

The Holy Eucharist

The Ninth Sunday after Pentecost

August 7, 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

How Firm a Foundation

Lyons; arr. Leen't Hart (1920–1992)

PRELUDE

Canon No. 1 in C and No. 4 in A-flat from *Six Canonic Etudes*, Op. 56

Robert Schumann (1810–1856)

Overflow

Israel Houghton (b. 1971)

THE ENTRANCE RITE

INTROIT

Keep Your Lamps!

Anonymous American; arr. André J. Thomas (b. 1952)

Keep your lamps trimmed and burning,
The time is drawing nigh.

Children, don't get weary
'Til your work is done.

Christian journey soon be over,
The time is drawing nigh.

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

*How Firm a Foundation**Sung by all.**Lyons**We begin our worship as a gathered community by praising God in song.*


1. How firm a foun - da - tion, ye saints of the Lord,
 2. "Fear not, I am with thee; O be not dis - mayed!
 3. "When through the deep wa - ters I call thee to go,
 4. "When through fier - y tri - als thy path - way shall lie,
 5. "The soul that to Je - sus hath fled for re - pose,

1. is laid for your faith in his ex - cel - lent word!
 2. For I am thy God, and his will still give thee aid;
 3. the riv - ers of woe shall not thee o - ver - flow;
 4. my grace, all suf - fi - cient, shall be thy sup - ply;
 5. I will not, I will not de - sert to its foes;

1. What more can he say than to you he hath said,
 2. I'll strength - en thee, help thee, and cause thee to stand,
 3. for I will be with thee, thy trou - bles to bless,
 4. the flame shall not hurt thee; I on - ly de - sign
 5. that soul, though all hell shall en - deav - or to shake,

1. to you that for ref - uge to Je - sus have fled?
 2. up - held by my right - eous, om - nip - o - tent hand.
 3. and sanc - ti - fy to the thy deep - est dis - tress.
 4. thy dross to con - sume, and thy gold to re - fine."
 5. I'll nev - er, no, nev - er, no, ne - ver for - sake."

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 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.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.

Genesis 15:1-6

The word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” And he believed the Lord; and the Lord reckoned it to him as righteousness.

The Word of the Lord.
Thanks be to God.

Génesis 15:1-6

El Señor le habló a Abram en una visión y le dijo: «No tengas miedo, Abram, porque yo soy tu protector. Tu recompensa va a ser muy grande.» Pero Abram le contestó: «Señor y Dios, ¿de qué me sirve que me des recompensa, si tú bien sabes que no tengo hijos? Como no me has dado ningún hijo, el heredero de todo lo que tengo va a ser Eliézer de Damasco, uno de mis criados.» El Señor le contestó: «Tu heredero va a ser tu propio hijo, y no un extraño.» Entonces el Señor llevó a Abram afuera, y le dijo: «Mira bien el cielo, y cuenta las estrellas, si es que puedes contarlas. Pues bien, así será el número de tus descendientes.» Abram creyó al Señor, y por eso el Señor lo aceptó como justo.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: James Turle (1802–1882)

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

Psalms 33:12-20

Happy is the nation whose God is the Lord!
happy the people he has chosen to be his own!
The Lord looks down from heaven,
and beholds all the people in the world.
From where he sits enthroned he turns his gaze
on all who dwell on the earth.
He fashions all the hearts of them
and understands all their works.
There is no king that can be saved by a mighty army;
a strong man is not delivered by his great strength.
The horse is a vain hope for deliverance;
for all its strength it cannot save.
Behold, the eye of the Lord is upon those who
fear him,
on those who wait upon his love,
To pluck their lives from death,
and to feed them in time of famine.
Our soul waits for the Lord;
he is our help and our shield.

Salmo 33:12-20

Bienaventurada la nación cuyo Dios es el Señor;
bienaventurado el pueblo que él escogió para sí.
Desde el cielo mira el Señor,
y ve a todos los seres humanos.
Desde el lugar de su morada observa
a todos los moradores de la tierra.
El formó el corazón de todos ellos;
atento está a todas sus obras.
El rey no se salva por la multitud del ejército,
ni escapa el valiente por la mucha fuerza.
Vano para salvar es el caballo;
la grandeza de su fuerza a nadie podrá librar.
He aquí el ojo del Señor sobre los que le temen,
sobre los que esperan en su misericordia;
Para arrancar sus vidas de la muerte,
y para sustentarles en tiempo de hambre.
Nuestra alma espera al Señor;
nuestra ayuda y nuestro escudo es él.

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 11:1-3, 8-16

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.” All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

The Word of the Lord.
Thanks be to God.

