

# The Holy Eucharist

The Seventeenth Sunday After Pentecost

September 20, 2026 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

Variations on *Nun Danket*

Anton van Ooik (1909–1996)

Prelude on *Nettleton*

Jim Dalton (b. 1957)

*Praise My Soul, the King of Heaven*

*Lauda anima*; arr. James B. Slater (1927–2019)

## PRELUDE

"...and call her blessed" from *Windows of Comfort*

Dan Locklair (b. 1949)

*Hark, I Hear the Harps Eternal*

American folk hymn; arr. Alice Parker (1925–2023)

## THE ENTRANCE RITE

### INTROIT

*I Will Arise*

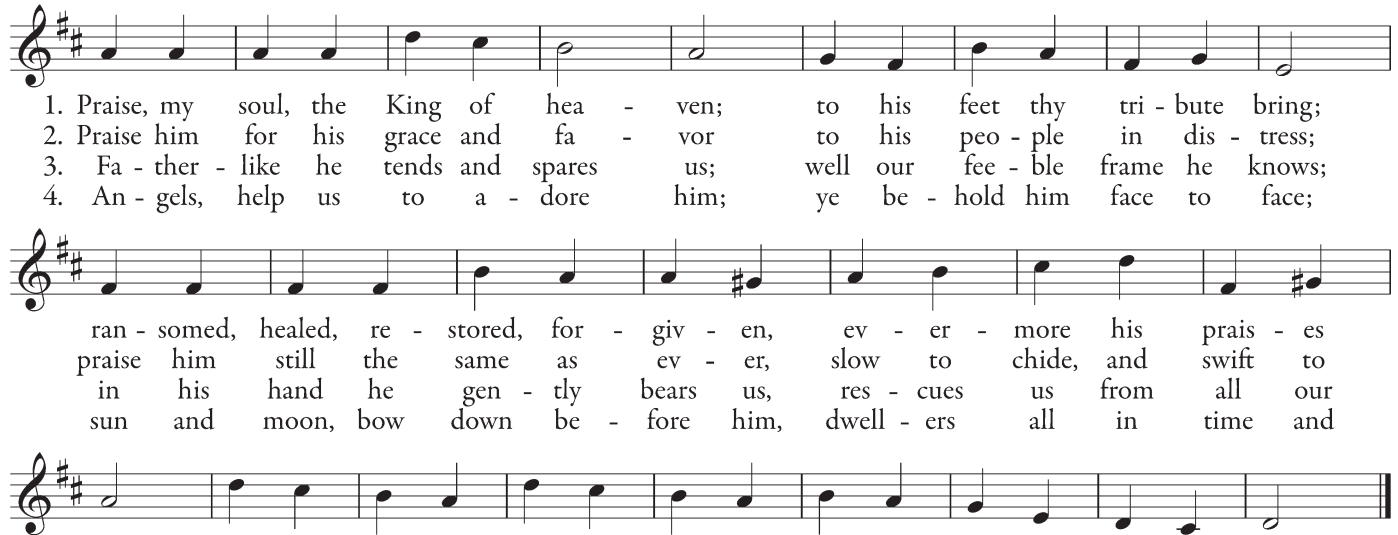
American folk hymn; arr. A. Parker, Robert Shaw (1916–1999)

I will arise and go to Jesus,  
He will embrace me in his arms,  
In the arms of my dear Savior,  
Oh! there are ten thousand charms.

Come, thou fount of every blessing,  
Tune my heart to sing thy grace,  
Streams of mercy never ceasing,  
Call for songs of loudest praise.

Teach me some melodious sonnet  
Sung by flaming tongues above,  
Praise the mount, I'm fixed upon it,  
Mount of thy redeeming love.

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

*Praise, My Soul, the King of Heaven**Sung by all.**Lauda anima**We begin our worship as a gathered community by praising God in song.*


1. Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;  
 2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;  
 3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;  
 4. An - gels, help us to a - dore him; ye be - hold him face to face;

ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es  
 praise him still the same as ev - er, slow to chide, and swift to  
 in his hand he gen - tly bears us, res - cues us from all our  
 sun and moon, bow down be - fore him, dwell - ers all in time and

sing: Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.  
 bless: Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.  
 foes. Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.  
 space. Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

**THE OPENING ACCLAMATION**

Blessed be our God.  
 For ever and ever. Amen.

