

The Holy Eucharist

The Eighteenth Sunday after Pentecost

October 9, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

BE Campaign

In a time of political polarization and rising societal anger, we long for another way to relate to one another. Out of that holy longing, we invite you to join a national movement called the BE Campaign to help make our communities a bit more like the Kingdom of God. Washington National Cathedral is joining with many Episcopal, United Methodist, and other churches from around the country in the BE Campaign, a call to action rooted in the prophet Micah's exhortation to be just, kind and humble. Each Sunday in October, our readings, prayers, and sermons will be focused on a specific theme: Be just (Oct. 2); Be kind (Oct. 9); Be humble (Oct. 16); Love your neighbor (Oct. 23); and the intersection of religion and politics (Oct. 30). You can learn more and make the pledge to embody justice, kindness and humility at: becampaign.org.

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

Amazing Grace

New Britain; arr. Ronald Barnes (1927–1997)

PRELUDE

Prelude and Fugue

Charles Shadle (b. 1960)

Fairest Lord Jesus

Phillip Keveren (b. 1961)

Thank You, Lord

Samuel Nwachukwu (b. 1995)

THE ENTRANCE RITE

INTROIT

Lord, for Thy Tender Mercy's Sake

Richard Farrant (ca. 1525–1580)

Lord, for thy tender mercy's sake lay not our sins to our charge, but forgive that is past; and give us grace to amend our sinful lives, to decline from sin, and incline to virtue, that we may walk with an upright heart before thee this day and ever more. Amen.

(After Lidley's Prayers, 1566)

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

O for a Thousand Tongues to Sing

Sung by all.

Azmon

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



1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2. My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3. Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5. Hear him, ye deaf: ye voice - less ones, your loos - ened tongues em - ploy;



1. the glo - ries of my God and King, the tri - umphs of his grace!
 2. and spread through all the earth a - broad the hon - ors of thy Name.
 3. 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4. the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5. ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6. Glory to God and praise and love
 be now and ever giv'en
 by saints below and saints above,
 the Church in earth and heav'en.

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.

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

Glo-ry to God in the high - est, and peace to his peo-ple on earth. Lord
 God, heaven-ly King, al - might-y God and Fa - ther, we wor - ship you, we give you thanks, we
 praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you
 take a-way the sin of the world; have mer - cy on us; you are seat-ed at the right hand of the Fa-ther:
 re - ceive our prayer. For you a-lone are the Ho - ly One, you a - lone are the
 Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
 Spi - rit, in the glo - ry of God the Fa - ther. A - men.

THE COLLECT FOR THE EIGHTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

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

The 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.

1 Kings 17:8-16

The word of the Lord came to Elijah, saying, "Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you." So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, "Bring me a little water in a vessel, so that I may drink." As she was going to bring it, he called to her and said, "Bring me a morsel of bread in your hand." But she said, "As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die." Elijah said to her, "Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth." She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.

The Word of the Lord.
Thanks be to God.

1 Reyes 17:8-16

El Señor le dijo a Elías: «Levántate y vete a la ciudad de Sarepta, en Sidón, y quédate a vivir allá. Ya le he ordenado a una viuda que allí vive, que te dé de comer.» Elías se levantó y se fue a Sarepta. Al llegar a la entrada de la ciudad, vio a una viuda que estaba recogiendo leña. La llamó y le dijo: «Por favor, tráeme en un vaso un poco de agua para beber.» Ya iba ella a traérselo, cuando Elías la volvió a llamar y le dijo: «Por favor, tráeme también un pedazo de pan.» Ella le contestó: «Te juro por el Señor tu Dios que no tengo nada de pan cocido. No tengo más que un puñado de harina en una tinaja y un poco de aceite en una jarra, y ahora estaba recogiendo un poco de leña para ir a cocinarlo para mi hijo y para mí. Comeremos, y después nos moriremos de hambre.» Elías le respondió: «No tengas miedo. Ve a preparar lo que has dicho. Pero primero, con la harina que tienes, hazme una torta pequeña y tráemela, y haz después otras para ti y para tu hijo. Porque el Señor, Dios de Israel, ha dicho que no se acabará la harina de la tinaja ni el aceite de la jarra hasta el día en que el Señor haga llover sobre la tierra.» La viuda fue e hizo lo que Elías le había ordenado. Y ella y su hijo y Elías tuvieron comida para muchos días. No se acabó la harina de la tinaja ni el aceite de la jarra, tal como el Señor lo había dicho por medio de Elías.

