

The Holy Eucharist

The Twentieth Sunday after Pentecost

October 26, 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 IV “St. Anne”

John Knox (1932–2021)

PRELUDE

Berceuse à la mémoire de Louis Vierne

Pierre Cochereau (1924–1984)

A Chorister's Prayer

Gary Davison (b. 1961)

THE ENTRANCE RITE

INTROIT

“Lift Thine Eyes” from *Elijah*, Op. 70

Felix Mendelssohn (1809–1847)

Lift thine eyes to the mountains, whence cometh help.

Thy help cometh from the Lord, the maker of heaven and earth.

He hath said, thy foot shall not be moved, thy keeper will never slumber.

(Original German Julius Schubring, 1806–1889; after Psalm 121:1-3; English trans. William Bartholomew, 1793–1867)

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

HYMN AT THE PROCESSION • 680

O God, Our Help in Ages Past

Sung by all.

St. Anne

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



1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
4. A thou - sand a - ges in thy sight are like an eve - ning gone;
5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
6. O God, our help in a - ges past, our hope for years to come,



1. our shel - ter from the storm - y blast, and our e - ter - nal home:
2. suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3. from ev - er - last - ing thou art God, to end - less years the same.
4. short as the watch that ends the night be - fore the ris - ing sun.
5. they fly, for - got - ten, as a dream dies at the o - pening day.
6. be thou our guide while life shall last, and our e - ter - nal home.

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 TWENTIETH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Jeremiah 14:7-10, 19-22

Although our iniquities testify against us, act, O Lord, for your name's sake; our apostasies indeed are many, and we have sinned against you. O hope of Israel, its savior in time of trouble, why should you be like a stranger in the land, like a traveler turning aside for the night? Why should you be like someone confused, like a mighty warrior who cannot give help? Yet you, O Lord, are in the midst of us, and we are called by your name; do not forsake us! Thus says the Lord concerning this people: Truly they have loved to wander, they have not restrained their feet; therefore the Lord does not accept them, now he will remember their iniquity and punish their sins. Have you completely rejected Judah? Does your heart loathe Zion? Why have you struck us down so that there is no healing for us? We look for peace, but find no good; for a time of healing, but there is terror instead. We acknowledge our wickedness, O Lord, the iniquity of our ancestors, for we have sinned against you. Do not spurn us, for your name's sake; do not dishonor your glorious throne; remember and do not break your covenant with us. Can any idols of the nations bring rain? Or can the heavens give showers? Is it not you, O Lord our God? We set our hope on you, for it is you who do all this.

The Word of the Lord.
Thanks be to God.

Jeremías 14:7-10, 19-22

¡Señor, aunque nuestros pecados nos acusan, actúa por el honor de tu nombre! Muchas veces te hemos sido infieles, hemos pecado contra ti. Esperanza de Israel, salvador nuestro en tiempos difíciles, ¿por qué te portas como un extraño en el país, como un viajero que sólo se queda a pasar la noche? ¿Por qué estás como un hombre aturdido, como un guerrero que no puede ayudar? Pero, Señor, tú estás en medio de nosotros, todos saben que somos tu pueblo; ¡no nos abandones! El Señor dice esto acerca del pueblo de Israel: «A este pueblo le encanta andar siempre de un lado para otro. Por eso no lo miro con agrado. Ahora voy a acordarme de sus pecados y a pedirle cuenta de ellos.» Señor, ¿has rechazado del todo a Judá? ¿Te has cansado de la ciudad de Sión? ¿Por qué nos heriste irremediablemente? Esperábamos prosperidad, pero nada bueno nos ha llegado. Esperábamos salud, pero sólo hay espanto. Reconocemos, Señor, nuestra maldad y la culpa de nuestros antepasados; hemos pecado contra ti. ¡Por el honor de tu nombre, no nos rechaces; no trates con desprecio a la ciudad donde está tu glorioso trono! ¡Recuerda la alianza que hiciste con nosotros, no faltes a ella! ¿Hay acaso entre los ídolos paganos alguno que pueda hacer llover? ¿Acaso el cielo envía los aguaceros por sí mismo? ¡No, Señor y Dios nuestro! Tú eres quien los envía, tú eres quien hace todas estas cosas; ¡por eso esperamos en ti!

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Charles H. H. Parry (1848–1918)

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

Psalm 84:1-6

Salmo 84:1-6

How dear to me is your dwelling, O Lord of hosts!
My soul has a desire and longing for the courts of
the Lord;
my heart and my flesh rejoice in the living God.
The sparrow has found her a house
and the swallow a nest where she may lay her young;
by the side of your altars, O Lord of hosts,
my King and my God.
Happy are they who dwell in your house!
they will always be praising you.
Happy are the people whose strength is in you!
whose hearts are set on the pilgrims' way.
Those who go through the desolate valley will find
it a place of springs,
for the early rains have covered it with pools of water.
They will climb from height to height,
and the God of gods will reveal himself in Zion.

