

The Holy Eucharist

The Twentieth Sunday after Pentecost

October 23, 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

O God Our Help in Ages Past

St. Anne; arr. Leen 't Hart (1920–1992)

PRELUDE

Variations on "Christe Sanctorum"

Lynn Trapp (b. 1955)

I Love You, Lord, Today

William F. Hubbard

THE ENTRANCE RITE

INTROIT

Sing, My Soul, His Wondrous Love

Ned Rorem (b. 1923)

Sing, my soul, his wondrous love,
Who, from yon bright throne above,
Ever watchful o'er our race,
Still to man extends his grace.

Heaven and earth by him were made;
All is by his scepter swayed;
What are we that he should show
So much love to us below?

God, the merciful and good,
Bought us with the Savior's blood,
And, to make our safety sure,
Guides us by his Spirit pure.

Sing, my soul, adore his Name!
Let his glory be thy theme:
Praise him till he calls thee home;
Trust his love for all to come.

(Anonymous, 1800)

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

HYMN AT THE PROCESSION • 680

O God, Our Help in Ages Past

Sung by all.

St. Anne

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



1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
4. A thou - sand a - ges in thy sight are like an eve - ning gone;
5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
6. O God, our help in a - ges past, our hope for years to come,



1. our shel - ter from the storm - y blast, and our e - ter - nal home:
2. suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3. from ev - er - last - ing thou art God, to end - less years the same.
4. short as the watch that ends the night be - fore the ris - ing sun.
5. they fly, for - got - ten, as a dream dies at the o - pening day.
6. be thou our guide while life shall last, and our e - ter - nal home.

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, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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.

Ruth 1:1-8

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. When they had lived there about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons and her husband. Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had considered his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah. But Naomi said to her two daughters-in-law, "Go back each of you to your mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me."

The Word of the Lord.
Thanks be to God.

Rut 1:1-8

En el tiempo en que Israel era gobernado por caudillos, hubo una época de hambre en toda la región. Entonces un hombre de Belén de Judá, llamado Elimélec, se fue a vivir por algún tiempo al país de Moab. Con él fueron también su esposa Noemí y sus dos hijos, Mahlón y Quilión. Todos ellos eran efrateos, es decir, de Belén. Llegaron, pues, a Moab, y se quedaron a vivir allí. Pero sucedió que murió Elimélec, el marido de Noemí, y ella se quedó sola con sus dos hijos. Más tarde, ellos se casaron con dos mujeres moabitas; una de ellas se llamaba Orfá y la otra Rut. Pero al cabo de unos diez años murieron también Mahlón y Quilión, y Noemí se encontró desamparada, sin hijos y sin marido. Un día Noemí oyó decir en Moab que el Señor se había compadecido de su pueblo y que había puesto fin a la época de hambre. Entonces decidió volver a Judá y, acompañada de sus nueras, salió del lugar donde vivían; pero en el camino les dijo: «Anden, vuelvan a su casa, con su madre. Que el Señor las trate siempre con bondad, como también ustedes nos trataron a mí y a mis hijos.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Christopher Gibbons (1615–1676)

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

Psalm 133

Salmo 133

Oh, how good and pleasant it is,
when brethren live together in unity!
It is like fine oil upon the head
that runs down upon the beard,
Upon the beard of Aaron,
and runs down upon the collar of his robe.
It is like the dew of Hermon
that falls upon the hills of Zion.
For there the Lord has ordained the blessing:
life for evermore.

¡Oh cuán bueno y agradable es
convivir los hermanos en unidad!
Es como el buen óleo sobre la cabeza,
el cual desciende sobre la barba,
Sobre la barba de Aarón,
y baja hasta el collar de sus vestiduras.
Es como el rocío del Hermón,
que desciende sobre los montes de Sión;
Porque allí manda el Señor la bendición:
la vida por siempre jamás.

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.

1 Corinthians 13:1-8

1 Corintios 13:1-8

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end.

The Word of the Lord.
Thanks be to God.

Si hablo las lenguas de los hombres y aun de los ángeles, pero no tengo amor, no soy más que un metal que resuena o un platillo que hace ruido. Y si tengo el don de profecía, y entiendo todos los designios secretos de Dios, y sé todas las cosas, y si tengo la fe necesaria para mover montañas, pero no tengo amor, no soy nada. Y si reparto entre los pobres todo lo que poseo, y aun si entrego mi propio cuerpo para tener de qué enorgullecerme, pero no tengo amor, de nada me sirve. Tener amor es saber soportar; es ser bondadoso; es no tener envidia, ni ser presumido, ni orgulloso, ni grosero, ni egoísta; es no enojarse ni guardar rencor; es no alegrarse de las injusticias, sino de la verdad. Tener amor es sufrirlo todo, creerlo todo, esperarlo todo, soportarlo todo. El amor jamás dejará de existir. Un día el don de profecía terminará, y ya no se hablará en lenguas, ni serán necesarios los conocimientos.

Palabra del Señor.
Demos gracias a Dios.

