

The Holy Eucharist

The Twentieth Sunday After Pentecost

October 11, 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

The King of Love My Shepherd Is
Prayer for Peace

St. Columba; arr. Milford Myhre (b. 1931)
Leen 't Hart (1920–1992)

PRELUDE

"Tierce en taille" from *Suite du Premier Ton*
Again, I Say Rejoice

Pierre du Mage (1674–1751)
Israel Houghton (b. 1971)

THE ENTRANCE RITE

INTROIT

Ambe
Sung in Ojibwe.
Come in two-legged beings
Come in all people
There is good life here
Come in!

Andrew Balfour (b. 1967)

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

HYMN AT THE PROCESSION • 556 (STANZAS 1-4, 6)

Rejoice, Ye Pure in Heart

Sung by all.

Marion

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



1. Re - joice, ye pure in heart! Re - joice, give thanks, and sing! Your
 2. With all the an - gel choirs, with all the saints of earth, pour
 3. Your clear ho - san - nas raise, and al - le - lu - ias loud; while
 4. Yes, on through life's long path, still chant - ing as ye go, from
 6. At last the march shall end; the wear - ied ones shall rest; the

1. glo - rious ban - ner wave on high, the cross of Christ your King.
 2. out the strains of joy and bliss, true rap - ture, no - blest mirth.
 3. an - swering ech - oes up - ward float, like wreaths of in - cense cloud.
 4. youth to age, by night and day, in glad - ness and in woe.
 6. pil - grims find their Fa - ther's house, Je - ru - sa - lem the blest.

Re - joice, re - joice, re - joice, give thanks, and sing.

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 TWENTIETH 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, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE COLLECT FOR INDIGENOUS PEOPLES’ DAY

Creator God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of who is our light and our life. **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 25:1-9

O Lord, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure. For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For you have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the rainstorm and a shade from the heat. When the blast of the ruthless was like a winter rainstorm, the noise of aliens like heat in a dry place, you subdued the heat with the shade of clouds; the song of the ruthless was stilled. On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

The Word of the Lord.
Thanks be to God.

Isaías 25:1-9

Señor, tú eres mi Dios; yo te alabo y bendigo tu nombre, porque has realizado tus planes admirables, fieles y seguros desde tiempos antiguos. Has convertido las ciudades en montones de piedras, las ciudades fortificadas en ruinas; destruiste los palacios de los enemigos, y no serán reconstruidos jamás. Por esto un pueblo violento te honra, las ciudades de gente cruel te temen. Porque tú has sido un refugio para el pobre, un protector para el necesitado en su aflicción, refugio contra la tempestad, sombra contra el calor. El aliento de los hombres crueles es como una tempestad de invierno, o como el calor en tierra seca. Tú dominas el tumulto de los enemigos como calmas el calor con la sombra de una nube. Tú obligas a los hombres crueles a guardar silencio. En el monte Sión, el Señor todopoderoso preparará para todas las naciones un banquete con ricos manjares y vinos añejos, con deliciosas comidas y los más puros vinos. En este monte destruirá el Señor el velo que cubría a todos los pueblos, el manto que envolvía a todas las naciones. El Señor destruirá para siempre la muerte, secará las lágrimas de los ojos de todos y hará desaparecer en toda la tierra la deshonra de su pueblo. El Señor lo ha dicho. En ese día se dirá: «Éste es nuestro Dios, en él confiamos y él nos salvó. Alegrémonos, gocémonos, él nos ha salvado.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Hylton Stewart (1884–1932)

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

Psalms 23

Salmo 23

The Lord is my shepherd;
I shall not be in want.
He makes me lie down in green pastures
and leads me beside still waters.
He revives my soul
and guides me along right pathways
for his Name's sake.

El Señor es mi pastor;
nada me faltará.
En verdes praderas me hace descansar
y me conduce junto a aguas tranquilas.
Me devuelve el aliento
y me guía por sendas justas por amor de su nombre.

Though I walk through the valley of the shadow of death,
 I shall fear no evil;
 for you are with me;
 your rod and your staff, they comfort me.
 You spread a table before me in the presence of those
 who trouble me;
 you have anointed my head with oil,
 and my cup is running over.
 Surely your goodness and mercy shall follow me
 all the days of my life,
 and I will dwell in the house of the Lord for ever.

Aunque camine por el valle de las sombras de la muerte,
 no temeré ningún mal,
 porque tú me acompañas.
 Tu vara y tu cayado me alientan.
 Me preparas una mesa frente a quienes me atormentan;
 me unges la cabeza con óleo, y mi copa rebosa.
 Tu bondad y piedad me acompañarán todos los días
 de mi vida
 y moraré en la casa del Señor por largos días.

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 4:1-9

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

The Word of the Lord.
 Thanks be to God.

