

The Holy Eucharist

The Nineteenth Sunday after Pentecost

October 16, 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

The God of Abraham Praise

Leoni; arr. William De Turk (b. 1945)

PRELUDE

Elegiac Romance

John Ireland (1879–1962)

Lord, I Want to Be a Christian

Negro spiritual

THE ENTRANCE RITE

INTROIT

Hear My Prayer

Moses Hogan (1957–2003)

O Lord, please hear my prayer,
In the mornin' when I rise.
It's your servant bound for glory.
O dear Lord, please hear my prayer.
O Lord, please hear my prayer,
Keep me safe within your arms.
It's your servant bound for glory.
O dear Lord, please hear my prayer.

When my work on earth is done,
And you come to take me home.
Just to know I'm bound for glory.
And to hear you say well done.
Done with sin and sorrow, have mercy. Amen.

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

Praise to the Living God!

Sung by all.

Leoni

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

1. Praise to the liv - ing God! All prais - ed be his Name who was, and is, and
 2. Form - less, all love - ly forms de - clare his love - li - ness; ho - ly, no ho - li -
 3. His Spi - rit flow - eth free, high surg - ing where it will: in pro - phet's word he
 4. E - ter - nal life hath he im - plant - ed in the soul; his love shall be our

is to be, for ay the same. The one e - ter - nal God ere aught that now ap -
 ness of earth can his ex - press. Lo, he is Lord of all. Cre - a - tion speaks his
 spoke of old; he speak - eth still. Es - tab - lished is his law, and change - less it shall
 strength and stay while a - ges roll. Praise to the liv - ing God! All prais - ed be his

pears; the first, the last, be - yond all thought his time - less years!
 praise, and ev - ery - where a - bove, be - low, his will o - beys.
 stand, deep writ up - on the hu - man heart, on sea, on land.
 Name who was, and is, and is to be, for ay the same.

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 OF THE DAY

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

The Lord be with you.

And also with you.

Let us pray.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of 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 33:1-12

Jacob looked up and saw Esau coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids. He put the maids with their children in front, then Leah with her children, and Rachel and Joseph last of all. He himself went on ahead of them, bowing himself to the ground seven times, until he came near his brother. But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. When Esau looked up and saw the women and children, he said, "Who are these with you?" Jacob said, "The children whom God has graciously given your servant." Then the maids drew near, they and their children, and bowed down; Leah likewise and her children drew near and bowed down; and finally Joseph and Rachel drew near, and they bowed down. Esau said, "What do you mean by all this company that I met?" Jacob answered, "To find favor with my lord." But Esau said, "I have enough, my brother; keep what you have for yourself." Jacob said, "No, please; if I find favor with you, then accept my present from my hand; for truly to see your face is like seeing the face of God—since you have received me with such favor. Please accept my gift that is brought to you, because God has dealt graciously with me, and because I have everything I want." So he urged him, and he took it. Then Esau said, "Let us journey on our way, and I will go alongside you."

The Word of the Lord.
Thanks be to God.

Génesis 33:1-12

Cuando Jacob vio que Esaú venía acompañado de cuatrocientos hombres, repartió a los niños entre Lía, Raquel y las dos esclavas. Colocó primero a las esclavas con sus hijos, luego a Lía con sus hijos, y por último a Raquel y José. Luego se adelantó a ellos, y se inclinó hasta tocar el suelo con la frente siete veces, hasta que estuvo cerca de su hermano. Pero Esaú corrió a su encuentro y, echándole los brazos al cuello, lo abrazó y lo besó. Los dos lloraron. Después Esaú se fijó en las mujeres y en los niños, y preguntó: «Y éstos, ¿quiénes son?» «Son los hijos que Dios le ha dado a tu servidor» dijo Jacob. Entonces las esclavas y sus hijos se acercaron y se inclinaron hasta tocar el suelo con la frente; luego se acercaron Lía y sus hijos, y se inclinaron de la misma manera, y por último se acercaron José y Raquel, y también se inclinaron. De pronto Esaú preguntó: «¿Qué piensas hacer con todas esas manadas que he venido encontrando?» «Ganarme tu buena voluntad» respondió Jacob. «No, hermano mío; yo tengo suficiente. Quédate con lo que es tuyo» dijo Esaú. Pero Jacob insistió: «No, por favor. Si me he ganado tu buena voluntad, acepta este regalo, pues verte en persona es como ver a Dios mismo, ya que tú me has recibido muy bien. Te ruego que aceptes el regalo que te he traído, pues Dios me ha hecho rico, y nada me falta.» Tanto insistió Jacob, que al fin Esaú aceptó el regalo; pero dijo: «Bueno, vámonos de aquí. Yo iré delante de ti.»