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 103:1-2, 8-13

Salmo 103:1-2, 8-13

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.
 The Lord is full of compassion and mercy,
 slow to anger and of great kindness.
 He will not always accuse us,
 nor will he keep his anger for ever.
 He has not dealt with us according to our sins,
 nor rewarded us according to our wickedness.
 For as the heavens are high above the earth,
 so is his mercy great upon those who fear him.
 As far as the east is from the west,
 so far has he removed our sins from us.
 As a father cares for his children,
 so does the Lord care for those who fear him.

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.
 Misericordioso y compasivo es el Señor,
 lento para la ira y rico en clemencia.
 No nos acusará para siempre,
 ni para siempre guardará su enojo.
 No nos ha tratado conforme a nuestros pecados,
 ni nos ha pagado conforme a nuestras maldades.
 Así como se levantan los cielos sobre la tierra,
 así se levanta su misericordia sobre sus fieles.
 Como dista el oriente del occidente,
 así aleja de nosotros nuestras rebeliones.
 Como un padre cuida de sus hijos,
 así cuida el Señor a los que le veneran.

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 3:12-17

Colosenses 3:12-17

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Dios los ama a ustedes y los ha escogido para que pertenezcan al pueblo santo. Revístanse de sentimientos de compasión, bondad, humildad, mansedumbre y paciencia. Sopórtense unos a otros, y perdónense si alguno tiene una queja contra otro. Así como el Señor los perdonó, perdonen también ustedes. Sobre todo revístanse de amor, que es el lazo de la perfecta unión. Y que la paz de Cristo reine en sus corazones, porque con este propósito los llamó Dios a formar un solo cuerpo. Y sean agradecidos. Que el mensaje de Cristo permanezca siempre en ustedes con todas sus riquezas. Instrúyanse y amonéstense unos a otros con toda sabiduría. Con corazón agradecido canten a Dios salmos, himnos y cantos espirituales. Y todo lo que hagan o digan, háganlo en el nombre del Señor Jesús, dando gracias a Dios el Padre por medio de él.

The Word of the Lord.
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

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

*Amazing Grace**Sung by all.**New Britain*

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. A - maz - ing grace! how sweet the sound, that saved
 2. 'Twas grace that taught my heart to fear, and grace
 3. The Lord has prom - ised good to me, his word
 4. Through man - y dan - gers, toils, and snares, I have
 5. When we've been there ten thou - sand years, bright shin -



1. a wretch like me! I once was lost but
 2. my fears re - lieved; how pre - cious did that
 3. my hope se - cures; he will my shield and
 4. al - rea - dy come; 'tis grace that brought me
 5. ing as the sun, we've no less days to



1. now am found, was blind but now I see.
 2. grace ap - pear the hour I first be - lieved.
 3. por - tion be - as long as life en - dures.
 4. safe thus far, and grace will lead me home.
 5. sing God's praise than when we'd first be - gun.

THE HOLY GOSPEL

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

Matthew 20:29-34

Mateo 20:29-34

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

Glory to you, Lord Christ.

As Jesus and his disciples were leaving Jericho, a large crowd followed Jesus. There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” The crowd sternly ordered them to be quiet, but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” Jesus stood still and called them, saying, “What do you want me to do for you?” They said to him, “Lord, let our eyes be opened.” Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Al salir ellos de Jericó, mucha gente siguió a Jesús. Dos ciegos que estaban sentados junto al camino, al oír que Jesús pasaba, gritaron: «¡Señor, Hijo de David, ten compasión de nosotros!» La gente los reprendía para que se callaran, pero ellos gritaban más todavía: «¡Señor, Hijo de David, ten compasión de nosotros!» Entonces Jesús se detuvo, llamó a los ciegos y les preguntó: «¿Qué quieren que haga por ustedes?» Ellos le contestaron: «Señor, que recobremos la vista.» Jesús tuvo compasión de ellos, y les tocó los ojos. En el mismo momento los ciegos recobraron la vista, y siguieron a Jesús.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Right Reverend Mariann Edgar Budde

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.

