



The Holy Eucharist

The Ninth Sunday after Pentecost

July 25, 2021 • 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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

I Come with Joy to Meet My Lord

Land of Rest; arr. Ronald Barnes (1927–1997)

PRELUDE

Christ Is All

Traditional; arr. Kirk Whalum (b. 1958) and John Stoddart (b. 1971)

They Shall Know

Bryan Davis (b. 1975)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

He Wants It All

Dominique Jones

There's a voice that cries out in the silence, searching for a heart that will love him, longing for a child that will give him their all. Give it all; he wants it all. And there's a God that walks over the earth. He's searching for a heart that is desperate, and longing for a child that will give him their all. Give it all; he wants it all, and he says, "Love me, love me with your whole heart." He wants it all today. "Serve me, serve me with your life now." He wants it all today. "Bow down, let go of your idols." He wants it all today; he wants it all. All of you, more of you. He wants it all today, so give it all. There's a voice that cries out in the silence, searching for a heart that will love him, longing for a child that will give him their all. Give it all; he wants it all.

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

I Come with Joy to Meet My Lord

Sung by all.

Land of Rest

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



1. I come with joy to meet my Lord, for - giv - en, loved, and free,
2. I come with Chris - tians far and near to find, as all are fed,
3. As Christ breaks bread and bids us share, each proud di - vi - sion ends.
4. And thus with joy we meet our Lord. His pres - ence, al - ways near,
5. To - ge - ther met, to - ge - ther bound, we'll go our dif - ferent ways,



1. in awe and won - der to re - call his life laid down for me.
2. the new com - mu - ni - ty of love in Christ's com - mun - ion bread.
3. That love that made us makes us one, and stran - gers now are friends.
4. is in such friend - ship bet - ter known: we see and praise him here.
5. and as his peo - ple in the world we'll live and speak his praise.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, now and for 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 omnipotente,
 para quien todos los corazones están manifiestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos 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 NINTH 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.

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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.

2 Kings 4:42-44

A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, "Give it to the people and let them eat." But his servant said, "How can I set this before a hundred people?" So he repeated, "Give it to the people and let them eat, for thus says the Lord, "They shall eat and have some left." He set it before them, they ate, and had some left, according to the word of the Lord.

The Word of the Lord.
Thanks be to God.

2 Reyes 4:42-44

Llegó un hombre de Baal-salisá llevando a Eliseo veinte panes de cebada recién horneados, y trigo fresco en su morral. Eliseo ordenó entonces a su criado: «Dáselo a la gente para que coma.» Pero el criado respondió: «¿Cómo voy a dar esto a cien personas?» Y Eliseo contestó: «Dáselo a la gente para que coma, porque el Señor ha dicho que comerán y habrá de sobra.» Así pues, el criado les sirvió, y ellos comieron y hubo de sobra, como el Señor lo había dicho.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

Psalm 145:10-17

Salmo 145:10-17

All your works praise you, O Lord,
and your faithful servants bless you.
They make known the glory of your kingdom
and speak of your power;
That the peoples may know of your power
and the glorious splendor of your kingdom.
Your kingdom is an everlasting kingdom;
your dominion endures throughout all ages.
The Lord is faithful in all his words
and merciful in all his deeds.
The Lord upholds all those who fall;
he lifts up those who are bowed down.
The eyes of all wait upon you, O Lord,
and you give them their food in due season.
You open wide your hand
and satisfy the needs of every living creature.

Te alaban, oh Señor, todas tus obras,
y tus fieles siervos te bendicen.
La gloria de tu reino declaran,
y hablan de tu poder;
Para que sepan los pueblos de tus proezas,
y de la gloria y magnificencia de tu reino.
Tu reino es reino eterno,
y tu dominio perdura para siempre.
Fiel es el Señor en todas sus palabras,
misericordioso en todas sus hazañas.
Sostiene el Señor a los que caen,
y levanta a todos los oprimidos.
Los ojos de todos esperan en ti, oh Señor,
y tú les das su comida a su tiempo.
Abres bien tu mano,
y sacias de favores a todo viviente.

