

The Holy Eucharist

The Thirteenth Sunday after Pentecost

August 23, 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

Prelude and Fugue on *Old 104th*

Ronald Barnes (1927–2007)

PRELUDE

Prelude and Fugue in C major, BWV 547

Johann Sebastian Bach (1685–1750)

There's Something About That Name

Bill Gaither (b. 1936), Gloria Gaither (b. 1942)

THE ENTRANCE RITE

INTROIT

Tu es Petrus

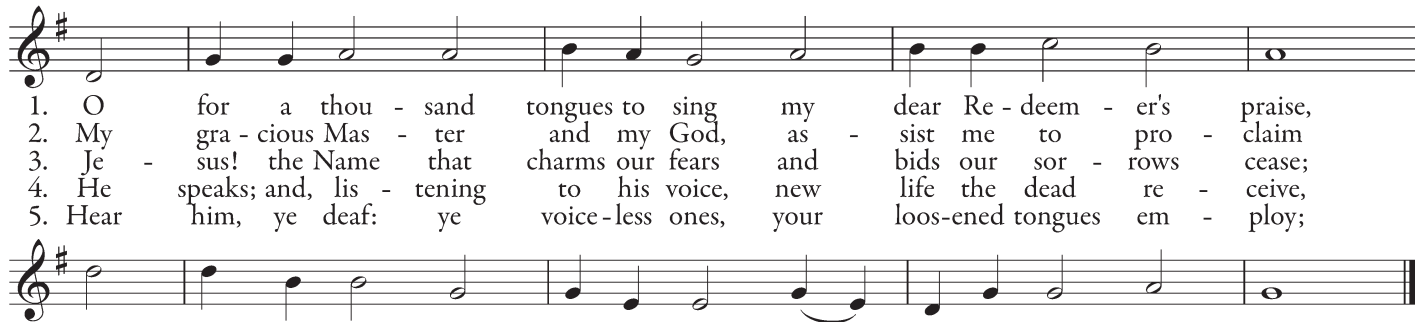
Hans Leo Hassler (1564–1612)

Sung in Latin.

You are Peter, and on this rock I will build my church,
and the gates of Hades will not prevail against it.

(Matthew 16:18)

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

*O for a Thousand Tongues to Sing**Sung by all.**Azmon**We begin our worship as a gathered community by praising God in song.*


1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2. My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3. Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5. Hear him, ye deaf: ye voice - less ones, your loos-ened tongues em - ploy;

1. the glo - ries of my God and King, the triumphs of his grace!
 2. and spread through all the earth a - broad the hon - ors of thy Name.
 3. 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4. the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5. ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6. Glory to God and praise and love
 be now and ever giv en
 by saints below and saints above,
 the Church in earth and heav en.

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 THIRTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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.

Isaiah 51:1-6

Listen to me, you that pursue righteousness, you that seek the Lord. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many. For the Lord will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song. Listen to me, my people, and give heed to me, my nation; for a teaching will go out from me, and my justice for a light to the peoples. I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and those who live on it will die like gnats; but my salvation will be forever, and my deliverance will never be ended.

The Word of the Lord.
Thanks be to God.

Isaías 51:1-6

«Óiganme todos los que quieren vivir con rectitud y me buscan» dice el Señor. Miren la roca de donde fueron cortados, la cantera de donde fueron sacados; miren a Abraham, su padre, y a Sara, la que les dio la vida. Cuando yo lo llamé, era uno solo, pero lo bendije y le di muchos descendientes. Yo seré bondadoso con Sión, la ciudad que estaba toda en ruinas. Convertiré las tierras secas del desierto en un jardín, como el jardín que el Señor plantó en Edén. Allí habrá felicidad y alegría, cantos de alabanza y son de música. «Pueblos, préstenme atención, escúchenme, naciones: yo publicaré mi enseñanza y mis mandamientos alumbrarán a los pueblos. Mi victoria está cercana, mi acción salvadora está en camino; con mi poder gobernaré a los pueblos. Los países del mar esperarán en mí y confiarán en mi poder. Levanten los ojos al cielo, y miren abajo, a la tierra: el cielo se desvanecerá como el humo, la tierra se gastará como un vestido y sus habitantes morirán como mosquitos. Pero mi salvación será eterna, mi victoria no tendrá fin.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Carson Cooman (b. 1982)

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

Psalms 138

Salmo 138

I will give thanks to you, O Lord, with my whole heart;
before the gods I will sing your praise.
I will bow down toward your holy temple
and praise your Name,
because of your love and faithfulness;
For you have glorified your Name
and your word above all things.
When I called, you answered me;
you increased my strength within me.
All the kings of the earth will praise you, O Lord,
when they have heard the words of your mouth.
They will sing of the ways of the Lord,
that great is the glory of the Lord.

