

The Holy Eucharist

The Seventeenth Sunday after Pentecost

October 5, 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

Laudate Dominum, K. 339, No. 5

Wolfgang Amadeus Mozart (1756–1791); arr. Bernard Winsemius (b. 1945)

PRELUDE

Prélude for organ, Op. 78

Cécile Chaminade (1857–1944)

How Great Thou Art

Carl Boberg (1885–1940); arr. The Bonner Family

THE ENTRANCE RITE

INTROIT

Super flumina Babylonis

Giovanni Pierluigi da Palestrina (ca. 1525–1594)

Sung in Latin.

By the waters of Babylon we sat down and wept,

when we remembered you, O Zion.

As for our harps, we hung them up

on the trees in the midst of that land.

(Psalm 137:1-2)

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

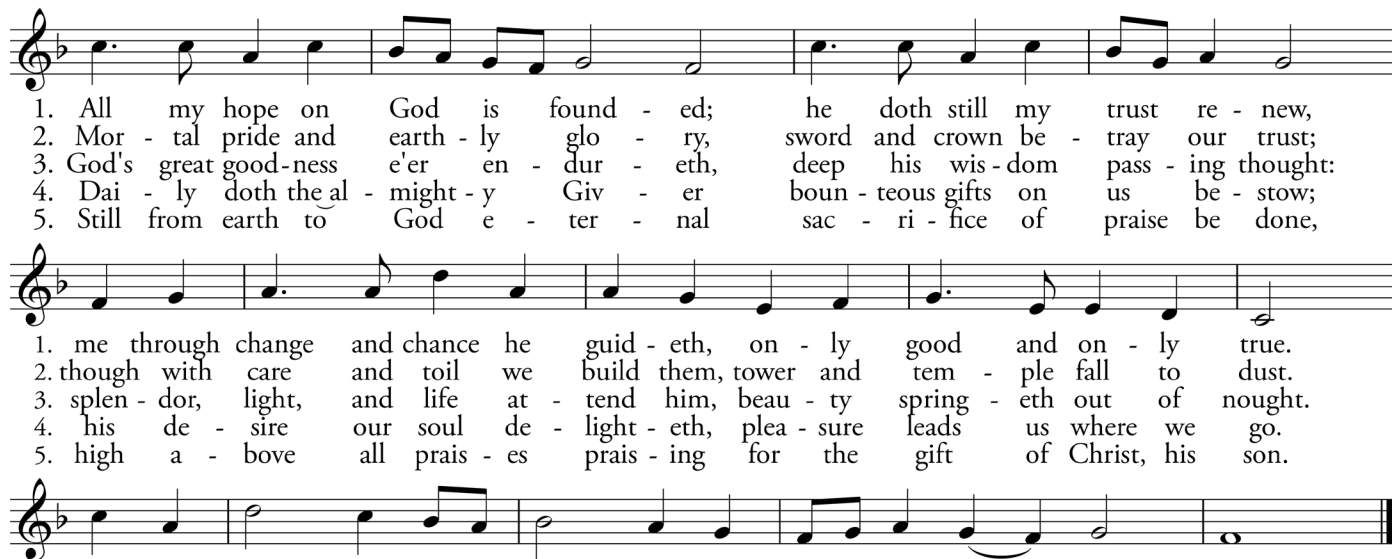
HYMN AT THE PROCESSION • 665

All My Hope On God Is Founded

Sung by all.

Michael

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



1. All my hope on God is found - ed; he doth still my trust re - new,
 2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
 3. God's great good-ness e'er en - dur - eth, deep his wis - dom pass - ing thought;
 4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on us be - stow;
 5. Still from earth to God e - ter - nal sac - ri - fice of praise be done,

1. me through change and chance he guid - eth, on - ly good and on - ly true.
 2. though with care and toil we build them, tower and tem - ple fall to dust.
 3. splen - dor, light, and life at - tend him, beau - ty spring - eth out of nought.
 4. his de - sire our soul de - light - eth, plea - sure leads us where we go.
 5. high a - bove all prais - es prais - ing for the gift of Christ, his son.

1. God un - known, he a - lone calls my heart to be his own.
 2. But God's power, hour by hour, is my tem - ple and my tower.
 3. Ev - er - more from his store new-born worlds rise and a - dore.
 4. Love doth stand at his hand; joy doth wait on his com - mand.
 5. Christ doth call one and all: ye who fol - low shall not fall.

