

The Holy Eucharist

The Twelfth Sunday after Pentecost

August 16, 2026 • 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

God Is Love, Let Heaven Adore Him

Abbot's Leigh; arr. Edward M. Nassor (b. 1957)

PRELUDE

"l'Assomption: Communion" from *l'Orgue Mystique*, Op. 57, No. 35

Charles Tournemire (1870–1939)

Grace

Jonathan McReynolds (b. 1989)

THE ENTRANCE RITE

INTROIT

Of Hospitality

Jane Marshall (1924–2019)

I saw a stranger yestreen; I put food in the eating place, drink in the drinking place, music in the listening place; and in the sacred name of the Triune he blessed myself, my house, my cattle and my dear ones. And the lark said in her song, often goes Love in the stranger's guise.

(from an old Gaelic rune)

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

*Immortal, Invisible, God Only Wise**Sung by all.**St. Denio**We begin our worship as a gathered community by praising God in song.*

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
 2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
 3. To all life thou giv - est, to both great and small; in all life thou
 4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -
 ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
 wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
 liv - est, the true life of all; we blos - som and flour - ish, like
 dore thee, all veil - ing their sight; all laud we would ren - der: O
 An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
 soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
 leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
 help us to see 'tis on - ly the spen - dor of light hid - eth thee.

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

THE COLLECT FOR PURITY

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

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

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

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 TWELFTH 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 God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 56:1, 6-8

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

The Word of the Lord.
Thanks be to God.

Isaías 56:1, 6-8

El Señor dice: «Practiquen la justicia, hagan lo que es recto, porque pronto voy a llevar a cabo la liberación; voy a mostrar mi poder salvador. Y a los extranjeros que se entreguen a mí, para servirme y amarme, para ser mis siervos, si respetan el sábado y no lo profanan y se mantienen firmes en mi alianza, yo los traeré a mi monte sagrado y los haré felices en mi casa de oración. Yo aceptaré en mi altar sus holocaustos y sacrificios, porque mi casa será declarada casa de oración para todos los pueblos. Yo haré que vuelvan y se reúnan los que aún están en el destierro.» Esto lo afirma el Señor, que hace que vuelvan a reunirse los israelitas que estaban dispersos.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Edward Bairstow (1874–1946)

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

Psalms 67

Salmo 67

May God be merciful to us and bless us,
show us the light of his countenance and come to us.
Let your ways be known upon earth,
your saving health among all nations.
Let the peoples praise you, O God;
let all the peoples praise you.
Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide all the nations upon earth.
Let the peoples praise you, O God;
let all the peoples praise you.
The earth has brought forth her increase;
may God, our own God, give us his blessing.
May God give us his blessing,
and may all the ends of the earth stand in awe of him.

Que Dios nos dé su gracia y nos bendiga
y sobre nosotros brille su semblante.
Que se conozcan en la tierra tus caminos
y entre todas las naciones, tu rescate.
Que te alaben, Dios, los pueblos;
que todos los pueblos te alaben.
Que las naciones canten de alegría,
porque las gobiernas con justicia
y guías a los pueblos de la tierra.
Que te alaben, Dios, los pueblos;
que todos los pueblos te alaben.
Que la tierra dé sus frutos y cosechas
y Dios, nuestro Dios, nos bendiga.
¡Que Dios nos bendiga
y se asombren los confines de 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.

Romans 11:1-2a, 29-32

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

The Word of the Lord.
Thanks be to God.

Romanos 11:1-2a, 29-32

Ahora pregunto: ¿Será que Dios ha rechazado a su pueblo? ¡Claro que no! Yo mismo soy israelita, descendiente de Abraham y de la tribu de Benjamín. Desde el principio, Dios había reconocido a los israelitas como su pueblo; y ahora no los ha rechazado. Pues lo que Dios da, no lo quita, ni retira tampoco su llamamiento. En tiempos pasados, ustedes desobedecieron a Dios, pero ahora que los judíos han desobedecido, Dios tiene compasión de ustedes. De la misma manera, ellos han desobedecido ahora, pero solamente para que Dios tenga compasión de ustedes y para que, también ahora, tenga compasión de ellos. Porque Dios sujetó a todos por igual a la desobediencia, con el fin de tener compasión de todos por igual.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

We've Come This Far by Faith

Sung by all.

