



The Holy Eucharist

The Twenty-Second Sunday after Pentecost

November 9, 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

Just as I Am, Without One Plea

Woodworth; arr. Kamiel Lefevere (1888–1984)

PRELUDE

"Air" from Suite No. 1 for Organ

Florence Price (1887–1953)

Take It to the Lord in Prayer

Nolan Williams Jr. (b. 1969)

THE ENTRANCE RITE

INTROIT

Hear My Prayer, O Lord, Z. 15

Henry Purcell (1659–1695)

Hear my prayer, O Lord, and let my crying come unto thee.

(Psalm 102:1)

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

Judge Eternal, Throned in Splendor

Sung by all.

Komm, o komm, du Geist des Lebens

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

1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,
 2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,
 3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;

with thy liv - ing fire of judg - ment purge this land of bit - ter things;
 and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;
 feed all those who do not know thee with the rich - ness of thy word;

sol - ace all its wide do - min - ion with the heal - ing of thy wings.
 and the home - steads and the wood - lands plead in si - lence for their peace.
 cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.
 Por Cristo nuestro Señor. Amén.

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, heav-en-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 TWENTY-SECOND 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.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he 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.

Job 19:23-27a

O that my words were written down! O that they were inscribed in a book! O that with an iron pen and with lead they were engraved on a rock forever! For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another.

The Word of the Lord.
Thanks be to God.

Job 19:23-27a

¡Ojalá alguien escribiera mis palabras y las dejara grabadas en metal! ¡Ojalá alguien con un cincel de hierro las grabara en plomo o en piedra para siempre! Yo sé que mi defensor vive, y que él será mi abogado aquí en la tierra. Y aunque la piel se me caiga a pedazos, yo, en persona, veré a Dios. Con mis propios ojos he de verlo, yo mismo y no un extraño.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Herbert Howells (1892–1983)

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

Psalms 17:1-8

Hear my plea of innocence, O Lord;
give heed to my cry;
listen to my prayer, which does not come from lying lips.
Let my vindication come forth from your presence;
let your eyes be fixed on justice.
Weigh my heart, summon me by night,
melt me down; you will find no impurity in me.
I give no offense with my mouth as others do;
I have heeded the words of your lips.
My footsteps hold fast to the ways of your law;
in your paths my feet shall not stumble.
I call upon you, O God, for you will answer me;
incline your ear to me and hear my words.
Show me your marvelous loving-kindness,
O Savior of those who take refuge at your right hand
from those who rise up against them.
Keep me as the apple of your eye;
hide me under the shadow of your wings.

Salmo 17:1-8

Escucha, Señor, mi justa causa;
atiende mi clamor;
oye el ruego de estos labios sin engaño.
Que de ti llegue mi vindicación;
que tu mira sea la justicia.
Sondea mi corazón, visítame de noche;
ponme en el crisol y nota mi pureza.
A diferencia de otros, en mi boca no hay maldad;
he atendido las palabras de tus labios.
Mis pasos siguen firmes en tu ley;
mis pies, en tu senda, no tropezarán.
Te llamo porque sé que tú respondes;
inclina tu oído y oye mis palabras.
¡Muéstrame tu espléndida bondad,
tú que salvas a quienes, en tu diestra,
buscan refugio de sus adversarios!
Guárdame cual niña de tus ojos;
ocúltame, a la sombra de tus alas.

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 Thessalonians 2:1-5, 13-17

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. Do you not remember that I told you these things when I was still with you? But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth. For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ. So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter. Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word.

The Word of the Lord.
Thanks be to God.

2 Tesalonicenses 2:1-5, 13-17

Ahora, hermanos, en cuanto al regreso de nuestro Señor Jesucristo y a nuestra reunión con él, les rogamos que no cambien fácilmente de manera de pensar ni se dejen asustar por nadie que diga haber tenido una revelación del Espíritu, o haber recibido una enseñanza dada de palabra o por carta, según la cual nosotros habríamos afirmado que el día del regreso del Señor ya llegó. No se dejen engañar de ninguna manera. Pues antes de aquel día tiene que venir la rebelión contra Dios, cuando aparecerá el hombre malvado, el que está condenado a la perdición. Éste es el enemigo que se levanta contra todo lo que lleva el nombre de Dios o merece ser adorado, y llega incluso a instalar su trono en el templo de Dios, haciéndose pasar por Dios. ¿No recuerdan que yo les hablaba de esto cuando aún estaba con ustedes? Pero nosotros siempre tenemos que dar gracias a Dios por ustedes, hermanos amados por el Señor, porque Dios los escogió para que fueran los primeros en alcanzar la salvación por medio del Espíritu que los hace santos y de la verdad en que han creído. Para esto los llamó Dios por medio del evangelio que nosotros anunciamos: para que lleguen a tener parte en la gloria de nuestro Señor Jesucristo. Así que, hermanos, sigan firmes y no se olviden de las tradiciones que les hemos enseñado personalmente y por carta. Que nuestro Señor Jesucristo mismo, y Dios nuestro Padre, que nos ha amado y nos ha dado consuelo eterno y esperanza gracias a su bondad, anime sus corazones y los mantenga a ustedes constantes en hacer y decir siempre lo bueno.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Want Jesus to Walk With Me

Sung by all.