THE OPENING ACCLAMATION

Blessed be our God.
 For ever and 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.

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



Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord

God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we

praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you

take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:

re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the

Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly

Spi-rit, in the glo-ry of God the Fa-ther. A-men.

THE COLLECT FOR THE SEVENTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

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

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Habakkuk 1:1-4; 2:1-4

The oracle that the prophet Habakkuk saw. O Lord, how long shall I cry for help, and you will not listen? Or cry to you "Violence!" and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous—therefore judgment comes forth perverted. I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous live by their faith.

The Word of the Lord.
Thanks be to God.

Habacuc 1:1-4; 2:1-4

Éste es el mensaje que el Señor reveló al profeta Habacuc. Señor, ¿hasta cuándo gritaré pidiendo ayuda sin que tú me escuches? ¿Hasta cuándo clamaré a causa de la violencia sin que vengas a librarnos? ¿Por qué me haces ver tanta angustia y maldad? Estoy rodeado de violencia y destrucción; por todas partes hay pleitos y luchas. No se aplica la ley, se pisotea el derecho, el malo persigue al bueno y se tuerce la justicia. Estaré atento y vigilante, como lo está el centinela en su puesto, para ver qué me dice el Señor y qué respuesta da a mis quejas. El Señor me contestó: «Escribe en tablas de barro lo que te voy a mostrar, de modo que pueda leerse de corrido. Aún no ha llegado el momento de que esta visión se cumpla; pero no dejará de cumplirse. Tú espera, aunque parezca tardar, pues llegará en el momento preciso. Escribe que los malvados son orgullosos, pero los justos vivirán por su fidelidad a Dios.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Henry John Gauntlett (1805–1876)

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

Psalms 37:1-10

Salmo 37:1-10

Do not fret yourself because of evildoers;
do not be jealous of those who do wrong.
For they shall soon wither like the grass,
and like the green grass fade away.
Put your trust in the Lord and do good;
dwell in the land and feed on its riches.
Take delight in the Lord,
and he shall give you your heart's desire.
Commit your way to the Lord and put your trust in him,
and he will bring it to pass.
He will make your righteousness as clear as the light
and your just dealing as the noonday.
Be still before the Lord
and wait patiently for him.
Do not fret yourself over the one who prospers,
the one who succeeds in evil schemes.

No te inquietes por causa de los malhechores;
no envidies a los que hacen injusticias.
Porque están por marchitarse como el pasto
y secarse como hierba verde.
Pon tu confianza en el Señor y haz lo bueno;
mora en la tierra y aliméntate de su abundancia.
Pon tu deleite en el Señor
y él cumplirá los anhelos de tu corazón.
Camina por las sendas del Señor;
confía en Dios, y él actuará.
Él hará brillar tu justicia como la luz
y tus obras justas, como el mediodía.
Guarda silencio delante del Señor
y espéralo pacientemente.
No te inquietes por quien prospera,
por quien triunfa en sus maldades.

Refrain from anger, leave rage alone;
do not fret yourself; it leads only to evil.
For evildoers shall be cut off,
but those who wait upon the Lord shall possess the land.

Deja la ira; abandona tu furor;
no te inquietes por hacer el mal.
Porque los malhechores serán arrancados,
pero quienes esperan en Dios heredarán la tierra.

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.

2 Timothy 1:1-14

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

The Word of the Lord.
Thanks be to God.