**THE COLLECT FOR PURITY**

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

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

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

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord  
 God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we  
 praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you  
 take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:  
 re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the  
 Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly  
 Spi-rit, in the glo-ry of God the Fa-ther. A-men.

#### THE COLLECT FOR THE SEVENTEENTH 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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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.*

Jonah 3:10-4:11

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live." But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

The Word of the Lord.  
Thanks be to God.

Jonás 3:10-4:11

Dios vio lo que hacía la gente de Nínive y cómo dejaba su mala conducta, y decidió no hacerles el daño que les había anunciado. A Jonás le cayó muy mal lo que Dios había hecho, y se disgustó mucho. Así que oró al Señor, y le dijo: «Mira, Señor, esto es lo que yo decía que iba a pasar cuando aún me encontraba en mi tierra. Por eso quise huir de prisa a Tarsis, pues yo sé que tú eres un Dios tierno y compasivo, que no te enojas fácilmente, y que es tanto tu amor que anuncias un castigo y luego te arrepientes. Por eso, Señor, te ruego que me quites la vida. Más me vale morir que seguir viviendo.» Pero el Señor le contestó: «¿Te parece bien enojarte así?» Jonás salió de la ciudad y acampó al oriente de ella; allí hizo una enramada y se sentó a su sombra, esperando a ver lo que le iba a pasar a la ciudad. Dios el Señor dispuso entonces que una mata de ricino creciera por encima de Jonás, y que su sombra le cubriera la cabeza para que se sintiera mejor. Jonás estaba muy contento con aquella mata de ricino. Pero, al amanecer del día siguiente, Dios dispuso que un gusano picara el ricino, y éste se secó. Cuando el sol salió, Dios dispuso que soplara un viento caliente del este, y como el sol le daba a Jonás directamente en la cabeza, él sintió que se desmayaba, y quería morir. «Más me vale morir que seguir viviendo» decía. Pero Dios le contestó: «¿Te parece bien enojarte así porque se haya secado la mata de ricino?» «¡Claro que me parece bien!» respondió Jonás. «¡Estoy que me muero de rabia!» Entonces el Señor le dijo: «Tú no sembraste la mata de ricino, ni la hiciste crecer; en una noche nació, y a la otra se murió. Sin embargo le tienes compasión. Pues con mayor razón debo yo tener compasión de Nínive, esa gran ciudad donde hay más de ciento veinte mil niños inocentes y muchos animales.»

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

chant: Douglas Major (b. 1953)

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

### Psalm 145:1-8

### Salmo 145:1-8

I will exalt you, O God my King,  
and bless your Name for ever and ever.  
Every day will I bless you  
and praise your Name for ever and ever.  
Great is the Lord and greatly to be praised;  
there is no end to his greatness.  
One generation shall praise your works to another  
and shall declare your power.  
I will ponder the glorious splendor of your majesty  
and all your marvelous works.  
They shall speak of the might of your wondrous acts,  
and I will tell of your greatness.  
They shall publish the remembrance of your  
great goodness;  
they shall sing of your righteous deeds.  
The Lord is gracious and full of compassion,  
slow to anger and of great kindness.

Te alabaré, mi Dios y rey,  
y bendeciré tu nombre para siempre.  
Día tras día te bendeciré  
y alabaré tu nombre por siempre.  
Grande es Dios y digno de alabanza  
más allá de todo entendimiento.  
Cada generación celebra tus proezas  
y le cuenta a la siguiente tus hazañas.  
Hablaré de tu gloriosa majestad  
y meditaré sobre tus maravillas.  
Se anunciará el poder de tus portentos  
y yo contaré de tu grandeza.  
Pregonarán tu inmensa bondad  
y cantarán, alegres, tu justicia.  
Dios es generoso y compasivo,  
lento en la ira y grande en su bondad.