¡Dios de la huestes, qué hermosas tus moradas!
Todo mi ser anhela los atrios de Señor;
mi corazón y carne cantan de gozo al Dios vivo.
El gorrión halla una morada
y la golondrina, un nido para sus polluelos
cerca de tu altar, Dios de las Huestes,
Rey mío y Dios mío.
Dichosos los que habitan en tu casa;
te alabarán sin cesar.
Dichosos los que en ti encuentran su fuerza;
sus corazones están siempre en tus caminos.
Cuando pasan por el valle de lágrimas,
lo hacen un manantial;
las lluvias tempranas los cubren de bendición.
Avanzarán de baluarte en baluarte
y en Sion verán al Dios de dioses.

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 4:6-8, 16-18

2 Timoteo 4:6-8, 16-18

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing. At my first defense no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

The Word of the Lord.
Thanks be to God.

Yo ya estoy para ser ofrecido en sacrificio; ya se acerca la hora de mi muerte. He peleado la buena batalla, he llegado al término de la carrera, me he mantenido fiel. Ahora me espera la corona merecida que el Señor, el Juez justo, me dará en aquel día. Y no me la dará solamente a mí, sino también a todos los que con amor esperan su venida gloriosa. En mi primera defensa ante las autoridades, nadie me ayudó; todos me abandonaron. Espero que Dios no se lo tome en cuenta. Pero el Señor sí me ayudó y me dio fuerzas, de modo que pude llevar a cabo la predicación del mensaje de salvación y hacer que lo oyeran todos los paganos. Así el Señor me libró de la boca del león, y me librá de todo mal, y me salvará llevándome a su reino celestial. ¡Gloria a él para siempre! Amén.

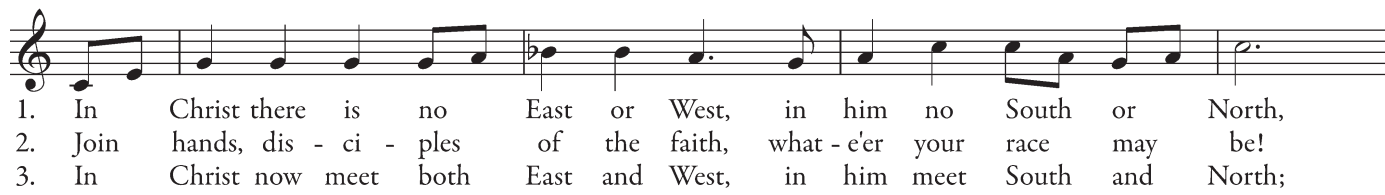
Palabra de Dios.
Demos gracias a Dios.

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

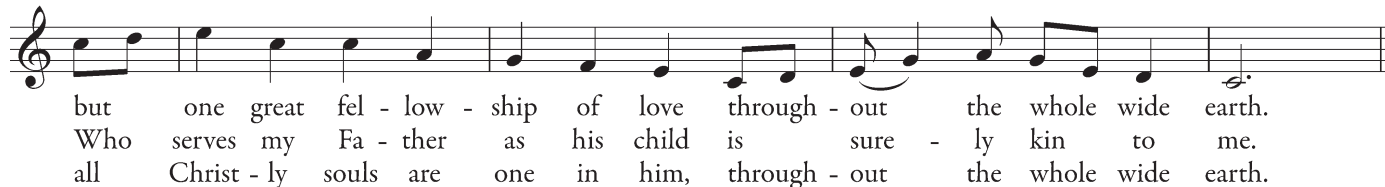
*In Christ There Is No East or West**Sung by all.*

McKee

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. In Christ there is no East or West, in him no South or North,
 2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!
 3. In Christ now meet both East and West, in him meet South and North;



but one great fel - low - ship of love through - out the whole wide earth.
 Who serves my Fa - ther as his child is sure - ly kin to me.
 all Christ - ly souls are one in him, through - out the whole wide earth.

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 18:9-14

Lucas 18:9-14

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

Glory to you, Lord Christ.

