



# The Holy Eucharist

The Eleventh Sunday after Pentecost

August 21, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.*

*The people's responses are in bold.*

*This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.*

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.*

## CARILLON PRELUDE

*I Come With Joy to Meet My Lord*

*Land of Rest*; arr. Ronald M. Barnes (1926–1996)

## PRELUDE

"Prière" from *Quatre Pièces pour orgue*, Op. 37

Joseph Jongen (1873–1953)

*Glorious*

Israel Houghton (b. 1971), Martha Munizzi (b. 1968)

## THE ENTRANCE RITE

### INTROIT

*O Wisdom!*, Op. 8, No. 4

T. Tertius Noble (1867–1953)

O Wisdom! Spirit of the Holy God,  
Effulgent glory of eternal light,  
Thou orderest all things, O divinest Might,  
Strong Wisdom, Spirit of the Holy God.

O Sovereign Lord, thou master of man's soul,  
Inspire, we pray thee by thy human name,  
Man's feeble will with love's perpetual flame,  
And hold the wheels of life with strong control.

O steadfast Spirit of the Holy God,  
O come be near us, guide us day by day  
With saving hand, along thy marvelous way,  
Fair Wisdom, Spirit of the Holy God.

*(Charles Stubbs, 1845–1912; after anonymous Latin antiphon O Sapientia)*

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

HYMN AT THE PROCESSION • 368

*Holy Father, Great Creator*

*Sung by all.*

*Regent Square*

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

1. Ho - ly Fa - ther, great Cre - a - tor, source of mer - cy, love, and peace,  
2. Ho - ly Je - sus, Lord of glo - ry, whom an - gel - ic hosts pro - claim,  
3. Ho - ly Spi - rit, Sanc - ti - fi - er, come with unc - tion from a - bove,  
4. God the Lord, through ev - ery na - tion let thy won - drous mer - cies shine.

look up - on the Me - di - a - tor, clothe us with his right - eous - ness;  
while we hear thy won - drous sto - ry, meet and wor - ship in thy Name,  
touch our hearts with sa - cred fire, fill them with the Sa - vior's love.  
In the song of thy sal - va - tion ev - ery tongue and race com - bine.

heaven - ly Fa - ther, heaven - ly Fa - ther, through the Sa - vior hear and bless.  
dear Re - deem - er, dear Re - deem - er, in our hearts thy peace pro - claim.  
Source of com - fort, Source of com - fort, cheer us with the Sa - vior's love.  
Great Je - ho - vah, Great Je - ho - vah, form our hearts and make them thine.

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 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 ELEVENTH SUNDAY AFTER PENTECOST

*The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.*

The Lord be with you.

**And also with you.**

Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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.*

Isaiah 58:9b-14

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in. If you refrain from trampling the sabbath, from pursuing your own interests on my holy day; if you call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the Lord has spoken.

The Word of the Lord.  
Thanks be to God.

Isaías 58:9b-14

Si haces desaparecer toda opresión, si no insultas a otros ni les levantas calumnias, si te das a ti mismo en servicio del hambriento, si ayudas al afligido en su necesidad, tu luz brillará en la oscuridad, tus sombras se convertirán en luz de mediodía. Yo te guiaré continuamente, te daré comida abundante en el desierto, daré fuerza a tu cuerpo y serás como un jardín bien regado, como un manantial al que no le falta el agua. Tu pueblo reconstruirá las viejas ruinas y afianzará los cimientos puestos hace siglos. Llamarán a tu pueblo: “reparador de muros caídos”, “reconstructor de casa en ruinas”. «Respetar el sábado; no te dediques a tus negocios en mi día santo. Considera este día como día de alegría, como día santo del Señor y digno de honor; hónralo no dedicándote a tus asuntos, ni buscando tus intereses y haciendo negocios. Si haces esto, encontrarás tu alegría en mí, y yo te llevaré en triunfo sobre las alturas del país y te haré gozar de la herencia de tu padre Jacob.» El Señor mismo lo ha dicho.

Palabra del Señor.  
**Demos gracias a Dios.**

## THE PSALM

*Sung by the choir.*

chant: John Barnard (b. 1948)

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

Psalm 103:1-8

Salmo 103:1-8

Bless the Lord, O my soul,  
and all that is within me, bless his holy Name.  
Bless the Lord, O my soul,  
and forget not all his benefits.  
He forgives all your sins  
and heals all your infirmities;  
He redeems your life from the grave  
and crowns you with mercy and loving-kindness;  
He satisfies you with good things,  
and your youth is renewed like an eagle's.  
The Lord executes righteousness  
and judgment for all who are oppressed.

Bendice, alma mía, al Señor,  
y todo mi ser bendiga su santo Nombre.  
Bendice, alma mía, al Señor,  
y no olvides ninguno de sus beneficios.  
El perdona todas tus iniquidades,  
y sana todas tus dolencias.  
El rescata del sepulcro tu vida,  
y te corona de favor y misericordia.  
El sacia de bien tus anhelos,  
y como el águila se renueva tu juventud.  
El Señor hace justicia,  
y defiende a todos los oprimidos.

