

The Holy Eucharist

The Fourteenth Sunday after Pentecost

August 30, 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

Chorale Partita V: All My Hope on God Is Founded

John Knox (1932–2021)

PRELUDE

Adagio in E

Frank Bridge (1879–1941)

I Give Myself Away

William McDowell (b. 1976)

THE ENTRANCE RITE

INTROIT

Gustate et videte

Heinrich Isaac (c. 1450–1517)

Sung in Latin.

Taste and see how sweet the Lord is: blessed is the one who trusts in him.

(Psalm 34:8)

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

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

1. The Church's one foundation is Jesus Christ her Lord;
 2. Elect from every nation, yet one o'er all the earth,
 3. Though with a scornful wonder men see her sore oppressed,
 4. Mid toil and tribulation, and tumult of her war,
 5. Yet she on earth hath union with God, the Three in One,
 she is his new creation by water and the word:
 her charter of salvation, one Lord, one faith, one birth;
 by sacraments rent asunder, by heretics distressed;
 she waits the consummation of peace for ever more;
 and mystic sweet communion with those whose rest is won.
 from heaven he came and sought her to be his holy bride;
 one holy Name she blesses, par-takes one holy food,
 yet saints their watch are keeping, their cry goes up, "How long?"
 till with the vision glorious, her long-ing eyes are blessed,
 O hap-py ones and ho-ly! Lord, give us grace that we
 with his own blood he bought her, and for her life he died.
 and to one hope she presses, with every grace endowed.
 and soon the night of weeping shall be the morn of song.
 and the great Church vic-tor-ious shall be the Church at rest.
 like them, the meek and low-ly, on high may dwell with 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 FOURTEENTH 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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Jeremiah 15:15-21

O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail. Therefore thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

The Word of the Lord.
Thanks be to God.

Jeremías 15:15-21

Señor, tú que lo sabes todo, ¡acuérdate de mí y ven en mi ayuda! ¡Toma venganza de los que me persiguen! No seas con ellos tan paciente que me dejes morir a mí; mira que por ti soporto insultos. Cuando me hablabas, yo devoraba tus palabras; ellas eran la dicha y la alegría de mi corazón, porque yo te pertenezco, Señor y Dios todopoderoso. Yo he evitado juntarme con los que sólo piensan en divertirse; desde que tú te apoderaste de mí he llevado una vida solitaria, pues me llenaste de tu ira. ¿Por qué mi dolor nunca termina? ¿Por qué mi herida es incurable, rebelde a toda curación? Te has vuelto para mí como el agua engañosa de un espejismo. Entonces el Señor me respondió: «Si regresas a mí, volveré a recibirme y podrás servirme. Si evitas el hablar por hablar y dices sólo cosas que valgan la pena, tú serás quien hable de mi parte. Son ellos quienes deben volverse a ti, y no tú quien debe volverse a ellos. Yo haré que seas para este pueblo como un muro de bronce, difícil de vencer. Te harán la guerra, pero no te vencerán, pues yo estoy contigo para salvarte y librarte. Yo, el Señor, doy mi palabra. Te libraré del poder de los malvados, ¡te salvaré del poder de los violentos!»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: George Sinclair (1863–1917)

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

Psalms 26:1-8

Give judgment for me, O Lord,
for I have lived with integrity;
I have trusted in the Lord and have not faltered.
Test me, O Lord, and try me;
examine my heart and my mind.
For your love is before my eyes;
I have walked faithfully with you.
I have not sat with the worthless,
nor do I consort with the deceitful.
I have hated the company of evildoers;
I will not sit down with the wicked.

Salmo 26:1-8

Júzgame, Dios,
porque vivo con integridad;
Confío en el Señor y no vacilaré.
Prueba y examíname mi Dios;
examina mi corazón y mente.
Tu amor está delante de mis ojos;
caminaré en tu verdad.
No me siento con idólatras
ni trato con hipócritas.
Aborrezco la compañía de malvados;
y no me siento con sinvergüenzas.

I will wash my hands in innocence, O Lord,
that I may go in procession round your altar,
Singing aloud a song of thanksgiving
and recounting all your wonderful deeds.
Lord, I love the house in which you dwell
and the place where your glory abides.

