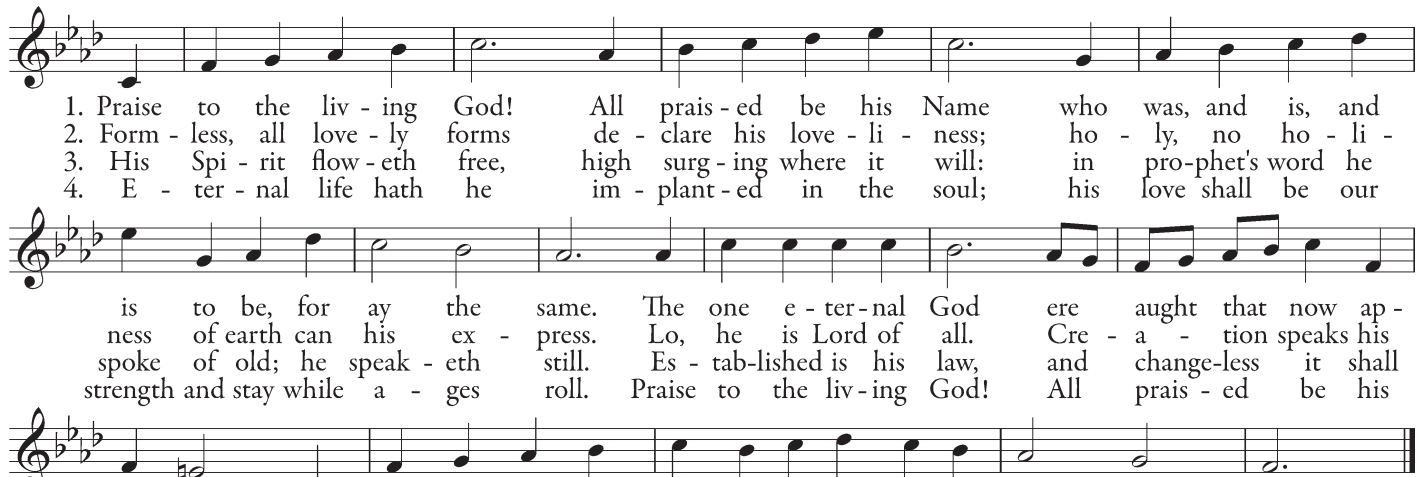
I the unkind, ungrateful? Ah my dear
I cannot look on thee.

Love took my hand, and smiling did reply,
Who made the eyes but I?

(Love (III), *George Herbert, 1593–1633*)

Truth Lord, but I have marred them: let my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?
My dear, then I will serve.
You must sit down, says Love, and taste my meat:
So did I sit and eat.

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

*Praise to the Living God**Sung by all.**Leoni**We begin our worship as a gathered community by praising God in song.*


1. Praise to the liv - ing God! All prais - ed be his Name who was, and is, and
 2. Form - less, all love - ly forms de - clare his love - li - ness; ho - ly, no ho - li -
 3. His Spi - rit flow - eth free, high surg - ing where it will: in pro-phet's word he
 4. E - ter - nal life hath he im - plant - ed in the soul; his love shall be our

is to be, for ay the same. The one e - ter - nal God ere aught that now ap -
 ness of earth can his ex - press. Lo, he is Lord of all. Cre - a - tion speaks his
 spoke of old; he speak - eth still. Es - tab - lished is his law, and change-less it shall
 strength and stay while a - ges roll. Praise to the liv - ing God! All prais - ed be his

pears; the first, the last, be - yond all thought his time - less years!
 praise, and ev - ery-where a - bove, be - low, his will o - beys.
 stand, deep writ up - on the hu - man heart, on sea, on land.
 Name who was, and is, and is to be, for ay the same.

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.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William Howard 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 THIRTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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.

Deuteronomy 30:15-20

See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

The Word of the Lord.
Thanks be to God.