Negro spiritual

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”



1. I want Je - sus _____ to walk with me; _____ I want Je - sus _____ to walk with me; _____
2. In my tri - als, _____ Lord, walk with me; _____ in my tri - als, _____ Lord, walk with me; _____
3. In my sor - rows, _____ Lord, walk with me; _____ in my sor - rows, _____ Lord, walk with me; _____



all a - long my _____ pil - grim jour - ney, _____ Lord, I want Je - sus _____ to walk with me. _____
when the shades of _____ life are fall - ing, _____ Lord, I want Je - sus _____ to walk with me. _____
when my heart with - in is ach - ing, _____ Lord, I want Je - sus _____ to walk with me. _____

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 20:27-38

Lucas 20:27-38

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

Glory to you, Lord Christ.

Some Sadducees, those who say there is no resurrection, came to Jesus and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her." Jesus said to them, "Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive."

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.

Después algunos saduceos fueron a ver a Jesús. Los saduceos niegan que los muertos resuciten; por eso le presentaron este caso: «Maestro, Moisés nos dejó escrito que si un hombre casado muere sin haber tenido hijos con su mujer, el hermano del difunto deberá tomar por esposa a la viuda para darle hijos al hermano que murió. Pues bien, había una vez siete hermanos, el primero de los cuales se casó, pero murió sin dejar hijos. El segundo y el tercero se casaron con ella, y lo mismo hicieron los demás, pero los siete murieron sin dejar hijos. Finalmente murió también la mujer. Pues bien, en la resurrección, ¿de cuál de ellos será esposa esta mujer, si los siete estuvieron casados con ella?» Jesús les contestó: «En la vida presente, los hombres y las mujeres se casan; pero aquellos que Dios juzgue que merecen gozar de la vida venidera y resucitar, sean hombres o mujeres, ya no se casarán, porque ya no pueden morir. Pues serán como los ángeles, y serán hijos de Dios por haber resucitado. Hasta el mismo Moisés, en el pasaje de la zarza que ardía, nos hace saber que los muertos resucitan. Allí dice que el Señor es el Dios de Abraham, de Isaac y de Jacob. ¡Y él no es Dios de muertos, sino de vivos, pues para él todos están vivos!»

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,

Hear us, O God.
Your mercy is great.

Escúchanos, oh Dios.
Grande es tu misericordia.

The bishop 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 bishop offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo 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

Dwell in the House

Sung by the choir and ensemble.

Gale Jones Murphy (b. 1955)

One thing have I desired of the Lord,
One thing have I desired of the Lord,
And that will I seek after, that will I seek after.

Refrain That I may dwell in the house,
Dwell in the house,
That I may dwell in the house of the Lord.

All the days of my life
To behold the beauty of the Lord,
To inquire in His temple,
This is my heart's desire.

Refrain

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

PRESENTATION HYMN • 693 (STANZAS 1, 5)

Just as I Am, Without One Plea

Sung by all.

Woodworth

1. Just as I am, with - out one plea, but that thy
5. Just as I am, thy love un - known has bro - ken
blood was shed for me, and that thou bidd'st me
ev - ery bar - rier down; now to be thine, yea,
come to thee, O Lamb of God, I come, I come.
thine a - lone, O Lamb of God, I come, I come.

THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

The bishop 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 bishop 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 bishop 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 bishop 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

O Lorde the maker of al thing

Sung by the choir.

John Joubert (1927–2019)

O Lorde, the maker of al thing,
We pray Thee nowe in this evening
Us to defende through Thy mercy,
From al deceite of our en'my.

Let neither us deluded be,
Good Lorde, with dreame or phantasy;
Our hearts wakyng in Thee Thou kepe
That we in sinne fal not on slepe.

O Father, throughe Thy blessed Sonne,
Grant us this oure petition,
To whom, with the Holy Ghost alwaies,
In heav'n and yearth be laude and praise.

(Attributed to Henry VIII)

The people stand as able.

THE POSTCOMMUNION PRAYER

We thank you, Lord,
that you have fed us in this sacrament
and united us with Christ.
Send us into the world
to preach the gospel of his kingdom:
confirm us in this mission
and help us to live the good news we proclaim;
through Jesus Christ our Lord. Amen.

Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo
para predicar el Evangelio de su reino:
confirmanos en esta misión
y ayúdanos a vivir las buenas noticias
que proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

The bishop blesses the people, and the people respond, Amen.

*Hail, Thou Once Despised Jesus**Sung by all.**In Babilone*

1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re - lease us;
2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid: by al - might - y love a - noint - ed,
3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heav - en - ly hosts a - dore thee,
4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
 thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
 seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our
 right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest



sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
 of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
 place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
 an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

THE DISMISSAL

Let us go forth in the name of Christ.
 Thanks be to God.

Salgamos en el nombre de Cristo.
 Demos gracias a Dios.

POSTLUDE

Improvisation



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 Right Reverend Ann M. Ritonia, Bishop Suffragan for Armed Forces and Federal Ministries, The Episcopal Church; Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Sarah E. Slater; 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 Anne Boyd Hamilton; in memory of the Roberts sisters, Doris, Helen, Edith, and Ruth Roberts Mushinsky; in memory of B. Z. Henry; in memory of Katherine P. Howard; in honor of Betty Laycock Clegg; in memory of Master Sergeant Arthur Reid Howard, USMC (retired); in loving memory of Helen Mark Hermann; in memory of Bruce Bryan, former head usher 1966–1978; and in honor of Norman Prince.

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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.

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.