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

Hebreos 11:1-3, 8-16

Tener fe es tener la plena seguridad de recibir lo que se espera; es estar convencidos de la realidad de cosas que no vemos. Nuestros antepasados fueron aprobados porque tuvieron fe. Por fe sabemos que Dios formó los mundos mediante su palabra, de modo que lo que ahora vemos fue hecho de cosas que no podían verse. Por fe, Abraham, cuando Dios lo llamó, obedeció y salió para ir al lugar que él le iba a dar como herencia. Salió de su tierra sin saber a dónde iba, y por la fe que tenía vivió como extranjero en la tierra que Dios le había prometido. Vivió en tiendas de campaña, lo mismo que Isaac y Jacob, que también recibieron esa promesa. Porque Abraham esperaba aquella ciudad que tiene bases firmes, de la cual Dios es arquitecto y constructor. Por fe también, aunque Sara no podía tener hijos y Abraham era demasiado viejo, éste recibió fuerzas para ser padre, porque creyó que Dios cumpliría sin falta su promesa. Así que Abraham, aunque ya próximo al fin de sus días, llegó a tener descendientes tan numerosos como las estrellas del cielo y como la arena de la orilla del mar, que no se puede contar. Todas esas personas murieron sin haber recibido las cosas que Dios había prometido; pero como tenían fe, las vieron de lejos, y las saludaron reconociéndose a sí mismos como extranjeros de paso por este mundo. Y los que dicen tal cosa, claramente dan a entender que todavía andan en busca de una patria. Si hubieran estado pensando en la tierra de donde salieron, bien podrían haber regresado allá; pero ellos deseaban una patria mejor, es decir, la patria celestial. Por eso, Dios no se avergüenza de ser llamado el Dios de ellos, pues les tiene preparada una ciudad.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

We've Come This Far by Faith

Sung by all.

Albert A. Goodson (1933–2003)

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.”

The musical score is written in G major (one flat) and 4/4 time. It consists of three staves of music. The lyrics are: "We've come this far by faith, lean - ing on the Lord; trust - ing in his ho - ly word, he's nev - er failed me yet. Oh can't turn a - round. We've come this far by faith." The score includes various musical notations such as eighth notes, quarter notes, and rests, with some triplets indicated by a '3' over the notes.

1. Don't be discouraged when trouble's in your life. He'll bear your burdens and move all misery and strife. That's why... *Refrain*

2. Just the other day I heard someone say he didn't believe in God's word; but I can truly say that God had made a way and he never failed me yet. That's why... *Refrain*

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 12:32-40

Lucas 12:32-40

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

Glory to you, Lord Christ.

Jesus said to his disciples, “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night,

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús dijo a sus discípulos: «No tengan miedo, ovejas mías; ustedes son pocos, pero el Padre, en su bondad, ha decidido darles el reino. Vendan lo que tienen, y den a los necesitados; procúrense bolsas que no se hagan viejas, riqueza sin fin en el cielo, donde el ladrón no puede entrar ni la polilla destruir. Pues donde esté la riqueza de ustedes, allí estará también su corazón. Sean como criados que están esperando a que su amo regrese de un banquete de bodas, preparados y con las lámparas encendidas, listos a abrirle la puerta tan pronto como llegue y toque. Dichosos los criados a quienes su amo, al llegar, encuentre despiertos. Les aseguro que el amo mismo los hará sentarse a la mesa y se dispondrá a servirles la comida. Dichosos ellos, si los

or near dawn, and finds them so, blessed are those slaves. But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.”

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

The people are seated at the invitation of the preacher.

THE SERMON

The Right Reverend V. Gene Robinson

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.

Creemos en un solo Dios, Padre todopoderoso, Creador de cielo y tierra, de todo lo visible e invisible.

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.

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.

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 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 bishop 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, 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

Vigilate

Sung by the choir.

William Byrd (ca. 1540–1623)

Sung in Latin.

Keep awake, for you do not know when the master of the house will come, in the evening or at midnight or at cockcrow or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.

(Mark 13:35-37)

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

PRESENTATION HYMN • 393

Praise Our Great and Gracious Lord

Sung by all.

Maoz Zur

1. Praise our great and gra-cious Lord, call up-on his ho-ly Name; rais-ing hymns in glad ac-cord,
2. God has given the cloud by day, given the mov-ing fire by night; guides his Is-rael on their way
all his might-y acts pro-claim: how he leads his cho-sen un-to Ca-naan's
from the dark-ness in-to light. God it is who grants us sure re-treat and
prom-ised land, how the word we have heard firm and change-less still shall stand.
ref-uge nigh; light of dawn leads us on: 'tis the Day-spring from on high.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

