



The Holy Eucharist

The Sixth Sunday after Pentecost

July 17, 2022 • 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 God of Abraham Praise

Leoni; arr. Edward M. Nassor (b. 1957)

PRELUDE

Kyrie

Fela Sowande (1905–1987)

We're Gonna Make It

Myrna Summers (b. 1949)

THE ENTRANCE RITE

INTROIT

Almighty God, the Fountain of All Wisdom

Alan Lewis (b. 1962)

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: Have compassion, we beseech thee, upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, mercifully give us for the worthiness of thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

(The Book of Common of Prayer, 1559)

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

The God of Abraham Praise

Sung by all.

Leoni

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

1. The God of A-bra-ham praise, who reigns en-throned a - bove; An - cient of ev - er -
 2. He by him - self hath sworn; we on his oath de - pend; we shall, on ea - gle -
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness, tri - um-phant o'er the
 4. The God who reigns on high the great arch - an - gels sing, and "Ho - ly, ho - ly,
 5. The whole tri - um-phant host give thanks to God on high; "Hail, Fa - ther, Son, and

1. last - ing days, and God of love; the Lord, the great I AM, by
 2. wings up - borne, to heaven a - scend; we shall be - hold his face, we
 3. world and sin, the Prince of Peace; on Zi - on's sa - cred height his
 4. ho - ly," cry, "Al - might - y King! Who was, and is, the same, and
 5. Ho - ly Ghost," they ev - er cry; hail, A-bra-ham's Lord di - vine! With

1. earth and heaven con - fessed: we bow and bless the sa - cred Name for ev - er blest.
 2. shall his power a - dore, and sing the won-ders of his grace for ev - er - more.
 3. king - dom he main - tains, and, glo - rious with his saints in light, for ev - er reigns.
 4. ev - er - more shall be: e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 5. heaven our songs we raise; all might and ma - jes - ty are thine, and end - less 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.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE SIXTH 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.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking; Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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.

Genesis 18:1-10a

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son."

The Word of the Lord.
Thanks be to God.

Génesis 18:1-10a

El Señor se le apareció a Abraham en el bosque de encinas de Mamré, mientras Abraham estaba sentado a la entrada de su tienda de campaña, como a mediodía. Abraham levantó la vista y vio que tres hombres estaban de pie frente a él. Al verlos, se levantó rápidamente a recibirlos, se inclinó hasta tocar el suelo con la frente, y dijo: «Mi señor, por favor le suplico que no se vaya en seguida. Si a usted le parece bien, voy a pedir un poco de agua para que se laven los pies y luego descansen un rato bajo la sombra del árbol. Ya que han pasado por donde vive este servidor suyo, les voy a traer algo de comer para que repongan sus fuerzas antes de seguir su camino.» «Bueno, está bien» contestaron ellos. Abraham entró en su tienda de campaña y le dijo a Sara: «¡Rápido! Toma unos veinte kilos de la mejor harina y haz unos panes.» Luego Abraham corrió a donde estaba el ganado, escogió el mejor de los becerros, y se lo dio a uno de sus sirvientes, quien lo preparó inmediatamente para la comida. Además del becerro, Abraham les ofreció cuajada y leche, y estuvo atento a servirles mientras ellos comían debajo del árbol. Al terminar de comer, los visitantes le preguntaron a Abraham: «¿Dónde está tu esposa Sara?» «Allí, en la tienda de campaña» respondió él. Entonces uno de ellos dijo: «El año próximo volveré a visitarte, y para entonces tu esposa Sara tendrá un hijo.»

Palabra del Señor.
Demos gracias a Dios.

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

Psalm 15

Salmo 15

Lord, who may dwell in your tabernacle?
 who may abide upon your holy hill?
 Whoever leads a blameless life and does what is right,
 who speaks the truth from his heart.
 There is no guile upon his tongue;
 he does no evil to his friend;
 he does not heap contempt upon his neighbor.
 In his sight the wicked is rejected,
 but he honors those who fear the Lord.
 He has sworn to do no wrong
 and does not take back his word.
 He does not give his money in hope of gain,
 nor does he take a bribe against the innocent.
 Whoever does these things
 shall never be overthrown.