Filipenses 4:1-9

Mis queridos hermanos, a quienes tanto deseo ver; ustedes, amados míos, que son mi alegría y mi premio, sigan así, firmes en el Señor. Ruego a Evodia, y también a Síntique, que se pongan de acuerdo como hermanas en el Señor. Y a ti, mi fiel compañero de trabajo, te pido que ayudes a estas hermanas, pues ellas lucharon a mi lado en el anuncio del evangelio, junto con Clemente y los otros que trabajaron conmigo. Sus nombres ya están escritos en el libro de la vida. Alégrese siempre en el Señor. Repito: ¡Alégrese! Que todos los conozcan a ustedes como personas bondadosas. El Señor está cerca. No se aflijan por nada, sino preséntenselo todo a Dios en oración; pídanle, y denle gracias también. Así Dios les dará su paz, que es más grande de lo que el hombre puede entender; y esta paz cuidará sus corazones y sus pensamientos por medio de Cristo Jesús. Por último, hermanos, piensen en todo lo verdadero, en todo lo que es digno de respeto, en todo lo recto, en todo lo puro, en todo lo agradable, en todo lo que tiene buena fama. Piensen en toda clase de virtudes, en todo lo que merece alabanza. Sigán practicando lo que les enseñé y las instrucciones que les di, lo que me oyeran decir y lo que me vieron hacer: háganlo así y el Dios de paz estará con ustedes.

Palabra de Dios.
 Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Do Lord, Remember Me

Sung by all.

Negro spiritual

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



1. Do Lord— do Lord, do re-mem-ber me. Do Lord - do Lord, do re-mem-ber me—
2. When I'm in trou-ble, do re-mem-ber me. When I'm in trou-ble, do re-mem-ber me—
3. When I'm - dy - in, do re-mem-ber me. When I'm - dy - in, do re-mem-ber me—
4. When this world's on fire, do re-mem-ber me. When this world's on fire, do re-mem-ber me—



Do Lord - do Lord, do re-mem-ber me. O do Lord re-mem - ber me.
When I'm in trou-ble, do re-mem-ber me.
When I'm - dy - in, do re-mem-ber me.
When this world's on fire, do re-mem-ber me.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Matthew 22:1-14

Mateo 22:1-14

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

Glory to you, Lord Christ.

Once more Jesus spoke to them in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

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 hablarles otra vez por medio de parábolas. Les dijo: «Sucede con el reino de los cielos como con un rey que hizo un banquete para la boda de su hijo. Mandó a sus criados que fueran a llamar a los invitados, pero éstos no quisieron asistir. Volvió a mandar otros criados, encargándoles: "Digan a los invitados que ya tengo preparada la comida. Mandé matar mis reses y animales engordados, y todo está listo; que vengan al banquete." Pero los invitados no hicieron caso. Uno de ellos se fue a sus terrenos, otro se fue a sus negocios, y los otros agarraron a los criados del rey y los maltrataron hasta matarlos. Entonces el rey se enojó mucho, y ordenó a sus soldados que mataran a aquellos asesinos y quemaran su pueblo. Luego dijo a sus criados: "El banquete está listo, pero aquellos invitados no merecían venir. Vayan, pues, ustedes a las calles principales, e inviten al banquete a todos los que encuentren." Los criados salieron a las calles y reunieron a todos los que encontraron, malos y buenos; y así la sala se llenó de gente. Cuando el rey entró a ver a los invitados, se fijó en un hombre que no iba vestido con traje de boda. Le dijo: "Amigo, ¿cómo has entrado aquí, si no traes traje de boda?" Pero el otro se quedó callado. Entonces el rey dijo a los que atendían las mesas: "Átenlo de pies y manos y échelo a la oscuridad de afuera. Entonces vendrán el llanto y la desesperación." Porque muchos son llamados, pero pocos escogidos.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

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,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad,
Escucha nuestra oración.

The presider prays the concluding collect, 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

Perfect Peace

Sung by the ensemble.

Keith Pringle (b. 1952)

I will keep you in perfect peace,
Stayed on me.
Remember the earth is the Lord's,
And the fullness thereof,
The whole world and they that dwell therein,
All belongs to him who has made us.
He watches me.
So why should I be bound,
When God has set me free?
So why should I be bound,
When Jesus died for you and me?

Lifted all of my burdens all away.
He is the keeper of my soul,
My soul.
God will make a way out of no way,
Oh yes.
So glad that He's my Savior.
He watches me.
He is the keeper of my soul,
My soul.

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

*For the Fruit of All Creation**Sung by all.**East Acklam*

1. For the fruit of all cre - a - tion, thanks be to God. For his gifts to ev - ery na - tion, thanks be to God.
2. In the just re - ward of la - bor, God's will be done. In the help we give our neigh - bor, God's will be done.
3. For the har - vests of the Spi - rit, thanks be to God. For the good we all in - her - it, thanks be to God.