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,

God of love and mercy,
Guide us to be just, kind, and humble.

Dios de amor y misericordia,
Guíanos a ser justo, amable, y humilde.

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 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

Little Is Much When God Is in It

Sung by the ensemble.

Kittie L. Suffield (1884–1972)

In the harvest field now ripened
There's a work for all to do;
Hark! the Master's voice is calling,
To the harvest calling you.

Does the place you're called to labor
Seem too small and little known?
It is great if God is in it,
And He'll not forsake his own.

Refrain Little is much when God is in it!
Labor not for wealth or fame;
There's a crown, and you can win it,
If you go in Jesus' name.

And when the conflict has ended,
And our race on earth is run,
He will say, if you've been faithful,
"Welcome home, My child—well done!"

Refrain

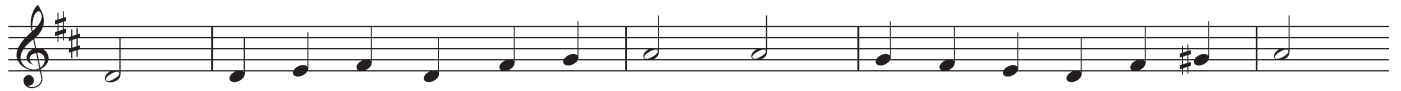
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 429 (STANZAS 1-2)

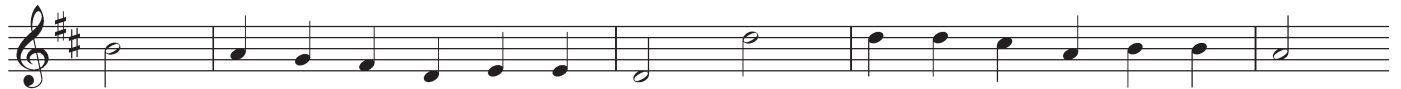
I'll Praise My Maker While I've Breath

Sung by all.

Old 113th



1. I'll praise my Ma - ker while I've breath; and when my voice is lost in death,
2. How hap - py they whose hopes re - ly on Is - rael's God, who made the sky



praise shall em - loy my no - bler power. My days of praise shall ne'er be past
and earth and seas with all their train; whose truth for ev - er stands se - cure,



while life and thought and be - ing last, or im - mor - tal - i - ty en - dures.
who saves the op - pressed, and feeds the poor. And none shall find his prom - ise vain.

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

Sung by all.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
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.

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

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

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

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

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

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

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

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

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

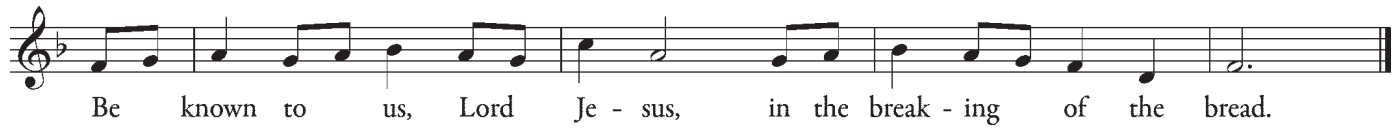
FRACTION ANTHEM

Be Known to Us, Lord Jesus

Sung by all.

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses; all sing the refrain.

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain*

One body are we, alleluia, for though many, we share one bread. *Refrain*

THE INVITATION TO HOLY COMMUNION

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

We Wait for Thy Loving Kindness, O God

Sung by the choir.

William McKie (1901–1984)

We wait for thy loving kindness, O God, in the midst of thy temple. Alleluia.

O God, according to thy Name, so is thy praise unto the world's end; thy right hand is full of righteousness. Alleluia.

Lord, send us now prosperity. Amen.

(Psalm 48:8-9, Psalm 118:25b)

The people stand as able.

THE POSTCOMMUNION PRAYER

We thank you, Lord,
that you have fed us in this sacrament
and united us with Christ.
Send us into the world
to preach the gospel of his kingdom:
confirm us in this mission
and help us to live the good news we proclaim;
through Jesus Christ our Lord. Amen.

Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo
para predicar el Evangelio de su reino:
confirmanos en esta misión
y ayúdanos a vivir las buenas noticias que
proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 567

Thine Arm, O Lord, in Days of Old

Sung by all.

St. Matthew



1. Thine arm, O Lord, in days of old was strong to heal and save; it tri-umphed o'er dis-
 2. And lo! thy touch brought life and health, gave hear - ing, strength, and sight; and youth re - newed and
 3. Be thou our great de - liv - erer still, thou Lord of life and death; re - store and quick - en,



ease and death, o'er dark - ness and the grave. To thee they went, the blind, the deaf, the
 fren - zy calmed owned thee, the Lord of light: and now, O Lord, be near to bless, al -
 soothe and bless, with thine al - might - y breath: to hands that work and eyes that see, give



pal - sied, and the lame, the lep - er set a - part and shunned, the sick with fe - vered frame.
 might - y as of yore, in crowd - ed street, by rest - less couch, as by Gen - nes - ar et's shore.
 wis - dom's heaven - ly lore, that whole and sick, and weak and strong, may praise thee ev - er - more.

THE DISMISSAL

Go in peace to love and serve the Lord.
 Thanks be to God.

Vayan en paz para amar y servir al Señor.
 Demos gracias a Dios.

POSTLUDE

Toccata

Eugène Gigout (1844–1925)



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

PARTICIPANTS Preacher: The Right Reverend Mariann Edgar Budde, Bishop, Episcopal Diocese of Washington; Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Vincent P. Harris, The Reverend Martha Johns, The Reverend Nan Peete; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, 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.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of Margaret Gillespie May and Edward David May; in loving memory of Joan K. Thomas, devoted Cathedral volunteer; in thanksgiving for the Charles Ray Long family and friends; in memory of Camilla, Lady Pender; in memory of Wilma E. English; in loving memory of Betty Prater Lewis.

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 taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved. Collects, psalm, creed, confession, Eucharistic Prayer A, and dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, creed, confession, Lord's Prayer, and dismissal taken from *El Libro de Oración Común*, Copyright 1989, The Church Pension Fund. Prayer response, Washington National Cathedral, Copyright 2022. All rights reserved. Postcommunion prayer (adapted) taken from *Common Worship: Services and Prayers for the Church of England*, Copyright 2000, The Archbishops' Council. Used by permission. All rights reserved.

O for a Thousand Tongues to Sing. Text: Charles Wesley (1707–1788), alt. Music: *Azmon*. Carl Gotthilf Gläser (1784–1829); adapt. and arr. Lowell Mason (1792–1872). Public domain. *Gloria in excelsis*. Robert Powell (b. 1932), Copyright 1985, Church Publishing Incorporated. Reprinted under One License #A-709283. *Amazing Grace*. Text: Stanzas 1–4, John Newton (1725–1807); stanza 5, John Rees (19th cent.) Music: *New Britain*. From *Virginia Harmony*, 1831; adapt. attr. Edwin Othello Excell (1851–1921). Public domain. *I'll Praise My Maker While I've Breath*. Text: Isaac Watts (1674–1748); alt. John Wesley (1703–1791), alt.; para. of Psalm 146. Music: *Old 113th*. From *Strassburger Kitchenamt*, 1525. Public domain. *Holy, holy, holy*. Grayson Warren Brown. From *A Mass for a Soulfull People*. Copyright 1974, Oregon Catholic Press. Reprinted under One License #A-709283. *Be Known to Us, Lord Jesus*. Gary James, Copyright 1992, Morningstar Music Publications/Birnamwood Publications. Reprinted under One License #A-709283. *Thine Arm, O Lord, in Days of Old*. Text: Edward Hayes Plumptre (1821–1891), alt. Music: *St. Matthew*. From *Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate*, 1708. 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.



MAKE THE PLEDGE

I pledge to strive to follow Micah 6:8 in all aspects of my life:

- To act justly and pursue justice by standing with and speaking out for those who are vulnerable, mistreated, in need or exploited;
- To practice kindness and mercy in every interaction, even with those with whom I disagree;
- To act with humility, surrendering my will to God's will, acknowledging that I may not always be right and should listen more and speak less.

And, I will seek to inspire others to do the same.

Sign the pledge at becampaign.org.