## 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.*

### Philippians 1:21-30

### Filipenses 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but

Porque para mí, seguir viviendo es Cristo, y morir, una ganancia. Y si al seguir viviendo en este cuerpo, mi trabajo puede producir tanto fruto, entonces no sé qué escoger. Me es difícil decidirme por una de las dos cosas: por un lado, quisiera morir para ir a estar con Cristo, pues eso sería mucho mejor para mí; pero, por otro lado, a causa de ustedes es más necesario que siga viviendo. Y como estoy convencido de esto, sé que me quedaré todavía con ustedes, para ayudarlos a seguir adelante y a tener más gozo en su fe. Así me tendrán otra vez entre ustedes, y haré que aumente su orgullo en Cristo Jesús. Solamente esto: procuren que su manera de vivir esté de acuerdo con el evangelio de Cristo. Así, lo mismo si voy a verlos que si no voy, quiero recibir noticias de que ustedes siguen firmes y muy unidos, luchando todos juntos por la fe del evangelio, sin dejarse asustar en nada por sus enemigos. Esto es una clara señal de que ellos

of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

The Word of the Lord.

Thanks be to God.

van a la destrucción, y al mismo tiempo es señal de la salvación de ustedes. Y esto procede de Dios. Pues por causa de Cristo, ustedes no sólo tienen el privilegio de creer en él, sino también de sufrir por él. Ustedes y yo estamos en la misma lucha. Ya vieron antes cómo luché, y ahora tienen noticias de cómo sigo luchando.

Palabra de Dios.

Demos gracias a Dios.

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

## HYMN AT THE SEQUENCE • 686

*Come, Thou Fount of Every Blessing*

*Sung by all.*

*Nettleton*

*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. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy  
 2. Here I find my great - est trea - sure; hith - er by thy help, I've  
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to

grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.  
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by flam - ing tongues a -  
 Je - sus sought me when a stran - ger wan - dering from the fold of  
 prone to wan - der, Lord, I feel it, prone to leave the God I

bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.  
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

## 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 20:1-16

Mateo 20:1-16

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

**Glory to you, Lord Christ.**

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo evangelio de nuestro Señor Jesucristo según Mateo.

**Gloria a ti, Cristo Señor.**

Jesús dijo: «Sucede con el reino de los cielos como con el dueño de una finca, que salió muy de mañana a contratar trabajadores para su viñedo. Se arregló con ellos para pagarles el salario de un día, y los mandó a trabajar a su viñedo. Volvió a salir como a las nueve de la mañana, y vio a otros que estaban en la plaza desocupados. Les dijo: "Vayan también ustedes a trabajar a mi viñedo, y les daré lo que sea justo." Y ellos fueron. El dueño salió de nuevo a eso del mediodía, y otra vez a las tres de la tarde, e hizo lo mismo. Alrededor de las cinco de la tarde volvió a la plaza, y encontró en ella a otros que estaban desocupados. Les preguntó: "¿Por qué están ustedes aquí todo el día sin trabajar?" Le contestaron: "Porque nadie nos ha contratado." Entonces les dijo: "Vayan también ustedes a trabajar a mi viñedo." Cuando llegó la noche, el dueño dijo al encargado del trabajo: "Llama a los trabajadores, y págales comenzando por los últimos que entraron y terminando por los que entraron primero." Se presentaron, pues, los que habían entrado a trabajar alrededor de las cinco de la tarde, y cada uno recibió el salario completo de un día. Después, cuando les tocó el turno a los que habían entrado primero, pensaron que iban a recibir más; pero cada uno de ellos recibió también el salario de un día. Al cobrarlo, comenzaron a murmurar contra el dueño, diciendo: "Éstos, que llegaron al final, trabajaron solamente una hora, y usted les ha pagado igual que a nosotros, que hemos aguantado el trabajo y el calor de todo el día." Pero el dueño contestó a uno de ellos: "Amigo, no te estoy haciendo ninguna injusticia. ¿Acaso no te arreglaste conmigo por el salario de un día? Pues toma tu paga y vete. Si yo quiero darle a éste que entró a trabajar al final lo mismo que te doy a ti, es porque tengo el derecho de hacer lo que quiera con mi dinero. ¿O es que te da envidia que yo sea bondadoso?" De modo que los que ahora son los últimos, serán los primeros; y los que ahora son los primeros, serán los últimos.»