Albert A. Goodson (1933–2003)

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

We've come this far by faith, Lean - ing on the Lord;
Trust - ing in his ho - ly word, He's nev - er failed me yet.
O _____ can't turn a round. _____ We've come this far by faith.
Don't be dis - cour aged when trou - ble's in your life. He'll bear your
Repeat Refrain
bur - dens and move all mis - er - y and strive. That's why we've

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.

Matthew 15:10-28

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

Glory to you, Lord Christ.

Jesus called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile." Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

The Gospel of the Lord.

Praise to you, Lord Christ.

Mateo 15:10-28

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús llamó a la gente y dijo: «Escuchen y entiendan: Lo que entra por la boca del hombre no es lo que lo hace impuro. Al contrario, lo que hace impuro al hombre es lo que sale de su boca.» Entonces los discípulos se acercaron a Jesús y le preguntaron: «¿Sabes que los fariseos se ofendieron al oír lo que dijiste?» Él les contestó: «Cualquier planta que mi Padre celestial no haya plantado, será arrancada de raíz. Déjenlos, pues son ciegos que guían a otros ciegos. Y si un ciego guía a otro, los dos caerán en algún hoyo.» Pedro entonces le dijo a Jesús: «Explícanos lo que dijiste.» Jesús respondió: «¿Ni siquiera ustedes son todavía capaces de comprender? ¿No entienden que todo lo que entra por la boca va al vientre, para después salir del cuerpo? Pero lo que sale de la boca viene del interior del hombre; y eso es lo que lo hace impuro. Porque del interior del hombre salen los malos pensamientos, los asesinatos, el adulterio, la inmoralidad sexual, los robos, las mentiras y los insultos. Estas cosas son las que hacen impuro al hombre; pero el comer sin cumplir con la ceremonia de lavarse las manos, no lo hace impuro.» Jesús se dirigió de allí a la región de Tiro y Sidón. Y una mujer cananea, de aquella región, se le acercó, gritando: «¡Señor, Hijo de David, ten compasión de mí! ¡Mi hija tiene un demonio que la hace sufrir mucho!» Jesús no le contestó nada. Entonces sus discípulos se acercaron a él y le rogaron: «Dile a esa mujer que se vaya, porque viene gritando detrás de nosotros.» Jesús dijo: «Dios me ha enviado solamente a las ovejas perdidas del pueblo de Israel.» Pero la mujer fue a arrodillarse delante de él, diciendo: «¡Señor, ayúdame!» Jesús le contestó: «No está bien quitarles el pan a los hijos y dárselo a los perros.» Ella le dijo: «Sí, Señor; pero hasta los perros comen las migajas que caen de la mesa de sus amos.» Entonces le dijo Jesús: «¡Mujer, qué grande es tu fe! Hágase como quieres.» Y desde ese mismo momento su hija quedó sana.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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

The people stand as able.

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

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

Oremos al Señor.
Señor, ten piedad.

With the final intercession,

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

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

The 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 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

Were It Not For Grace

Sung by the ensemble.

Phil McHugh (b. 1954)

Time measured out my days,
Life carried me along,
In my soul I yearned to follow God,
But knew I'd never be so strong.
I looked hard at this world,
To learn how heaven could be gained.
Just to end where I began
Where human effort is all in vain.

So here is all my praise,
Expressed with all my heart.
Offered to the friend who took my place,
And ran a course I could not start.
And when He saw in full just how much his love
would cost,
He still went the final mile between me and heaven
So I would not be lost.

Refrain Were it not for grace,
I can tell you where I'd be;
Wandering down some pointless road
to nowhere,
With my salvation up to me.
I know how that would go,
The battles I would face—
Forever running, but losing the race,
Were it not for grace.

Refrain
Forever running, but losing the race,
Were it not for grace.