Te doy gracias Señor, de todo corazón;
ante los dioses te cantaré.
Me postro hacia tu santo templo
y alabo tu nombre,
por tu bondad y tu fidelidad.
Porque has exaltado tu Palabra
a lo largo y a lo ancho de tus cielos.
El día que te invoqué, me respondiste
y fortaleciste mi alma.
Señor, todo monarca te alabará,
al escuchar las palabras de tu boca.
Y se cantará de tus caminos:
«¡Grande es la gloria del Señor!».

Though the Lord be high, he cares for the lowly;
 he perceives the haughty from afar.
 Though I walk in the midst of trouble, you keep me safe;
 you stretch forth your hand against the fury
 of my enemies;
 your right hand shall save me.
 The Lord will make good his purpose for me;
 O Lord, your love endures for ever;
 do not abandon the works of your hands.

Aunque Dios es sublime, nota al humilde
 y la orgullosa reconoce desde lejos.
 Aunque pase por angustias, me darás vida;
 me tenderás la mano cuando ruja el enemigo;
 tu diestra me rescatará.
 El Señor me salvará;
 ¡Ay Dios, tu bondad es para siempre!
 No abandones la obra de tus manos.

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 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

The Word of the Lord.
Thanks be to God.

Romanos 12:1-8

Por tanto, hermanos míos, les ruego por la misericordia de Dios que se presenten ustedes mismos como ofrenda viva, santa y agradable a Dios. Éste es el verdadero culto que deben ofrecer. No vivan ya según los criterios del tiempo presente; al contrario, cambien su manera de pensar para que así cambie su manera de vivir y lleguen a conocer la voluntad de Dios, es decir, lo que es bueno, lo que le es grato, lo que es perfecto. Por el encargo que Dios en su bondad me ha dado, digo a todos ustedes que ninguno piense de sí mismo más de lo que debe pensar. Antes bien, cada uno piense de sí con moderación, según los dones que Dios le haya dado junto con la fe. Porque así como en un solo cuerpo tenemos muchos miembros, y no todos los miembros sirven para lo mismo, así también nosotros, aunque somos muchos, formamos un solo cuerpo en Cristo y estamos unidos unos a otros como miembros de un mismo cuerpo. Dios nos ha dado diferentes dones, según lo que él quiso dar a cada uno. Por lo tanto, si Dios nos ha dado el don de profecía, hablemos según la fe que tenemos; si nos ha dado el don de servir a otros, sirvámoslos bien. El que haya recibido el don de enseñar, que se dedique a la enseñanza; el que haya recibido el don de animar a otros, que se dedique a animarlos. El que da, hágalo con sencillez; el que ocupa un puesto de responsabilidad, desempeñe su cargo con todo cuidado; el que ayuda a los necesitados, hágalo con alegría.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

'Tis So Sweet to Trust in Jesus

Sung by all.

Louisa M. R. Stead (1850–1917),
William J. Kirkpatrick (1838–1921)

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. 'Tis so sweet to trust in Je - sus, just to take him at his word. Just to rest up - on his prom - ise,
2. O how sweet to trust in Je - sus, just to trust his cleans ing blood. Just in sim - ple faith to plunge me
3. Yes, 'tis sweet to trust in Je - sus, just from sin and self to cease. Just from Je - sus sim - ply tak - ing
4. I'm so glad I learned to trust thee, pre - cious Je - sus, Sa - vior, Friend; and I know that thou art with me,



just to know, "Thus saith the Lord." Je - sus, Je - sus, how I trust him! How I've proved him
'neath the heal - ing, cleans-ing flood!
life and rest and joy and peace.
wilt be with me to the end.



o'er and o'er! Je - sus, Je - sus, pre - cious Je - sus! O for grace to trust him more!

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 16:13-20

Mateo 16:13-20

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

Glory to you, Lord Christ.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Cuando Jesús llegó a la región de Cesarea de Filipo, preguntó a sus discípulos: «¿Quién dice la gente que es el Hijo del hombre?» Ellos contestaron: «Algunos dicen que Juan el Bautista; otros dicen que Elías, y otros dicen que Jeremías o algún otro profeta.» «Y ustedes, ¿quién dicen que soy?» les preguntó. Simón Pedro le respondió: «Tú eres el Mesías, el Hijo del Dios viviente.» Entonces Jesús le dijo: «Dichoso tú, Simón, hijo de Jonás, porque esto no lo conociste por medios humanos, sino porque te lo reveló mi Padre que está en el cielo. Y yo te digo que tú eres Pedro, y sobre esta piedra voy a construir mi iglesia; y ni siquiera el poder de la muerte podrá vencerla. Te daré las llaves del reino de los cielos; lo que tú ates aquí en la tierra, también quedará atado en el cielo, y lo que tú desates aquí en la tierra, también quedará desatado en el cielo.» Luego Jesús ordenó a sus discípulos que no dijeran a nadie que él era el Mesías.

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

After each intercession,

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

Oremos al Señor.
Señor, ten piedad.