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 COMMISSIONING OF THE STEWARDSHIP COMMITTEE

*The people are seated as members of the Cathedral Congregation Stewardship Committee are commissioned.*

## 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 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](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

"Zion's Walls" from *Old American Songs*

*Sung by the choir.*

Aaron Copland (1900–1990);  
arr. Glenn Koponen (1943–2021)

Come fathers and mothers,  
Come sisters and brothers,  
Come join us in singing the praises of Zion.  
O fathers, don't you feel determined  
To meet within the walls of Zion?  
We'll shout and go round  
The walls of Zion.

(John G. McCurry, 1821–1886)

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

## PRESENTATION HYMN

*Great Is Thy Faithfulness*

*Sung by all.*

*Faithfulness*



1. Great is thy faith-ful-ness, O God my Fa-ther, there is no sha-dow of turn-ing with thee;
2. Sum-mer and win-ter, and spring-time and har-vest, sun, moon and stars in their cours-es a - bove,
3. Par-don for sin and a peace that en - dur-eth, thine own dear pres-ence to cheer and to guide;



thou chang-est not, thy com-pas-sions, they fail not, as thou hast been thou for - ev - er wilt be.  
join with all na-ture in man - i - fold wit-ness, to thy great faith - ful-ness, mer - cy and love.  
strength for to - day and bright hope for tom - or - row, bless-ings all mine, with ten thou-sand be - side!

*Refrain*



Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by morn-ing new mer-cies I



see; all I have need-ed thy hand hath pro-vid-ed, great is thy faith - ful-ness, Lord un-to me!

## 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.

*The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:*

SANCTUS & BENEDICTUS • S 129

*Sung by all.*

R. Powell

*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 pow-er and might, hea-ven 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.*

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

### THE LORD'S PRAYER

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

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

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

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

Padre nuestro que estás en el cielo,

santificado sea tu nombre;

venga tu reino;

hágase tu voluntad

en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,

como también nosotros perdonamos

a los que nos ofenden.

No nos dejes caer en la tentación

y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,

ahora y por siempre. Amén.

### THE BREAKING OF THE BREAD

*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Be Known to Us, Lord Jesus*

Gary James (b. 1957)

*The choir introduces the refrain, then all repeat.*



*The choir sings the verses; all sing the refrain.*

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain*

One body are we, alleluia, for though many, we share one bread. *Refrain*

## THE INVITATION TO HOLY COMMUNION

*The people are seated.*

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

*Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.*

## ANTHEM DURING THE COMMUNION

*Morning Glory, Starlit Sky*

*Sung by the choir.*

Barry Rose (b. 1934)

Morning glory, starlit sky,  
Soaring music, scholar's truth,  
Flight of swallows, autumn leaves,  
Memory's treasure, grace of youth:

Open are the gifts of God,  
Gifts of Love to mind and sense;  
Hidden is love's agony,  
Love's endeavor, love's expense.

Love that gives, gives evermore,  
Gives with zeal, with eager hands,  
Spares not, keeps not, all outpours,  
Ventures all, its all expends.

Drained is love in making full,  
Bound in setting others free,  
Poor in making many rich,  
Weak in giving power to be.

Therefore he who shows us God  
Helpless hangs upon the tree;  
And the nails and crown of thorns  
Tell of what God's love must be.

Here is God, no monarch he,  
Throned in easy state to reign;  
Here is God, whose arms of love,  
Aching, spent, the world sustain.

*(William Hubert Vanstone, 1923–1999; "Love's Endeavor, Love's Expense")*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