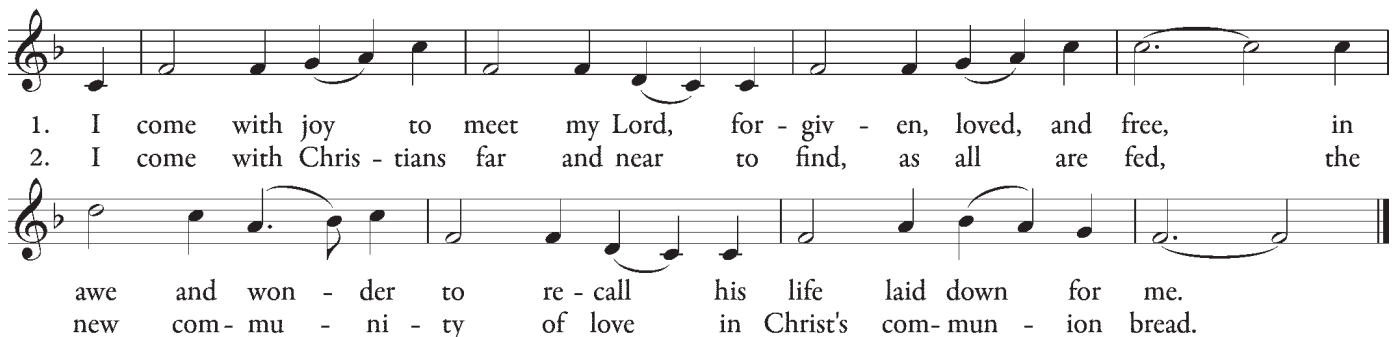
The people stand as able at the introduction to the hymn.

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 our thanks and praise.

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

Glory to you for ever and ever.

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

By your will they were created and have their being.

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

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

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

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

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

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho - ly, ho - ly, ho - ly Lord, God of power and might,

heaven and earth are full of your glo- ry. Ho-san-na in the high-est.

Bless - ed is he who comes in the name of the Lord. Ho-san-na in the high-est.

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.

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

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

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

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

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

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

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

The Great Amen is when the congregation with a unified great voice concurs with all that the 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.

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

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The bishop breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)



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

Be Still, My Soul

Sung by the choir.

Mack Wilberg (b. 1955)

Be still, my soul: The Lord is on thy side;
With patience bear thy cross of grief or pain.
Leave to thy God to order and provide;
In every change he faithful will remain.
Be still, my soul: Thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.
Be still, my soul: Thy God doth undertake
To guide the future as he has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: The waves and winds still know
His voice who ruled them while he dwelt below.
Be still, my soul: The hour is hastening on
When we shall be forever with the Lord,
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul: When change and tears are past,
All safe and blessed we shall meet at last.

(Katharina von Schlegel, b. 1697–1777; trans. Jane Borthwick, 1813–1897)

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Dios poderoso y eterno:
Te damos gracias por habernos alimentado
con la cena espiritual del inestimable cuerpo y sangre
de tu Hijo nuestro Salvador Jesucristo;
y por asegurarnos, en estos santos misterios,
que somos miembros vivos del cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo
a cumplir la misión que nos has encomendado
para amar y servirte
en fiel testimonio de Cristo nuestro Señor.
A él, a ti, y al Espíritu Santo
sean honor y gloria, ahora y siempre. Amén.