Señor, ¿quién habitará en tu tabernáculo?
 ¿Quién morará en tu santo monte?
 El que anda en integridad y hace justicia,
 y habla verdad en su corazón.
 El que no detrae con su lengua,
 ni hace mal a su prójimo,
 ni contra su vecino acoge oprobio alguno.
 Aquél a cuyos ojos el vil es menospreciado,
 pero honra a los que temen al Señor.
 El que jurando en daño suyo,
 no por eso cambia.
 El que presta, no esperando de ello nada,
 ni contra el inocente admite cohecho.
 El que hace estas cosas,
 no resbalará para siempre.

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.

Colossians 1:15-28

Colosenses 1:15-28

Jesus is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him—provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body,

Cristo es la imagen visible de Dios, que es invisible; es su Hijo primogénito, anterior a todo lo creado. En él Dios creó todo lo que hay en el cielo y en la tierra, tanto lo visible como lo invisible, así como los seres espirituales que tienen dominio, autoridad y poder. Todo fue creado por medio de él y para él. Cristo existe antes que todas las cosas, y por él se mantiene todo en orden. Además, Cristo es la cabeza de la iglesia, que es su cuerpo. Él, que es el principio, fue el primero en resucitar, para tener así el primer puesto en todo. Pues en Cristo quiso residir todo el poder divino, y por medio de él Dios reconcilió a todo el universo ordenándolo hacia él, tanto lo que está en la tierra como lo que está en el cielo, haciendo la paz mediante la sangre que Cristo derramó en la cruz. Ustedes antes eran extranjeros y enemigos de Dios en sus corazones, por las cosas malas que hacían, pero ahora Cristo los ha reconciliado mediante la muerte que sufrió en su existencia terrena. Y lo hizo para tenerlos a ustedes en su presencia, santos, sin mancha y sin culpa. Pero para esto deben permanecer firmemente basados en la fe, sin apartarse de la esperanza que tienen por el mensaje del evangelio que oyeron. Éste es el mensaje que se ha anunciado en todas partes del mundo, y que yo, Pablo,

that is, the church. I became its servant according to God’s commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

The Word of the Lord.
Thanks be to God.

ayudo a predicar. Ahora me alegro de lo que sufro por ustedes, porque de esta manera voy completando, en mi propio cuerpo, lo que falta de los sufrimientos de Cristo por la iglesia, que es su cuerpo. Dios ha hecho de mí un servidor de la iglesia, por el encargo que él me dio, para bien de ustedes, de anunciar en todas partes su mensaje, es decir, el designio secreto que desde hace siglos y generaciones Dios tenía escondido, pero que ahora ha manifestado al pueblo santo. A ellos Dios les quiso dar a conocer la gloriosa riqueza que ese designio encierra para todas las naciones. Y ese designio secreto es Cristo, que está entre ustedes y que es la esperanza de la gloria que han de tener. Nosotros anunciamos a Cristo, aconsejando y enseñando a todos en toda sabiduría, para presentarlos perfectos en Cristo.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 711

Seek Ye First

Sung by all.

Karen Lafferty (b. 1948)

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. Seek ye— first the king - dom of God and its right - eous - ness,
 2. Ask, and it shall be giv - en un - to you, seek, and ye shall find,



and all these things shall be add - ed un - to you; Al - le - lu, al - le - lu - ia!
 knock, and the door shall be o - pened un - to you; Al - le - lu, al - le - lu - ia!



Refrain
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! Al - le - lu, al - le - lu - ia!

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.

Luke 10:38-42

Lucas 10:38-42

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

Glory to you, Lord Christ.

As Jesus and his disciples went on their way, Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

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 Lucas.

¡Gloria a ti, Cristo Señor!

Jesús siguió su camino y llegó a una aldea, donde una mujer llamada Marta lo hospedó. Marta tenía una hermana llamada María, la cual se sentó a los pies de Jesús para escuchar lo que él decía. Pero Marta, que estaba atareada con sus muchos quehaceres, se acercó a Jesús y le dijo: «Señor, ¿no te preocupa nada que mi hermana me deje sola con todo el trabajo? Dile que me ayude.» Pero Jesús le contestó: «Marta, Marta, estás preocupada y te inquietas por demasiadas cosas, pero sólo una cosa es necesaria. María ha escogido la mejor parte, y nadie se la va a quitar.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Rosemarie Logan Duncan

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 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.

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.

Atiéndenos, oh Dios,
Tu misericordia es grande.

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 then 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.

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, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Bless the Lord

Sung by the cantor.