2 Timoteo 1:1-14

Pablo, apóstol de Cristo Jesús, enviado por voluntad de Dios de acuerdo con la promesa de vida que se obtiene por medio de Cristo Jesús, saluda al querido hijo Timoteo. Que Dios Padre y Cristo Jesús nuestro Señor derramen su gracia, su misericordia y su paz sobre ti. Al recordarte siempre en mis oraciones de día y de noche, doy gracias a Dios, a quien sirvo con una conciencia limpia, como sirvieron también mis antepasados. Me acuerdo siempre de tus lágrimas, y quisiera verte para llenarme de alegría. Porque me acuerdo de la fe sincera que tienes. Primero la tuvieron tu abuela Loida y tu madre Eunice, y estoy seguro de que también tú la tienes. Por eso te recomiendo que avives el fuego del don que Dios te dio cuando te impuse las manos. Pues Dios no nos ha dado un espíritu de temor, sino un espíritu de poder, de amor y de buen juicio. No te avergüences, pues, de dar testimonio a favor de nuestro Señor; ni tampoco te avergüences de mí, preso por causa suya. Antes bien, con las fuerzas que Dios te da, acepta tu parte en los sufrimientos que vienen por causa del evangelio. Dios nos salvó y nos ha llamado a formar un pueblo santo, no por lo que nosotros hayamos hecho, sino porque ése fue su propósito y por la bondad que ha tenido con nosotros desde la eternidad, por Cristo Jesús. Esa bondad se ha mostrado gloriosamente ahora en Cristo Jesús nuestro Salvador, que destruyó el poder de la muerte y que, por el evangelio, sacó a la luz la vida inmortal. Dios me ha encargado de anunciar este mensaje, y me ha enviado como apóstol y maestro. Precisamente por eso sufro todas estas cosas. Pero no me avergüenzo de ello, porque yo sé en quién he puesto mi confianza; y estoy seguro de que él tiene poder para guardar hasta aquel día lo que me ha encomendado. Sigue el modelo de la sana enseñanza que de mí has recibido, y vive en la fe y el amor que tenemos gracias a Cristo Jesús. Con la ayuda del Espíritu Santo que vive en nosotros, cuida de la buena doctrina que se te ha encomendado.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

He Is King of Kings

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.”

Refrain



He is King of kings, he is Lord of Lords; Je-sus Christ, the first and last no man works like him.



He is King of kings, he is Lord of Lords; Je-sus Christ, the first and last no man works like him.



1. He built his throne up in the air, no man works like him;

2. I was but young when I be - gun, no man works like him;

to Refrain



and called the saints from ev - ery - where, no man works like him.
but now my race is al - most won, no man works like him.

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 17:5-10

Lucas 17:5-10

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

Glory to you, Lord Christ.

The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Los apóstoles pidieron al Señor: «Danos más fe.» El Señor les contestó: «Si ustedes tuvieran fe, aunque sólo fuera del tamaño de una semilla de mostaza, podrían decirle a este árbol: "Arráncate de aquí y plántate en el mar", y les haría caso. Si uno de ustedes tiene un criado que regresa del campo después de haber estado arando o cuidando el ganado, ¿acaso le dice: "Pasa y siéntate a comer"? No, sino que le dice: "Prepárame la cena, y dispónete a atenderme mientras yo como y bebo. Después podrás tú comer y beber." Y tampoco le da las gracias al criado por haber hecho lo que le mandó. Así también ustedes, cuando ya hayan cumplido todo lo que Dios les manda, deberán decir: "Somos servidores inútiles, porque no hemos hecho más que cumplir con nuestra obligación."»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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

THE PEACE

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

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Awesome God

Sung by the ensemble.

Rich Mullins (1955–1997);
arr. J. J. Hairston (b. 1974)

Refrain God is an awesome God.
He is an awesome God,
And greatly to be praised.

God is great and greatly to be praised.
God is great and greatly to be praised.
God is great and greatly to be praised, praised.

Refrain

From the rising of the sun,
Until the setting of the same,
My God is worthy is to be praised.
God is worthy is to be praised.

Refrain


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

PRESENTATION HYMN • 704 (STANZAS 1, 3-4)

O Thou Who Camest From Above

Sung by all.

Hereford



1. O thou who cam - est from a - bove the fire ce - les - tial to im - part, kin -
3. Je - sus, con - firm my heart's de - sire to work, and speak, and think for thee; still
4. Still let me prove thy per - fect will, my acts of faith and love re - peat, till

dle a flame of sa - cred love up - on the al - tar of my heart.
let me guard the ho - ly and still stir up the gift in me.
death thy end - less mer - cies seal, and make the sac - ri - fice com - plete.

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.