For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,
 In our world - wide task of car - ing for the hun - gry and de - spair - ing,
 For the won - ders that as - tound us, for the truths that still con - found us,



fu - ture needs in earth's safe - keep - ing, thanks be to God.
 in the har - vests we are shar - ing, God's will be done.
 most of all that love has found us, thanks be to God.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

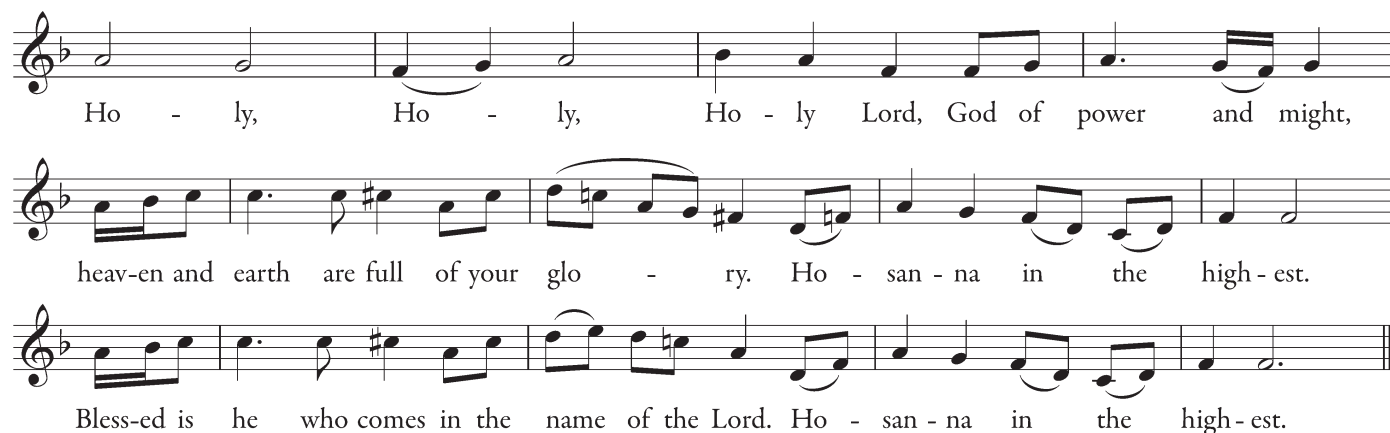
We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

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

The Great Amen is when the congregation with a unified great voice concurs with all that the 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 your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

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

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

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

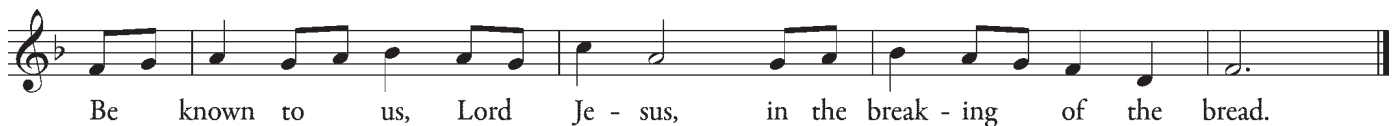
The presider breaks the bread in silence.

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

Cana's Guest

Sung by the choir.

Richard Allain (b. 1965)

As Cana's quiet, wondrous guest
Drew richest wine from water bless'd,
Through trembling vow and thankful song
May glory shine,
As hearts respond to Heaven's theme with love,
Earth's antiphon.

(Thomas Allain, b. 1969)

The people stand as able.

THE POSTCOMMUNION PRAYER

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love
to the world
and continue for ever
in the risen life of Christ our Savior.
Amen.

Dios de abundancia,
nos has nutrido
con el pan de vida y el cáliz de salvación;
nos has unido
con Cristo y los unos con los otros;
y nos has hecho uno con todo tu pueblo
en el cielo y en la tierra.
Ahora envíanos
en el poder de tu Espíritu,
para que podamos proclamar tu amor redentor
al mundo
y continuar por siempre
en la vida resucitada de Cristo nuestro Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 645

The King of Love My Shepherd Is

Sung by all.

St. Columba

1. The King of love my shep - herd is, whose good - ness
 2. Where streams of liv - ing wa - ter flow, my ran - somed
 3. Per - verse and fool - ish oft I strayed, but yet in
 4. In death's dark vale I fear no ill with thee, dear

fail - eth nev - er; I noth - ing lack if
 soul he lead - eth, and where the ver - dant
 love he sought me, and on his shoul - der
 Lord, be - side me; thy rod and staff my

I am his, and he is mine for ev - er.
 pas - tures grow, with food ce - les - tial feed - eth.
 gent - ly laid, and home, re - joic - ing, brought me.
 com - fort still, thy cross be - fore to guide me.

5. Thou spread'st a table in my sight;
 thy unction grace bestoweth;
 and oh, what transport of delight
 from thy pure chalice floweth!

6. And so through all the length of days
 thy goodness faileth never:
 Good Shepherd, may I sing thy praise
 within thy house for ever.

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

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon 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 Nan Arrington Peete, The Reverend Sarah E. Slater, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, 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; Holy Spirit Chapel: in memory of Charles Ray Long; Prince Tomb, Crypt: on the anniversary of the death of Norman Prince.

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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.