He made his ways known to Moses  
and his works to the children of Israel.  
The Lord is full of compassion and mercy,  
slow to anger and of great kindness.

Dio a conocer sus caminos a Moisés,  
y al pueblo de Israel sus obras.  
Misericordioso y compasivo es el Señor,  
lento para la ira y rico en clemencia.

## 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.*

Hebrews 12:18-29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

The Word of the Lord.  
**Thanks be to God.**

Hebreos 12:18-29

Ustedes no se acercaron, como los israelitas, a algo que se podía tocar y que ardía en llamas, donde había oscuridad, tinieblas y tempestad; ni oyeron el sonido de la trompeta ni la voz de Dios. Los que oyeron esa voz rogaron que no les siguiera hablando, porque no podían soportar el mandato que decía: «Al que ponga el pie en el monte, hay que matarlo a pedradas o con lanza, aunque sea un animal.» Tan espantoso era lo que se veía, que el mismo Moisés dijo: «Estoy temblando de miedo.» Ustedes, por el contrario, se han acercado al monte Sión, y a la ciudad del Dios viviente, la Jerusalén celestial, y a muchos miles de ángeles reunidos para alabar a Dios, y a la comunidad de los primeros hijos de Dios inscritos en el cielo. Se han acercado a Dios, el Juez de todos, a los espíritus de los hombres buenos que Dios ha hecho perfectos, a Jesús, mediador de una nueva alianza, y a la sangre con que hemos sido purificados, la cual nos habla mejor que la sangre de Abel. Por eso tengan cuidado de no rechazar al que nos habla. Pues los que rechazaron a Dios cuando él les llamó la atención aquí en la tierra, no escaparon. Y mucho menos podremos escapar nosotros, si le damos la espalda al que nos llama la atención desde el cielo. En aquel tiempo, la voz de Dios hizo temblar la tierra, pero ahora dice: «Una vez más haré temblar no sólo la tierra, sino también el cielo.» Al decir «una vez más», se entiende que se quitarán las cosas creadas, lo que puede ser movido, para que permanezca lo que no puede moverse. El reino que Dios nos da, no puede ser movido. Demos gracias por esto, y adoremos a Dios con la devoción y reverencia que le agradan. Porque nuestro Dios es como un fuego que todo lo consume.

Palabra del Señor.  
**Demos gracias a Dios.**

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

## HYMN AT THE SEQUENCE

*Jesus, Lover of My Soul*

*Sung by all.*

*Martyn*

*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. Je - sus, lov - er of my soul, let me to thy bo - som fly,  
2. Oth - er ref - uge have I none, hangs my help - less soul on thee;  
3. Plen - teous grace with thee is found, grace to cleanse from ev - ery sin;

while the near - er wa - ters roll, while the tem - pest still is high;  
leave, ah! leave me not a - lone, still sup - port and com - fort me!  
let the heal - ing streams a - bound, make and keep me pure with - in.

hide me, O my Sa - vior, hide, till the storm of life be past;  
All my trust on thee is styaed; all my help from thee I bring;  
Thou of life the foun - tain art, free - ly let me take of thee:

safe in - to the ha - ven guide, O re - ceive my soul at last.  
cov - er my de - fense - less head with the sha - dow of thy wing.  
spring thou up with - in my heart, rise to all e - ter - ni - ty.

## 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 13:10-17

Lucas 13:10-17

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

**Glory to you, Lord Christ.**

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

**¡Gloria a ti, Cristo Señor!**

Un sábado Jesús se había puesto a enseñar en una sinagoga; y había allí una mujer que estaba enferma desde hacía dieciocho años. Un espíritu maligno la había dejado jorobada, y no podía enderezarse para nada. Cuando Jesús la vio, la llamó y le dijo: «Mujer, ya estás libre de tu enfermedad.» Entonces puso las manos sobre ella, y al momento la mujer se enderezó y comenzó a alabar a Dios. Pero el jefe de la sinagoga se enojó, porque Jesús la había sanado en sábado, y dijo a la gente: «Hay seis días para trabajar; vengan en esos días a ser sanados, y no en sábado.» El Señor le contestó: «Hipócritas, ¿no desata cualquiera de ustedes su buey o su burro en sábado, para llevarlo a tomar agua? Pues a esta mujer, que es descendiente de Abraham y que

his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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

*The people are seated at the invitation of the preacher.*

#### THE SERMON

The Reverend Patrick L. Keyser

*The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.*

*The people stand as able.*

#### THE NICENE CREED

*The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.*

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

Satanás tenía atada con esta enfermedad desde hace dieciocho años, ¿acaso no se la debía desatar aunque fuera sábado?» Cuando Jesús dijo esto, sus enemigos quedaron avergonzados; pero toda la gente se alegraba al ver las grandes cosas que él hacía.

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

**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,*

Lord, in your mercy  
Hear our prayer.

Señor, en tu misericordia  
Atiende nuestra súplica.