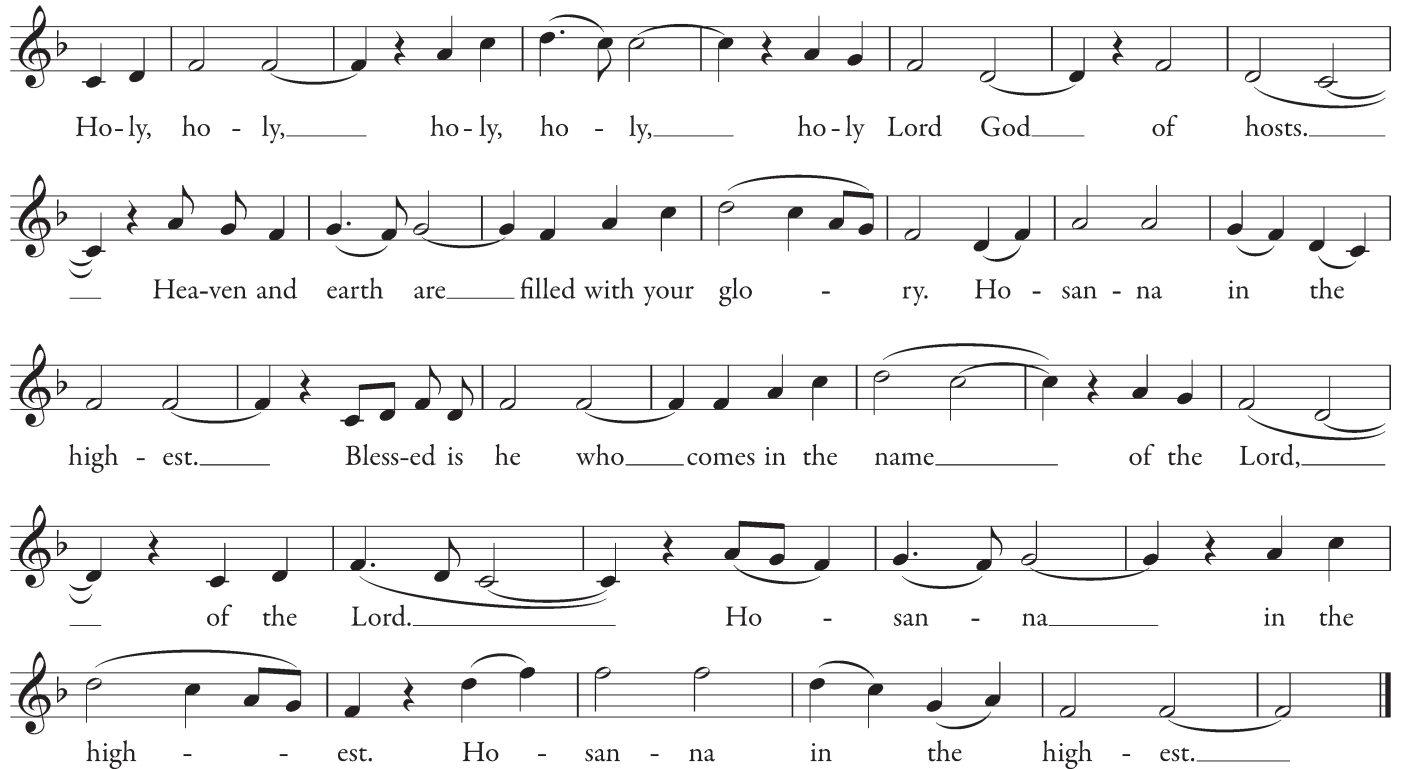
The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

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

Draw Us in the Spirit's Tether

Sung by the choir.

Harold Friedell (1905–1958)

Draw us in the Spirit's tether;
For when humbly, in thy Name,
Two or three are met together,
Thou art in the midst of them.
Alleluia! Alleluia!

Touch we now thy garment's hem.
As the brethren used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup,
Alleluia! Alleluia!
So knit thou our friendship up.

(Percy Dearmer, 1867–1936)

All our meals and all our living
Make as sacraments of thee,
That by caring, helping, giving,
We may true disciples be.
Alleluia! Alleluia!
We will serve thee faithfully.

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-vation 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-tor-ious 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

Pièce d'Orgue, BWV 572

Johann Sebastian Bach (1685–1750)



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

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

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Spencer W. Brown, Priest Associate, The Reverend Dr. Ann Broomell, The Reverend Nan Arrington Peete, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, 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 memory of the Most Reverend James de Wolf Perry on the anniversary of his birth (1871)—ordained 1896, consecrated bishop, January 6, 1911, and raised to presiding bishop, March 26, 1930; in memory of Helen Hay Wilson; in memory of Janet S. and Peter Alden Bergquist; in memory of Otto E. Guthe; and in memory of Marion Bone on the Feast of Francis of Assisi and the Blessing of the Animals.

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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](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.