Me lavaré las manos en inocencia
y en procesión rodearé tu altar,
cantando en alta voz mi agradecimiento,
y proclamando todas tus proezas.
Señor, amo la casa en que moras
y el sitio donde tu gloria habita

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 12:9-21

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

The Word of the Lord.
Thanks be to God.

Romanos 12:9-21

Ámense sinceramente unos a otros. Aborrezcan lo malo y apéguese a lo bueno. Ámense como hermanos los unos a los otros, dándose preferencia y respetándose mutuamente. Esfuércense, no sean perezosos y sirvan al Señor con corazón ferviente. Vivan alegres por la esperanza que tienen; soporten con valor los sufrimientos; no dejen nunca de orar. Hagan suyas las necesidades del pueblo santo; reciban bien a quienes los visitan. Bendigan a quienes los persiguen. Bendíganlos y no los maldigan. Alégrense con los que están alegres y lloren con los que lloran. Vivan en armonía unos con otros. No sean orgullosos, sino pónganse al nivel de los humildes. No presuman de sabios. No paguen a nadie mal por mal. Procuren hacer lo bueno delante de todos. Hasta donde dependa de ustedes, hagan cuanto puedan por vivir en paz con todos. Queridos hermanos, no tomen venganza ustedes mismos, sino dejen que Dios sea quien castigue; porque la Escritura dice: «A mí me corresponde hacer justicia; yo pagaré, dice el Señor.» Y también: «Si tu enemigo tiene hambre, dale de comer; y si tiene sed, dale de beber; así harás que le arda la cara de vergüenza.» No te dejes vencer por el mal. Al contrario, vence con el bien el mal.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

Sung by all.

Assam

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 have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
2. Though no one join me _____ still I will fol - low, _____ though no one
3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -

cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
join me _____ still I will fol - low, _____ though no one join me _____
hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____

_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____
_____ still I will fol - low, _____ no turn - ing back, _____ no turn - ing back. _____
_____ the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back. _____
_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____

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 16:21-28

Mateo 16:21-28

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

Glory to you, Lord Christ.

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things." Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

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 Mateo.

Gloria a ti, Cristo Señor.

Jesús comenzó a explicar a sus discípulos que él tendría que ir a Jerusalén, y que los ancianos, los jefes de los sacerdotes y los maestros de la ley lo harían sufrir mucho. Les dijo que lo iban a matar, pero que al tercer día resucitaría. Entonces Pedro lo llevó aparte y comenzó a reprenderlo, diciendo: «¡Dios no lo quiera, Señor! ¡Esto no te puede pasar!» Pero Jesús se volvió y le dijo a Pedro: «¡Apártate de mí, Satanás, pues eres un tropiezo para mí! Tú no ves las cosas como las ve Dios, sino como las ven los hombres.» Luego Jesús dijo a sus discípulos: «Si alguno quiere ser discípulo mío, olvídense de sí mismo, cargue con su cruz y sígame. Porque el que quiera salvar su vida, la perderá; pero el que pierda la vida por causa mía, la encontrará. ¿De qué le sirve al hombre ganar el mundo entero, si pierde la vida? ¿O cuánto podrá pagar el hombre por su vida? Porque el Hijo del hombre va a venir con la gloria de su Padre y con sus ángeles, y entonces recompensará a cada uno conforme a lo que haya hecho. Les aseguro que algunos de los que están aquí presentes no morirán hasta que vean al Hijo del hombre venir a reinar.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Patrick L. Keyser

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

Stand

Sung by the ensemble.

Donnie McClurkin (b. 1959)

What do you do when you've done all you can,
And it seems like it's never enough?
And what do you say when your friends turn away,
And you're all alone?

Tell me, what do you give when you're given your all,
And seems like you can't make it through?

Refrain Well, you just stand when there's
nothing left to do.
You just stand, watch the Lord
see you through.
Yes, after you've done all you can
You just stand.

Tell me, how do you handle the guilt of your past?
Tell me, how do you deal with the shame?
And how can you smile while your heart has been broken
And filled with pain?

Tell me, what do give when you've given all,
Seems like you can't make it through?

Refrain

And be sure.
Be not entangled in that bondage again.
You just stand and endure.
God has a purpose,
Yes, God has a plan.

What do you do when you've done all you can
And it seems like you can't make it through

Child, you just stand,
You just stand,
Stand, don't you dare give up,
Through the storm.

Stand through the rain,
Through the heartache,
Yeah, through the pain.