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

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

## THE BLESSING

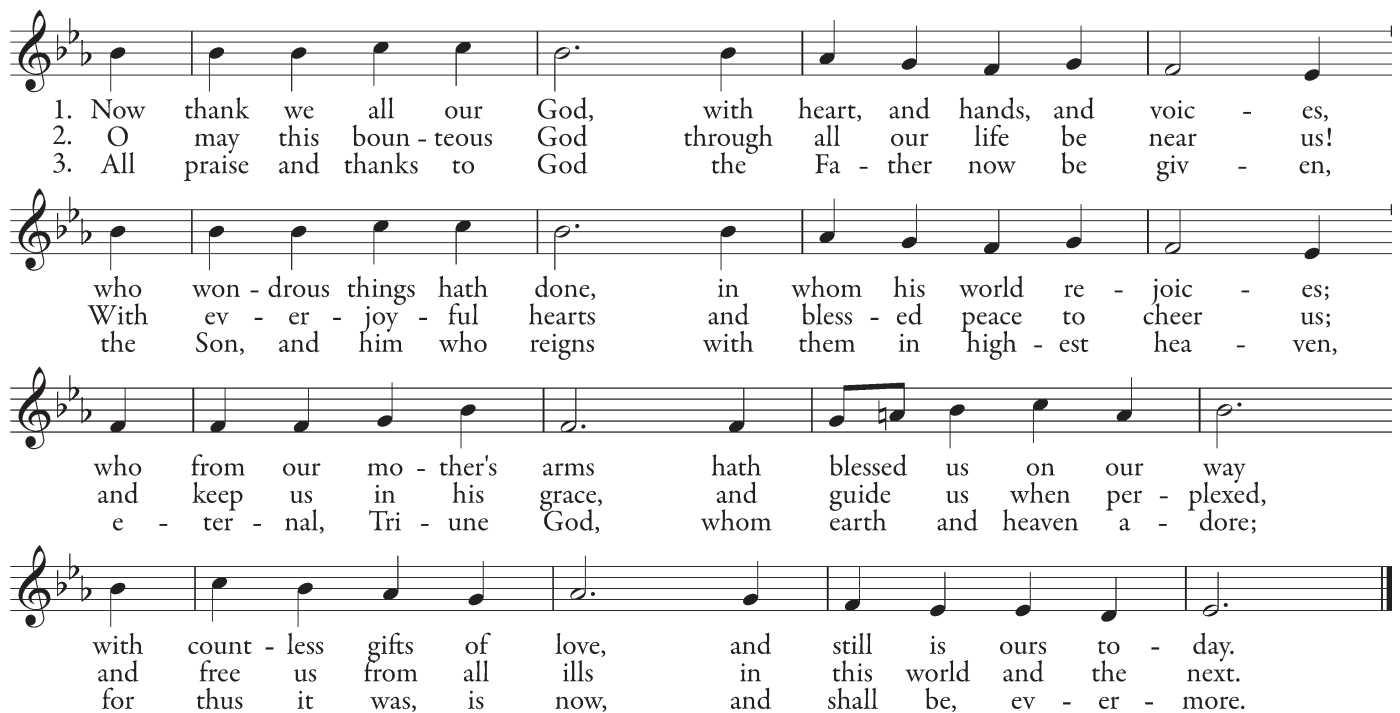
*The presider blesses the people, and the people respond, Amen.*

## HYMN AT THE CLOSING • 397

*Now Thank We All Our God*

*Sung by all.*

*Nun danket alle Gott*



1. Now thank we all our God, with heart, and hands, and voice - es,  
2. O may this boun - teous God through all our life be near us!  
3. All praise and thanks to God the Fa - ther now be giv - en,  
who won - drous things hath done, in whom his world re - joic - es;  
With ev - er - joy - ful hearts and bless - ed in peace to cheer us;  
the Son, and him who reigns with them in high - est hea - ven,  
who from our mo - ther's arms hath blessed us on our way  
and keep us in his grace, and guide us when per - plexed,  
e - ter - nal, Tri - une God, whom earth and heaven a - dore;  
with count - less gifts of love, and still is ours to - day.  
and free us from all ills, in this world and the next.  
for thus it was, is now, and shall be, ev - er - more.

## THE DISMISSAL

Go in peace to love and serve the Lord.  
Thanks be to God.

Vayamos en paz para amar y servir al Señor.  
Demos gracias a Dios.

## POSTLUDE

Improvisation



*The Washington Ringing Society will ring the Cathedral bells following the service.*

*You are invited to join the Cathedral clergy for an online sermon discussion today  
at the National-International Coffee Hour at 1:30 pm EST.  
The link to register: [t.ly/1kHQ](https://t.ly/1kHQ)*

**PARTICIPANTS** Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent Powell Harris; Musicians: The Boys Cathedral Choir, Jared Johnson, Director of Music and Canon-Elect, Julie DeBoer, Associate Director of Music and Chorister Program Director, Walden Moore, Instructor of Organ and Interim Director of Chapel Music, Yale University, New Haven, Connecticut.

**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://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](https://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.