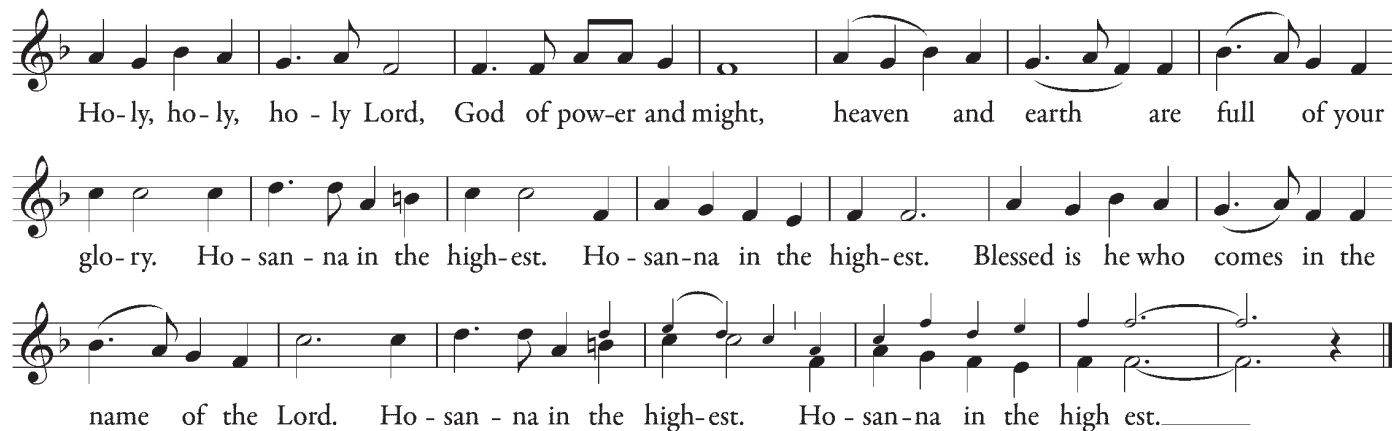
We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.



Ho-ly, ho-ly, ho - ly Lord, God of 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

Lead Me, Guide Me

Sung by the cantor.

Doris M. Akers (1923–1995)

Refrain Lead me, guide me, along the way,
For if you lead me, I cannot stray.
Lord, let me walk each day with thee.
Lead me, O Lord, lead me.

I am weak and I need thy strength and power
To help me over my weakest hour;
Help me through the darkness thy face to see,
Lead me, O Lord, lead me.

Refrain
Help me tread in the paths of righteousness,
Be my aid when Satan and sin oppress;
I am putting all my trust in thee.
Lead me, O Lord, lead me.

Refrain
I am lost if you take your hand from me,
I am blind without thy light to see;
Lord, just always let me thy servant be.
Lead me, O Lord, lead me.

Refrain

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 bishop blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 623

O What Their Joy and Their Glory Must Be

Sung by all.

O quanta qualia



1. O what their joy and their glo - ry must be,
 2. Tru - ly Je - ru - sa - lem, name we that shore,
 3. There, where no trou - bles dis - trac - tion can bring,
 4. Now, in the mean - while, with hearts raised on high,
 5. Low be - fore him with our prais - es we fall,



1. those end - less Sab - baths the bless - ed ones see;
 2. ci - ty of peace that brings joy ev - er - more;
 3. we the sweet an - thems of Zi - on shall sing;
 4. we for that coun - try must yearn and must sigh,
 5. of whom, and in whom, and through whom are all;



1. crown for the val - iant, to wea - ry ones rest:
 2. wish and ful - fill - ment are not sev - ered there,
 3. while for thy grace, Lord, their voic - es of praise
 4. seek - ing Je - ru - sa - lem, dear na - tive land,
 5. of whom, the Fa - ther; and in whom, the Son;



1. God shall be all, and in all ev - er blest.
 2. nor do things prayed for come short of the prayer.
 3. thy bless - ed peo - ple e - ter - nal - ly raise.
 4. through our long ex - ile on Bab - y - lon's strand.
 5. through whom, the Spi - rit, with them ev - er One.

THE DISMISSAL

Let us bless the Lord
 Thanks be to God.

Bendigamos al Señor.
 Demos gracias a Dios.

POSTLUDE

Tuba Tune

Norman Cocker (1889–1953)



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

PARTICIPANTS Preacher: The Right Reverend V. Gene Robinson, IX Bishop, Episcopal Diocese of New Hampshire (retired); Presider: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospeller: The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Martha Johns, The Reverend Patrick L. Keyser, Priest Associate, 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, Carillonner, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In honor of Carrie L. and J. Christopher Chen; in memory of Capitola Rountree Roberts; in memory of Dr. Joseph Marshall Cormack on the anniversary of his birthday; in loving memory of Katherine Buchanan Prugh and her granddaughter Kirstin Elizabeth Beach Chiasson; in celebration of the marriage of Kimberly Nguyen and Nash Young Gray, Jr.

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