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.

Ephesians 3:14-21

Efesios 3:14-21

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that

Por esta razón me pongo de rodillas delante del Padre, de quien recibe su nombre toda familia, tanto en el cielo como en la tierra. Pido al Padre que de su gloriosa riqueza les dé a ustedes, interiormente, poder y fuerza por medio del Espíritu de Dios, que Cristo

Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

The Word of the Lord.
Thanks be to God.

viva en sus corazones por la fe, y que el amor sea la raíz y el fundamento de sus vidas. Y que así puedan comprender con todo el pueblo santo cuán ancho, largo, alto y profundo es el amor de Cristo. Pido, pues, que conozcan ese amor, que es mucho más grande que todo cuanto podemos conocer, para que lleguen a colmarse de la plenitud total de Dios. Y ahora, gloria sea a Dios, que puede hacer muchísimo más de lo que nosotros pedimos o pensamos, gracias a su poder que actúa en nosotros. ¡Gloria a Dios en la iglesia y en Cristo Jesús, por todos los siglos y para siempre! Amén.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Break Thou the Bread of Life

Sung by all.

William F. Sherwin (1826–1888)

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. Break thou the bread of life, dear Lord, to me, as thou didst
 2. Bless thou the truth, dear Lord, to me, to me, as thou didst
 3. Teach me to live, dear Lord, on - ly for thee, as thy dis -

break the loaves be - side the sea; be - yond the sa - cred page
 bless the bread by Gal - i - lee; then shall all bond - age cease,
 ci - ples lived in Gal - i - lee; then, all my strug - gles o'er,

I seek thee, Lord; my spir - it pants for thee, O liv - ing word!
 all fet - ters fall, and I shall find my peace, my all in all.
 then, vic - t'ry won, I shall be - hold thee, Lord, the liv - ing one.

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.

John 6:1-21

Juan 6:1-21

The Holy Gospel of our Lord Jesus Christ according to John.
Glory to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.
¡Gloria a ti, Cristo Señor!

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was

Jesús se fue al otro lado del Lago de Galilea, que es el mismo Lago de Tiberias. Mucha gente lo seguía, porque habían visto las señales milagrosas que hacía

doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world." When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, "It is I; do not be afraid." Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

The Gospel of the Lord.
Praise to you, Lord Christ.

sanando a los enfermos. Entonces Jesús subió a un monte, y se sentó con sus discípulos. Ya estaba cerca la Pascua, la fiesta de los judíos. Cuando Jesús miró y vio la mucha gente que lo seguía, le dijo a Felipe: «¿Dónde vamos a comprar pan para toda esta gente?» Pero lo dijo por ver qué contestaría Felipe, porque Jesús mismo sabía bien lo que había de hacer. Felipe le respondió: «Ni siquiera el salario de doscientos días bastaría para comprar el pan suficiente para que cada uno recibiera un poco.» Entonces Andrés, que era otro de sus discípulos y hermano de Simón Pedro, le dijo: «Aquí hay un niño que tiene cinco panes de cebada y dos pescados; pero, ¿qué es esto para tanta gente?» Jesús respondió: «Díganles a todos que se sienten.» Había mucha hierba en aquel lugar, y se sentaron. Eran unos cinco mil hombres. Jesús tomó en sus manos los panes y, después de dar gracias a Dios, los repartió entre los que estaban sentados. Hizo lo mismo con los pescados, dándoles todo lo que querían. Cuando ya estuvieron satisfechos, Jesús dijo a sus discípulos: «Recojan los pedazos sobrantes, para que no se desperdicie nada.» Ellos los recogieron, y llenaron doce canastas con los pedazos que sobraron de los cinco panes de cebada. La gente, al ver esta señal milagrosa hecha por Jesús, decía: «De veras éste es el profeta que había de venir al mundo.» Pero como Jesús se dio cuenta de que querían llevárselo a la fuerza para hacerlo rey, se retiró otra vez a lo alto del cerro, para estar solo. Al llegar la noche, los discípulos de Jesús bajaron al lago, subieron a una barca y comenzaron a cruzar el lago para llegar a Cafarnaúm. Ya estaba completamente oscuro, y Jesús no había regresado todavía. En esto, el lago se alborotó a causa de un fuerte viento que se había levantado. Cuando ya habían avanzado unos cinco o seis kilómetros, vieron a Jesús, que se acercaba a la barca caminando sobre el agua, y tuvieron miedo. Él les dijo: «¡Soy yo, no tengan miedo!» Con gusto lo recibieron en la barca, y en un momento llegaron a la tierra adonde iban.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