Deuteronomio 30:15-20

Moisés dijo: «Miren, hoy les doy a elegir entre la vida y el bien, por un lado, y la muerte y el mal, por el otro. Si obedecen lo que hoy les ordeno, y aman al Señor su Dios, y siguen sus caminos, y cumplen sus mandamientos, leyes y decretos, vivirán y tendrán muchos hijos, y el Señor su Dios los bendecirá en el país que van a ocupar. Pero si no hacen caso de todo esto, sino que se dejan arrastrar por otros dioses para rendirles culto y arrodillarse ante ellos, en este mismo momento les advierto que morirán sin falta, y que no estarán mucho tiempo en el país que van a conquistar después de haber cruzado el Jordán. En este día pongo al cielo y a la tierra por testigos contra ustedes, de que les he dado a elegir entre la vida y la muerte, y entre la bendición y la maldición. Escojan, pues, la vida, para que vivan ustedes y sus descendientes; amen al Señor su Dios, obedézcanlo y séanle fieles, porque de ello depende la vida de ustedes y el que vivan muchos años en el país que el Señor juró dar a Abraham, Isaac y Jacob, antepasados de ustedes.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Thomas Attwood Walmisley (1814–1856)

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

Psalm 1

Salmo 1

Happy are they who have not walked in the counsel of
the wicked,
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
Their delight is in the law of the Lord,
and they meditate on his law day and night.
They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do
not wither;
everything they do shall prosper.
It is not so with the wicked;
they are like chaff which the wind blows away.
Therefore the wicked shall not stand upright when
judgment comes,
nor the sinner in the council of the righteous.
For the Lord knows the way of the righteous,
but the way of the wicked is doomed.

Dichoso quien no siguió el consejo de malvados,
ni se detuvo en la senda de los pecadores,
ni se sentó de juerga con los burladores,
sino que se deleita en la ley de Dios
y en ella medita día y noche.
Es como un árbol plantado junto al río:
da fruto a su tiempo, sus hojas no se secan
y todo lo que hace, prosperará.
No ocurre así con el malvado,
que es como paja que se lleva el viento.
No podrá erguirse el malo cuando llegue el juicio
ni sentarse el pecador entre los justos.
Porque Dios conoce la senda de los justos,
pero el camino del malvado es perdición.

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.

Philemon 1:1-21

Filemón 1:1-21

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith toward the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he

Pablo, preso por causa de Cristo Jesús, y el hermano Timoteo saludan a Filemón, querido compañero de trabajo, y a la iglesia que se reúne en su casa, así como a la hermana Apia y a Arquipo, nuestro compañero en la lucha. Que Dios nuestro Padre y el Señor Jesucristo derramen su gracia y su paz sobre ustedes. Siempre doy gracias a mi Dios al acordarme de ti en mis oraciones, porque he tenido noticias del amor y la fe que tienes para con el Señor Jesús y para con todos los que pertenecen al pueblo santo. Y pido a Dios que tu participación en la misma fe te lleve a conocer todo el bien que podemos realizar por amor a Cristo. Estoy muy contento y animado por tu amor, ya que tú, hermano, has llenado de consuelo el corazón de los que pertenecen al pueblo santo. Por eso, aunque en nombre de Cristo tengo derecho a ordenarte lo que debes hacer, prefiero rogártelo en nombre del amor. Yo, Pablo, ya anciano, y ahora preso por causa de Cristo Jesús, te pido un favor para mi hijo Onésimo, de quien he llegado a ser padre según la fe aquí en la cárcel. En otro tiempo, Onésimo fue para ti un esclavo inútil, pero ahora nos es útil tanto a ti como a mí. Te lo

might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

The Word of the Lord.
Thanks be to God.

envío de nuevo: es el hijo de mis entrañas. Yo hubiera querido que se quedara aquí conmigo, para que me sirviera en tu lugar mientras estoy preso por causa del evangelio. Pero no quiero hacer nada que tú antes no hayas aprobado, para que el favor que me haces no sea por obligación sino por tu propia voluntad. Tal vez Onésimo se apartó de ti por algún tiempo para que ahora lo tengas para siempre, ya no como un esclavo, sino como algo mejor que un esclavo: como un hermano querido. Yo lo quiero mucho, pero tú debes quererlo todavía más, no sólo humanamente sino también como hermano en el Señor. Así pues, si me tienes por hermano en la fe, recíbelo como si se tratara de mí mismo. Si te ha hecho algún daño, o si te debe algo, cóbramelo a mí. Yo, Pablo, escribo esto con mi puño y letra: Yo lo pagaré. Por no decir que lo pongas a tu cuenta, ya que tú me debes tu propia persona. Sí, hermano, te pido este favor por amor al Señor; consuela mi corazón como hermano en Cristo. Te escribo porque estoy seguro de tu obediencia, y sé que harás más de lo que te pido.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

Sung by all.