Andraé Crouch (1942–2015);
arr. Tye Tribbett (b. 1976)

I will bless the Lord,
O my soul,
And all that is within me.
Bless his holy name!
He has done great things,
Bless his holy name!
Hallelujah!

Lord you're worthy of the glory and the honor,
Hallelujah!
I will bless the Lord,
O my soul,
And all that is within me.
Bless his holy name!

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

PRESENTATION HYMN • 467 (STANZAS I, 4)

Sing, My Soul, His Wondrous Love

Sung by all.

St. Bees

1. Sing, my soul, his won - drous love, who, from yon bright throne a - bove,
 4. Sing, my soul, a - dore his Name! Let his glo - ry be thy theme:
 ev - er watch - ful o'er our race, still to us ex - tends his grace.
 praise him till he calls thee home; trust his love for all to come.

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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, 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 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. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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

The Best of Rooms

Sung by the choir.

Randall Thompson (1899–1984)

Christ, He requires still, wheresoe'er He comes,
To feed, or lodge, to have the best of rooms;
Give Him the choice; grant Him the nobler part
Of all the house: the best of all's the heart.

(From Christ's Part by Robert Herrick, 1591–1634)

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 • 495

Hail, Thou Once Despised Jesus

Sung by all.

In Babilone



1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re - lease us;
2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid: by al - might - y love a - noint - ed,
3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heav - en - ly hosts a - dore thee,
4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our
right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest



sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

THE DISMISSAL

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

Salgamos en nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

Fugue in G major, BWV 550/II

Johann Sebastian Bach (1685–1750)



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

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospeller: The Reverend Patrick L. Keyser, Priest Associate; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Martha Johns, The Reverend Lucretia Mann; Musicians: The Choir of Calvary Episcopal Church, Pittsburgh, Pennsylvania, Dr. Alan Lewis, Director of Music, Calvary Episcopal Church, Pittsburgh, Pennsylvania, Thomas M. Sheehan, Organist and Associate Director of Music, Dan Roberts, piano, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of George Randolph Cooper, Jr.; in memory of Ruby Lee Church Newsome; in memory of the Reverend Canon Charles Martin, Washington National Cathedral; in memory of Thomas Hollingsworth Garber and Lessie Garber Sutherland; in memory of Elizabeth C. Patterson; in memory of Elizabeth Corbett Gilbert; in celebration of the marriage of Rachael Cathryn Keller and Nicolas William Pompeo.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission All rights reserved. Acclamation, collects, psalm, creed, confession, peace, Eucharistic Prayer B, and dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, creed, confession, peace, Lord's Prayer, and dismissal taken from El Libro de Oración Común, Copyright 1989, The Church Pension Fund. Prayer response taken from *Sundays and Seasons, Year C 2016*, Copyright 2015, Augsburg Fortress. Used by permission. All rights reserved. Postcommunion prayer taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved.

The God of Abraham Praise. Text: Thomas Olivers (1725–1799), alt. Music: *Leoni*. Hebrew melody. Public domain. *To God Be the Glory.* Text: Fanny Crosby (1820–1915). Music: William H. Doane (1832–1915). Public domain. *Seek Ye First.* Text and music: Karen Lafferty (b. 1948), Copyright 1972, Ccccm Music and Universal Music – Brentwood-Benson Music Publishing, Inc. (admin. by CapitolCMGPublishing.com). Reprinted under One License #A-709283. *Bless the Lord.* Andraé Crouch, arr. Tye Tribbett, Copyright 2001, New Spring and Vaughn Street Music (admin. by Brentwood-Benson Music Publishing, Inc.) Reprinted under CCLI License #3058209. *Sing, My Soul, His Wondrous Love.* Text: Anonymous, 1800, alt. Music: *St. Bees.* John Bacchus Dykes (1823–1876). Public domain. *Sanctus.* Richard Proulx, Copyright 1977, GIA Publications, Inc. Reprinted under One License #A-709283. *Lamb of God.* Lena McLin, Copyright 1972, Neil A. Kjos Music Company. Reprinted under One License #A-709283. *Hail, Thou Once Despised Jesus.* Text: John Bakewell (1721–1819) and Martin Madan (1726–1790), alt. Music: *In Babilone.* From *Oude en Nieuwe Hollantse Boerenlities en Contradanseu*, 1710. Public domain.

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.

Thank you for joining us in worship.

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, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

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