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.

The Reverend Canon Jan Naylor Cope

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.

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,

Hear us, O God,
Your mercy is great.

Creemos en un solo Dios, Padre todopoderoso, Creador de cielo y 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: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. 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.

Atiéndenos, oh Dios,
Tu misericordia es grande.

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
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
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 con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness 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.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"The Call" from *Five Mystical Songs* *Sung by the cantor.* Ralph Vaughan Williams (1872–1958)

Come, my Way, my Truth, my Life: such a way as gives us breath; such a truth as ends all strife, such a life as killeth death. Come, my Light, my Feast, my Strength: such a light as shows a feast, such a feast as mends in length, such a strength as makes his guest. Come, my Joy, my Love, my Heart: such a joy as none can move, such a love as none can part, such a heart as joys in love.

(George Herbert, 1593–1633; from The Temple)

The people stand as able.

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:

SANCTUS & BENEDICTUS • S 125

Sung by all.

Richard Proulx (1937–2010)

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, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high-est. 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.

The presider gives thanks to God for Christ's life, passion, and resurrection and prays over the bread and wine.

Therefore, according to his command, O Father,

We remember his death, we proclaim his resurrection, we await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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 tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please 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

“Panis angelicus” from Mass, Op. 12

Sung by the cantor.

César Franck (1822–1890)

Sung in Latin.

The angels' bread becomes the bread of men; the heavenly bread ends all symbols; oh, miraculous thing: the Body of the Lord will nourish the poor and humble servant.

(Thomas Aquinas, 1225–1274; from Sacriis solemnibus)

The people stand as able.

THE POSTCOMMUNION PRAYER

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

Dios amoroso, te damos gracias por restaurarnos a tu imagen y alimentarnos con alimento espiritual en el Sacramento del Cuerpo y Sangre de Cristo. Ahora envíanos como un pueblo, perdonado, sanado, renovado; para que podamos proclamar tu amor al mundo y continuar 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 • 448 (STANZAS 1–3, 6)

O Love, How Deep, How Broad, How High

Sung by all.

Deus tuorum militum

1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;
3. For us he prayed; for us he taught; for us his dai - ly works he wrought:
6. All glo - ry to our Lord and God for love so deep, so high, so broad;

that God, the Son of God, should take our mor - tal form for mor - tals' sake.
for us temp - ta - tions sharp he knew; for us the temp - ter o - ver - threw.
by words and signs and ac - tions, thus still seek - ing not him - self, but us.
the Trin - i - ty whom we a - dore for ev - er and for ev - er - more.

THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

Salgamos en nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

Fanfare and Processional

Keith Chapman (1945–1989)

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

Thank you for worshipping with Washington National Cathedral, your National Cathedral.

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

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion and The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Olivia Hilton, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Martha Johns; Musicians: George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper and Timothy Coombs, singers; Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In loving memory of Sandra and Dick Hynson; in memory of Olga Pituch Zorena; in memory of Nancy S. Montgomery; in memory of Blanche E. Johnson; and in memory of Verita Sansom Korth Sheshunoff.

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