THE BLESSING

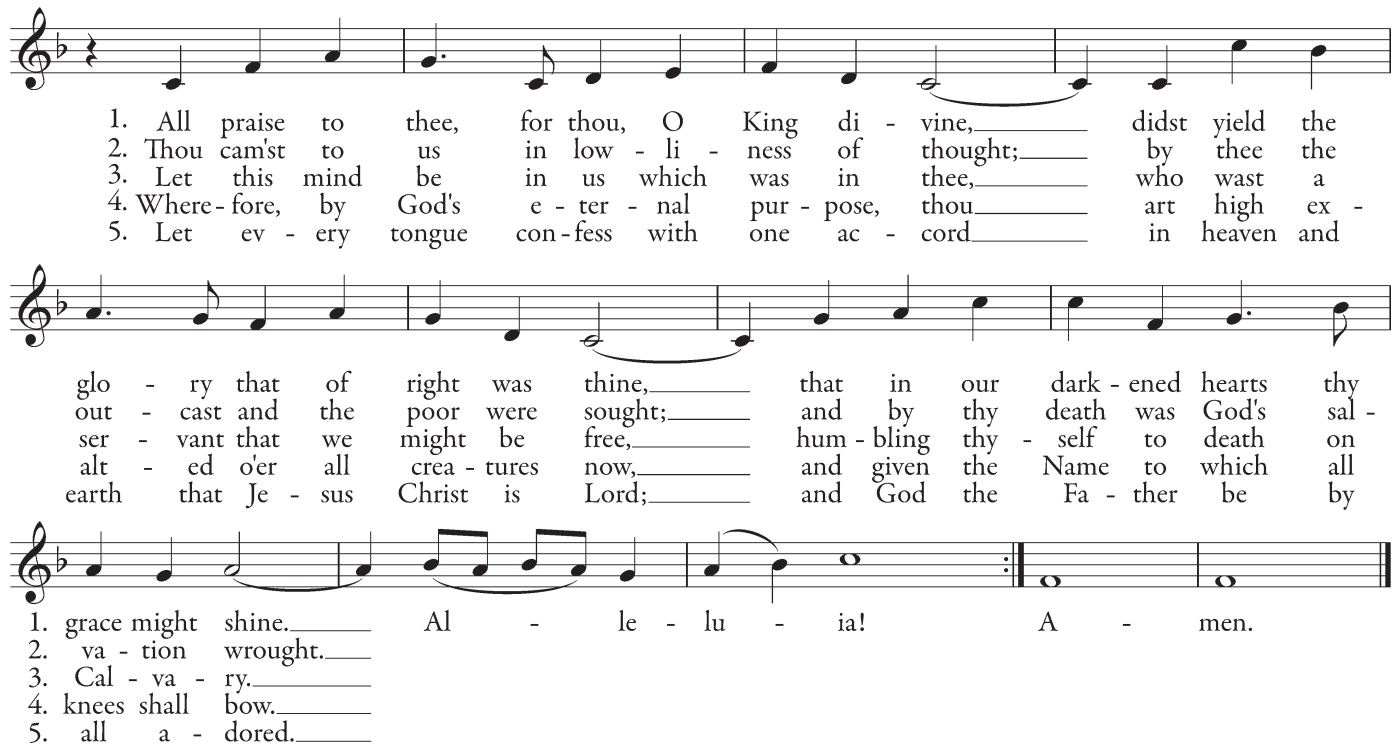
The bishop blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 477

All Praise to Thee, for Thou, O King Divine

Sung by all.

Engelberg



1. All praise to thee, for thou, O King di - vine, _____ didst yield the
2. Thou can'st to us in low - li - ness of thought; _____ by thee the
3. Let this mind be in us which was in thee, _____ who wast a
4. Where - fore, by God's e - ter - nal pur - pose, thou _____ art high ex -
5. Let ev - ery tongue con - fess with one ac - cord _____ in heaven and

glo - ry that of right was thine, _____ that in our dark - ened hearts thy
out - cast and the poor were sought; _____ and by thy death was God's sal -
ser - vant that we might be free, _____ hum - bling thy - self to death on
alt - ed o'er all crea - tures now, _____ and given the Name to which all
earth that Je - sus Christ is Lord; _____ and God the Fa - ther be by

1. grace might shine. _____ Al - le - lu - ia! _____ A - men.
2. va - tion wrought. _____
3. Cal - va - ry. _____
4. knees shall bow. _____
5. all a - dored. _____

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Allegro from Organ Symphony No. 6 in G minor, Op. 42, No. 2

Charles-Marie Widor (1844–1937)



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 V. Gene Robinson, IX Bishop of New Hampshire (retired); Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Mina-Marie Jelinek, Assistant Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God.

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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.