With the final intercession,

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

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

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

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"He, Watching Over Israel" from *Elijah*, Op. 70 *Sung by the choir.*

Felix Mendelssohn (1809–1847)

He, watching over Israel, slumbers not, nor sleeps.
Shouldst thou, walking in grief languish, He will quicken thee.

(*Psalm 121:4, Psalm 138:7*)

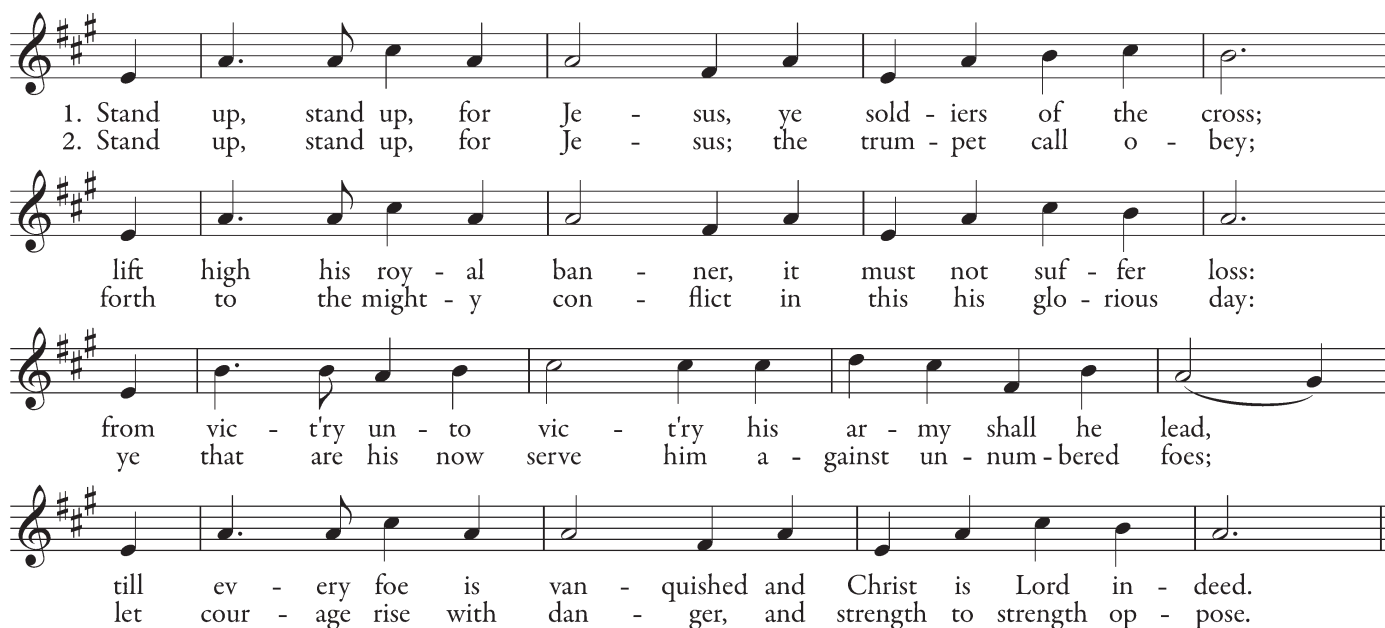
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 561 (STANZAS 1, 2)

Stand Up, Stand Up, for Jesus

Sung by all.

Morning Light



1. Stand up, stand up, for Je - sus, ye sold - iers of the cross;
2. Stand up, stand up, for Je - sus; the trum - pet call o - bey;

lift high his roy - al ban - ner, it must not suf - fer loss:
forth to the might - y con - flict in this his glo - rious day:

from vic - t'ry un - to vic - t'ry his ar - my shall he lead,
ye that are his now serve him a - gainst un - num - bered foes;

till ev - ery foe is van - quished and Christ is Lord in - deed.
let cour - age rise with dan - ger, and strength to strength op - pose.

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 presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

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

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

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

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

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

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

THE LORD'S PRAYER

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

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

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

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

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

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

My Tribute (To God Be the Glory)

Sung by the ensemble.

Andraé Crouch (1942–2015)

How can I say thanks
For the things you have done for me?
Things so undeserved,
Yet you gave, to prove your love for me.
The voices of a million angels
Could not express my gratitude!
All that I am, and ever hope to be,
I owe it all to thee.
To God be the glory,
To God be the glory,
To God be the glory,
For the things he has done!

Refrain With his blood, he has saved me!
With his power, he has raised me!
To God be the glory,
For the things he has done!

Just let me live my life
And let it be pleasing, Lord, to thee.
And should I gain any praise,
Let it go to Calvary!

Refrain

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 495

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 bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Fugue in G major, BWV 577

J. S. Bach



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 Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, 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, Jared Johnson, Director of Music and Canon-Elect, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Dr. Edward M. Nassor, Carillonneur.

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

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Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at [cathedral.org/give](https://www.cathedral.org/give).

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