Assam

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. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
 2. Though no one join me _____ still I will fol - low, _____ though no one
 3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
 4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -

cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
 join me _____ still I will fol - low, _____ though no one join me _____
 hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
 cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____

_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back, _____
 _____ still I will fol - low, _____ no turn - ing back, _____ no turn - ing back, _____
 _____ the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back, _____
 _____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back, _____

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 14:25-33

Lucas 14:25-33

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

Glory to you, Lord Christ.

Now large crowds were traveling with Jesus; and he turned and said to them, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions."

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 Lucas.

Gloria a ti, Cristo Señor.

Mucha gente seguía a Jesús; y él se volvió y dijo: «Si alguno viene a mí y no me ama más que a su padre, a su madre, a su esposa, a sus hijos, a sus hermanos y a sus hermanas, y aun más que a sí mismo, no puede ser mi discípulo. Y el que no toma su propia cruz y me sigue, no puede ser mi discípulo. Si alguno de ustedes quiere construir una torre, ¿acaso no se sienta primero a calcular los gastos, para ver si tiene con qué terminarla? De otra manera, si pone los cimientos y después no puede terminarla, todos los que lo vean comenzarán a burlarse de él, diciendo: "Este hombre empezó a construir, pero no pudo terminar." O si algún rey tiene que ir a la guerra contra otro rey, ¿acaso no se sienta primero a calcular si con diez mil soldados puede hacer frente a quien va a atacarlo con veinte mil? Y si no puede hacerle frente, cuando el otro rey esté todavía lejos, le mandará mensajeros a pedir la paz. Así pues, cualquiera de ustedes que no deje todo lo que tiene, no puede ser mi discípulo.»

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,

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

O for a Closer Walk with God

Sung by the choir.

Charles V. Stanford (1852–1924)

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

William Cowper (1731–1800)

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

PRESENTATION HYMN • 512 (STANZAS 1, 3)

Come, Gracious Spirit, Heavenly Dove

Sung by all.

Mendon

1. Come gra-cious Spi - rit, heaven - ly Dove, with light and com - fort from a - bove;
3. Lead us to Christ, the liv - ing way, nor let us from his pre - cepts stray;

be thou our guard - ian, thou our guide o'er ev - ery thought and step pre - side.
lead us to ho - li - ness, the road that we must take to dwell with God.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning “Lift up your hearts.”

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 • S 125

Sung by all.

Richard Proulx (1937–2010)

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 pow-er and might, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed 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.

Marjorie Landsmark-DeLewis (1930–2017)

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

Fix Me, Jesus

Sung by the ensemble and choir.

Raymond Wise

Oh, Lord, fix me.
Oh, fix me.
'Til my hands look new,
And my feet do too.
I want you to fix me, Jesus, fix me.
O Lord, heal me,
O Lord, heal me
'Til my heart is new and my spirit too.
I want you to heal me, Jesus, heal me.
I need a touch from heaven,
Shower down mercy.

For I've been used, torn, and battered,
Broken and shattered, but your touch can make
me whole.
So, Jesus, touch my soul, make me whole.
I want you to fix me, Jesus, fix me.
Create in me a clean heart,
Renew my spirit, restore my joy.
For I've been used, torn, and battered,
Broken and shattered, but your touch can make
me whole.
So, Jesus, touch my soul, make me whole.
I want you to fix me, Jesus, fix me.

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 • 423

Immortal, Invisible, God Only Wise

Sung by all.

St. Denio

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
3. To all life thou giv - est, to both great and small; in all life thou
4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -

ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
liv - est, the true life of all; we blos - som and flour - ish, like
dore thee, all veil - ing their sight; all laud we would ren - der: O

An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
help us to see 'tis on - ly the spen - dor of light hid - eth thee.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE



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 Patrick L. Keyser, Associate Priest for Worship; 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 Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Dr. Ann Broomell, The Reverend Vincent Powell Harris, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in honor of the employees of Washington National Cathedral and the Protestant Episcopal Cathedral Foundation; in memory of The Earl Mountbatten of Burma and the Honorable Nicholas Knatchbull; in memory of Clausen Francis Stekl; and in memory of Stephen Mitchell Hoyt.

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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](https://www.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.

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.