Don't you bow and don't you bend,
Don't give up, no, don't give in.
Hold on, just be strong,
God will step in, it won't be long.

After you've done all you can
Prayed and cried
After you've done all you can
You just stand.

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

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

O Thou Who Camest From Above

Sung by all.

Hereford

1. O thou who cam - est from a - bove the fire ce - les - tial to im - part, kin-
 3. Je - sus, con - firm my heart's de - sire to work, and speak, and think for thee; still
 4. Still let me prove thy per - fect will, my acts of faith and love re - peat, till
 dle a flame of sa - cred love up - on the al - tar of my heart.
 let me guard the ho - ly fire and still stir up the gift in me.
 death thy end - less mer - cies seal, and make the sac - ri - fice com - plete.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give 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.

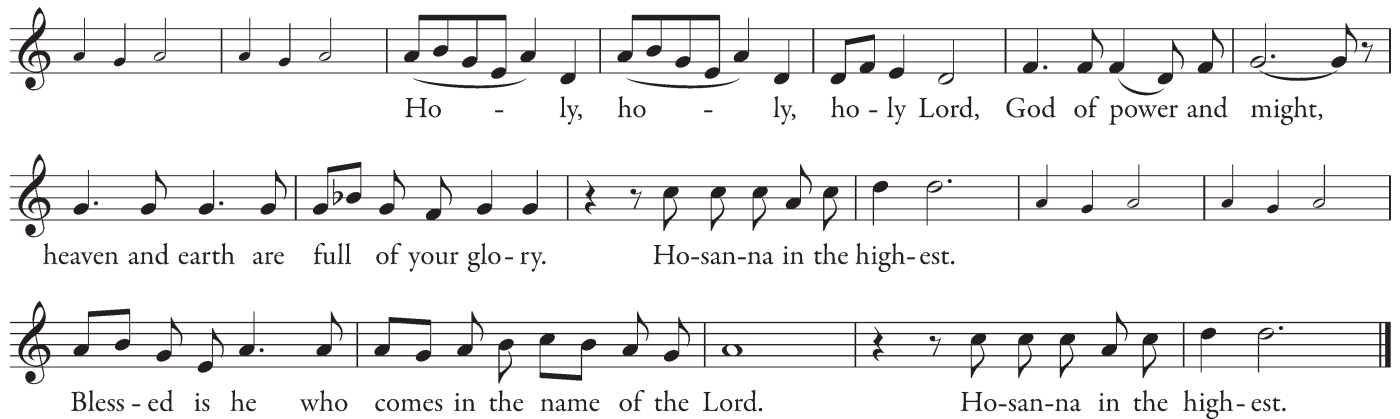
Have mercy, Lord, for we are sinners in your sight.

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:

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



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

O sacrum convivium

Sung by the choir.

Olivier Messiaen (1908–1992)

Sung in Latin.

O sacred feast, wherein Christ is received: the memory of his Passion is renewed in us.
Our souls are filled with grace, and the pledge of everlasting glory is given unto us. Alleluia.

(Antiphon for the Feast of Corpus Christi)

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

Christ Triumphant, Ever Reigning

Sung by all.

Guiting Power



1. Christ tri - um - phant, ev - er reign - ing, Sav - ior, Mas - ter, King!
2. Word in - car - nate, truth re - veal - ing, Son of Man on earth!
3. Suffer - ing ser - vant, scorned, ill - treat - ed, vic - tim cru - ci - fied!
4. Priest - ly king, en - throned for ev - er high in heaven a - bove!
5. So, our hearts and voic - es rais - ing through the a - ges long,



1. Lord of heaven, our lives sus - tain - ing, hear us as we sing:
2. power and maj - es - ty con - ceal - ing by your hum - ble birth:
3. death is through the cross de - feat - ed, sin - ners jus - ti - fied:
4. sin and death and hell shall nev - er sti - fle hymns of love:
5. cease - less - ly up - on you gaz - ing, this shall be our song:



Yours the glo - ry and the crown, the high re - nown, the e - ter - nal name.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Praeludium in E minor

Nicolaus Bruhns (1665–1697)



The Ancient Society of College Youths will attempt a full peal 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 Spencer W. Brown, Priest Associate; Preacher: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Martha D. Johns, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Jared Johnson, Director of Music and Canon-Elect, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God and on the anniversary of the birth of Norman Prince.

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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.