## 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 Christ be always with you.  
And also with you.

La paz de Cristo 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](http://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

*the prayer of Saint Francis*

*Sung by the choir.*

René Clausen (b. 1953)

Lord, make me an instrument of your peace.  
 Where there is hatred, let me bring love.  
 Where there is injury, help me to pardon.  
 Where there is doubt, let me bring faith.  
 Where there is despair, let me bring hope.  
 Where there is darkness, let me bring light.  
 Where there is sorrow, let me bring joy.  
 O Lord, master divine, grant that I not so much seek  
 To be consoled, as to console,  
 To be understood, as to understand;  
 To be loved, as to love.  
 For it is in giving that we receive,  
 And in pardoning that we are pardoned.  
 For in dying we are born to eternal life.  
 Amen.

*(after anonymous prayer often attr. to St. Francis of Assisi, ca. 1181-1226)*

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

PRESENTATION HYMN • 8 (STANZAS 1-2)

*Morning Has Broken*

*Sung by all.*

*Bunessan*

1. Morn - ing has bro - ken like the first morn - - ing,  
 2. Sweet the rain's new fall sun - lit from hea - - ven,  
 black - bird has spo - ken like the first bird. \_\_\_\_\_  
 like the first dew - fall on the first grass. \_\_\_\_\_  
 Praise for the sing - ing! Praise for the morn - ing!  
 Praise for the sweet - ness of the wet gar - den,  
 Praise for them, spring - ing, fresh from the Word! \_\_\_\_\_  
 sprung in com - plete - ness where his feet pass. \_\_\_\_\_

## 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.**

God of all power, Ruler of the Universe, you are worthy of glory and praise.

**Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

**By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

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

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.**

**By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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.*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,  
**We celebrate his death and resurrection,  
as we await the day of his coming.**

Lord God of our Fathers and Mothers; God of Abraham, Isaac, Jacob, Hagar, Sarah, Rebecca, Leah, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**Risen Lord, be known to us in the breaking of the Bread.**

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

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

## THE LORD'S PRAYER

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

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

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

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

**Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,  
santificado sea tu Nombre,  
venga tu reino,  
hágase tu voluntad,  
en la tierra como en el cielo.  
Danos hoy nuestro pan de cada día.  
Perdona nuestras ofensas, como también  
nosotros perdonamos a los que nos ofenden.  
No nos dejes caer en 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

*For Always*

*Sung by the cantor.*

Billy Sprague (b. 1952), Keith Thomas,  
Benjamin Winans (b. 1962)

Remembering so well,  
The day that I met you.  
You took me in your arms,  
And caused dreams to come true.  
From the fear of what would be,  
You came and rescued me.

*Refrain* Lord, I pray,  
Today,  
For the rest of my life,  
Live inside my heart—  
Please stay,  
For always.  
'Til that timeless place,  
When we're face to face,  
And we'll embrace,  
For always.

I look ahead and see,  
The hills that I must climb.  
Some high, and some low—  
But if you lead, I'll go,  
And at the end, I'll see,  
You were always there with me

*Refrain*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios,  
te damos gracias porque nos has nutrido con el  
alimento espiritual  
del preciosísimo Cuerpo y Sangre  
de tu Hijo, nuestro Salvador Jesucristo;  
y porque nos aseguras, en estos santos misterios,  
que somos miembros vivos del Cuerpo de tu Hijo  
y herederos de tu reino eterno.  
Y ahora, Padre, envíanos al mundo  
para cumplir la misión que tú nos has encomendado,  
para amarte y servirte  
como fieles testigos de Cristo nuestro Señor.  
A él, a ti y al Espíritu Santo,  
sea todo honor y gloria, ahora y por siempre. Amén.

## THE BLESSING

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

## HYMN AT THE CLOSING • 411

*O Bless the Lord, My Soul!*

*Sung by all.*

*St. Thomas (Williams)*

1. O bless the Lord, my soul! His grace to thee pro - claim!  
2. O bless the Lord, my soul! His mer - cies bear in mind!  
3. He will not al - ways chide; he will with pa - tience wait;  
4. He par - dons all thy sins, pro - longs thy fee - ble breath;  
5. He clothes thee with his love, up - holds thee with his truth;

1. And all that is with - in me join to bless his ho - ly Name!  
2. For - get not all his ben - e - fits! The Lord to thee is kind.  
3. his wrath is ev - er slow to rise and rea - dy to a - bate.  
4. he heal - eth thine in - fir - mi - ties and ran - soms thee from death.  
5. and like the ea - gle he re - news the vi - gor of thy youth.

6. Then bless his holy Name,  
whose grace hath made thee whole,  
whose loving-kindness crowns thy days:  
O bless the Lord, my soul!

## THE DISMISSAL

Let us bless the Lord  
Thanks be to God.

Bendigamos al Señor.  
Demos gracias a Dios.

POSTLUDE

*Canticle No. 1*

Daniel E. Gawthrop (b. 1949)



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

**PARTICIPANTS** Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Patrick L. Keyser, Priest Associate; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Martha Johns, The Reverend Julius Rodriguez; Musicians: The Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Michele Fowlin, Associate Director for Contemporary Music, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. In loving memory of Katherine Kavanaugh; in memory of Morris Karlynn Barrett; in memory of Charlotte Grandin Whorle; in loving memory of Matthew Bixler.

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