Palabra del Señor.
Demos gracias a Dios.

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

Psalm 131

Salmo 131

O Lord, I am not proud;
I have no haughty looks.
I do not occupy myself with great matters,
or with things that are too hard for me.
But I still my soul and make it quiet,
like a child upon its mother's breast;
my soul is quieted within me.
O Israel, wait upon the Lord,
from this time forth for evermore.

Oh Señor, mi corazón no es arrogante,
ni mis ojos engreídos;
No me ocupo de cosas grandes,
ni de las que superan mi capacidad;
Acallo mi alma y la sosiego,
como un niño en brazos de su madre;
mi alma está calmada dentro de mí.
Oh Israel, aguarda al Señor,
desde ahora y para siempre.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Romans 12:3, 9-18

Romanos 12:3, 9-18

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all.

The Word of the Lord.
Thanks be to God.

Por el encargo que Dios en su bondad me ha dado, digo a todos ustedes que ninguno piense de sí mismo más de lo que debe pensar. Antes bien, cada uno piense de sí con moderación, según los dones que Dios le haya dado junto con la fe. Ámense sinceramente unos a otros. Aborrezcan lo malo y apéguese a lo bueno. Ámense como hermanos los unos a los otros, dándose preferencia y respetándose mutuamente. Esfuércense, no sean perezosos y sirvan al Señor con corazón ferviente. Vivan alegres por la esperanza que tienen; soporten con valor los sufrimientos; no dejen nunca de orar. Hagan suyas las necesidades del pueblo santo; reciban bien a quienes los visitan. Bendigan a quienes los persiguen. Bendíganlos y no los maldigan. Alégrese con los que están alegres y lloren con los que lloran. Vivan en armonía unos con otros. No sean orgullosos, sino pónganse al nivel de los humildes. No presuman de sabios. No paguen a nadie mal por mal. Procuren hacer lo bueno delante de todos. Hasta donde dependa de ustedes, hagan cuanto puedan por vivir en paz con todos.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Sweet Hour of Prayer

Sung by all.

William B. Bradbury (1816–1868)

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. Sweet hour of prayer, sweet hour of prayer, that calls me from a world of care,
2. Sweet hour of prayer, sweet hour of prayer, thy wings shall my pe - ti - tion bear
and bids me at my Fa - ther's throne make all my wants and wish - es known.
to him whose truth and faith - ful - ness en - gage the wait - ing soul to bless;
In sea - sons of dis - tress and grief my soul has of - ten found re - lief.
and since he bids me seek his face, be - lieve his word and trust his grace.
And oft es - caped the tempt - er's snare by thy re - turn, sweet hour of prayer.
I'll cast on him my ev - 'ry care, and wait for thee, sweet hour of prayer.

THE HOLY GOSPEL

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

John 13:3-17

Juan 13:3-17

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

Glory to you, Lord Christ.

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Jesús sabía que había venido de Dios, que iba a volver a Dios y que el Padre le había dado toda autoridad; así que, mientras estaban cenando, se levantó de la mesa, se quitó la capa y se ató una toalla a la cintura. Luego echó agua en una palangana y se puso a lavar los pies de los discípulos y a secárselos con la toalla que llevaba a la cintura. Cuando iba a lavarle los pies a Simón Pedro, éste le dijo: «Señor, ¿tú me vas a lavar los pies a mí?» Jesús le contestó: «Ahora no entiendes lo que estoy haciendo, pero después lo entenderás.» Pedro le dijo: «¡Jamás permitiré que me laves los pies!» Respondió Jesús: «Si no te los lavo, no podrás ser de los míos.» Simón Pedro le dijo: «¡Entonces, Señor, no me laves solamente los pies, sino también las manos y la cabeza!» Pero Jesús le contestó: «El que está recién bañado no necesita lavarse más que los pies, porque está todo limpio. Y ustedes están limpios, aunque no todos.» Dijo: «No están limpios todos», porque sabía quién lo iba a traicionar. Después de lavarles los pies, Jesús volvió a ponerse la capa, se sentó otra vez a la mesa y les dijo: «¿Entienden ustedes lo que les he

what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them."