Jesus told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.' But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Jesús contó esta otra parábola para algunos que, seguros de sí mismos por considerarse justos, despreciaban a los demás: «Dos hombres fueron al templo a orar: el uno era fariseo, y el otro era uno de esos que cobran impuestos para Roma. El fariseo, de pie, oraba así: "Oh Dios, te doy gracias porque no soy como los demás, que son ladrones, malvados y adúlteros, ni como ese cobrador de impuestos. Yo ayuno dos veces a la semana y te doy la décima parte de todo lo que gano." Pero el cobrador de impuestos se quedó a cierta distancia, y ni siquiera se atrevía a levantar los ojos al cielo, sino que se golpeaba el pecho y decía: "¡Oh Dios, ten compasión de mí, que soy pecador!" Les digo que este cobrador de impuestos volvió a su casa ya justo, pero el fariseo no. Porque el que a sí mismo se engrandece, será humillado; y el que se humilla, será engrandecido.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Kelly Brown Douglas

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 IN-GATHERING

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Ain't-a That Good News!

Sung by the choir.

Negro spiritual; arr. Stacey V. Gibbs (b. 1962)

I got a crown up in-a the kingdom, ain't-a that good news,
I got a crown up in-a the kingdom, ain't-a that good news,
I'm-a gonna lay down this world, gonna shoulder up-a my cross,
Then I'm gonna take it home-a to my Jesus, ain't-a that good news?

I got a Savior in-a the kingdom, ain't-a that good news,
I got a Savior in-a the kingdom, ain't-a that good news,
I'm-a gonna lay down this world, gonna shoulder up-a my cross,
Then I'm gonna take it home-a to my Jesus, ain't-a that good news?

I got a harp up in-a the kingdom, ain't-a that good news,
I got a harp up in-a the kingdom, ain't-a that good news,
I'm-a gonna lay down this world, gonna shoulder up-a my cross,
Then I'm gonna take it home-a to my Jesus, ain't-a that good news?

I got a robe, you got a robe,
All God's children got a robe, hallelujah,
When I get to heaven gonna put on my robe
And walk all over God's heaven.

I got a robe up in-a the kingdom, ain't-a that good news,
I got a robe up in-a the kingdom, ain't-a that good news,
I'm-a gonna lay down this world, gonna shoulder up-a my cross,
Then I'm gonna take it home-a to my Jesus, ain't-a that good news?


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

PRESENTATION HYMN • 304 (STANZAS 1-2)

I Come With Joy to Meet My Lord

Sung by all.

Land of Rest



1. I come with joy to meet my Lord, for - giv - en, loved, and free, in
2. I come with Chris - tians far and near to find, as all are fed, the

awe and won - der to re - call his life laid down for me.
new com - mu - ni - ty of love in Christ's com - mun - ion bread.

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

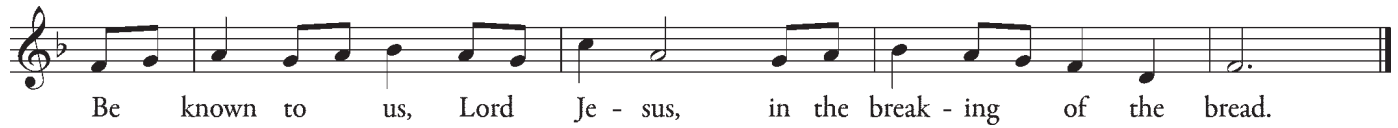
The presider breaks the bread in silence.

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

The King of Love My Shepherd Is

Sung by the choir.

Anonymous Irish melody;
arr. Michael McCarthy (b. 1966)

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Where streams of living water flow,
My ransomed soul he leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

(Henry Williams Baker, 1821–1877; para. of Psalm 23)

In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

Thou spread'st a table in my sight;
Thy unction, grace bestoweth:
And oh, what transport of delight
From thy pure chalice floweth!

And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing thy praise
Within thy house for ever.

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 • 438

Tell Out My Soul

Sung by all.

Woodlands



1. Tell out, my soul, the great - ness of the Lord! Un - num - bered
2. Tell out, my soul, the great - ness of his Name! Make known his
3. Tell out, my soul, the great - ness of his might! Powers and do -
4. Tell out, my soul, the glo - ries of his word! Firm is his

bles - ings give my spi - rit voice; ten - der to me the prom - ise of his
might, the deeds his arm has done; his mer - cy sure, from age to age the
min - ions lay their glo - ry by. Proud hearts and stub - born wills are put to
prom - ise, and his mer - cy sure. Tell out, my soul, the great - ness of the

word; in God my Sa - vior shall my heart re - joice.
same; his ho - ly Name— the Lord, the Might - y One.
flight, the hun - gry fed, the hum - ble lift - ed high.
Lord to chil - dren's chil - dren and for ev - er - more!

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

Marche Episcopale

David Briggs (b. 1961)



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 Kelly Brown Douglas, Canon Theologian; 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 Precentor, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, Julie DeBoer, Associate Director of Music and Chorister Program Director, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in memory of Dr. and Mrs. Marcus Benjamin; in memory of Mary Virginia Gatewood Peck; and in thanksgiving for the life of Mrs. Calvin K. Schwing.

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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.