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

hecho? Ustedes me llaman Maestro y Señor, y tienen razón, porque lo soy. Pues si yo, el Maestro y Señor, les he lavado a ustedes los pies, también ustedes deben lavarse los pies unos a otros. Yo les he dado un ejemplo, para que ustedes hagan lo mismo que yo les he hecho. Les aseguro que ningún servidor es más que su señor, y que ningún enviado es más que el que lo envía. Si entienden estas cosas y las ponen en práctica, serán dichosos.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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,

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 presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Dear Lord and Father of Mankind

Sung by the choir.

Hubert Parry (1848–1918);
arr. Herbert Arthur Chambers (1880–1967)

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm.

(John Greenleaf Whittier, 1807–1892)

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

PRESENTATION HYMN • 315 (STANZAS 1-2)

Thou, Who at Thy First Eucharist Didst Pray

Sung by all.

Song 1



1. Thou, who at thy first Eu - cha - rist didst pray that all thy Church might be for ev - er one,
2. For all thy Church, O Lord, we in - ter - cede; make thou our sad di - vi - sions soon to cease;



grant us at ev - ery Eu - cha - rist to say with long - ing heart and soul, "Thy will be done."
draw us the near - er each to each, we plead, by draw - ing all to thee, O Prince of Peace;



O may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.
thus may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.

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.

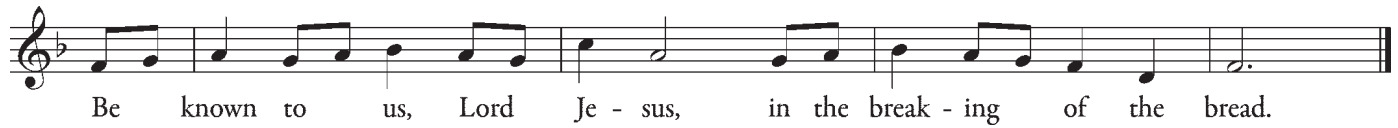
FRACTION ANTHEM

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.

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

I'm Available to You

Sung by the ensemble.

Carlis L. Moody

You gave me my hands to reach out to man,
To show him Your love and Your perfect plan.
You gave me my ears, I can hear Your voice so clear.
I can hear the cries of sinners,
But can I wipe away their tears?

You gave me my voice to speak Your Word,
To sing all Your praises to those who never heard.
But with my eyes I see a need for more availability;
I've seen the hearts that have been broken,
So many people to be free.

Lord, I'm available to You;
My will I give to You.
I'll do what You say do;
Use me, Lord, to show someone the way, and enable me to say,
My storage is empty, and I am available to You.

Now I'm giving back to You all the tools You gave to me,
My hands, my ears, my voice, my eyes,
So You can use me as You please.
I have emptied out my cup so that You can fill it up.
Now I am free, I just want to be more available to You.

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

HYMN AT THE CLOSING • 530

Spread, O Spread, Thou Mighty Word

Sung by all.

Gott sei Dank



1. Spread, O spread, thou might - y word,	spread the king - dom of the Lord,
2. word of how the Fa - ther's will	made the world, and keeps it, still;
3. word of how the Sa - vior's love	earth's sore bur - den doth re - move;
4. word of how the Spi - rit came	bring - ing peace in Je - sus' name;
5. Word of life, most pure and strong,	word for which the na - tions long,



1. that to earth's re - mot - est bound	all may heed the joy - ful sound;
2. how his on - ly Son he gave,	earth from sin and death to save;
3. how for - ev - er, in its need,	through his death the world is freed;
4. how his nev - er - fail - ing love	guides us on to heaven a - bove.
5. spread a - broad, un - til from night	all the world a - wakes to light.

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

Joy

Alexander Peloquin (1918–1997)



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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Priest Associate; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Lucretia Mann, The Reverend Julius Rodriguez; Musicians: The Boys Cathedral Choir, The Cathedral Contemporary Ensemble, 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.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In honored memory of General George Rogers Clark; in loving memory of Edith Martin; on the anniversary of the death of Norman Prince; in memory of Elizabeth Duval Sylvester on the anniversary of her birthday; on the anniversary of the dedication of War Memorial Chapel, October 20, 1957; in loving memory of Mary Jo Kirk; in loving memory of Craig Colgate, Jr.

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Thank you for joining us in worship.

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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.