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

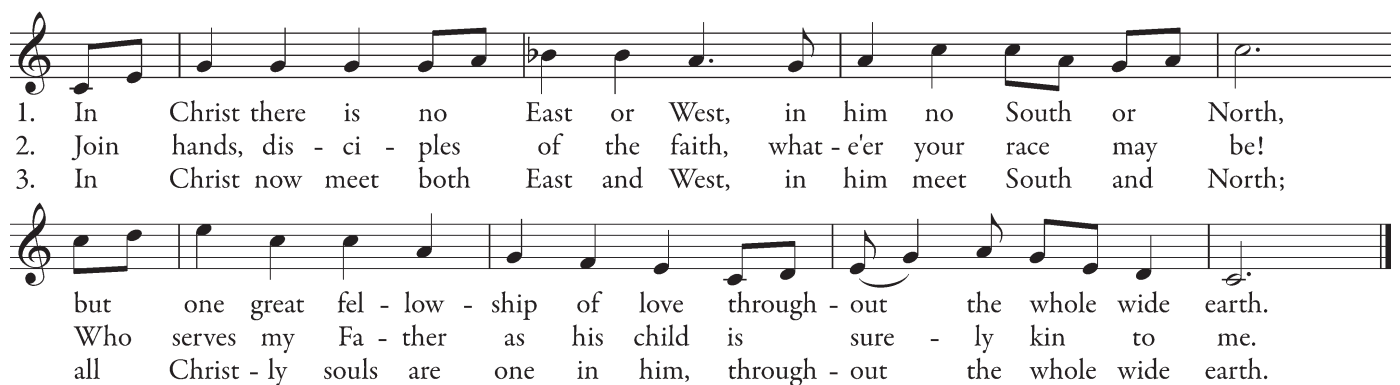
HYMN AT THE SEQUENCE • 529

In Christ There Is No East or West

Sung by all.

McKee

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. In Christ there is no East or West, in him no South or North,
2. Join hands, disciples of the faith, what-e'er your race may be!
3. In Christ now meet both East and West, in him meet South and North;
but one great fellowship of love through-out the whole wide earth.
Who serves my Father as his child is surely kin to me.
all Christ-ly souls are one in him, through-out the whole wide earth.

THE HOLY GOSPEL

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

Luke 10:25-37

Lucas 10:25-37

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

Glory to you, Lord Christ.

Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Un maestro de la ley fue a hablar con Jesús, y para ponerlo a prueba le preguntó: «Maestro, ¿qué debo hacer para alcanzar la vida eterna?» Jesús le contestó: «¿Qué está escrito en la ley? ¿Qué es lo que lees?» El maestro de la ley contestó: «"Ama al Señor tu Dios con todo tu corazón, con toda tu alma, con todas tus fuerzas y con toda tu mente"; y, "ama a tu prójimo como a ti mismo."» Jesús le dijo: «Has contestado bien. Si haces eso, tendrás la vida.» Pero el maestro de la ley, queriendo justificar su pregunta, dijo a Jesús: «¿Y quién es mi prójimo?» Jesús entonces le contestó: «Un hombre iba por el camino de Jerusalén a Jericó, y unos bandidos lo asaltaron y le quitaron hasta la ropa; lo golpearon y se fueron, dejándolo medio muerto. Por casualidad, un sacerdote pasaba por el mismo camino; pero al verlo, dio un rodeo y siguió adelante. También un levita llegó a aquel lugar, y cuando lo vio, dio un rodeo y siguió adelante. Pero un hombre de Samaria que viajaba por el mismo camino, al verlo, sintió compasión. Se acercó a él, le curó las heridas con aceite y vino, y le puso vendas. Luego lo subió en su propia cabalgadura, lo llevó a un alojamiento y lo cuidó. Al día siguiente, el samaritano sacó el equivalente al salario de dos días, se lo dio al dueño del alojamiento y le dijo: "Cuide a este hombre, y si gasta usted algo más, yo se lo pagaré cuando vuelva." Pues bien, ¿cuál de esos tres te parece que se hizo prójimo del hombre asaltado por los bandidos?» El maestro de la ley contestó: «El que tuvo compasión de él.» Jesús le dijo: «Pues ve y haz tú lo mismo.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

The Reverend Canon Leonard L. Hamlin, Sr.

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 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

I Just Want to Praise You

Sung by the ensemble.

Arthur Tannous;
arr. Maurette Brown Clark (b. 1966)

I just want to praise you
Forever and ever and ever.
For all you've done, done for me.
Blessings and glory and honor
They all belong to you.
Thank you Jesus for blessing me!

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

PRESENTATION HYMN • 304 (STANZAS 1-2)

I Come with Joy to Meet My Lord

Sung by all.

Land of Rest

1. I come with joy to meet my Lord, for - giv - en, loved, and free, in
2. I come with Chris - tians far and near to find, as all are fed, the
awe and won - der to re - call his life laid down for me.
new com - mu - ni - ty of love in Christ's com - mun - ion bread.

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.

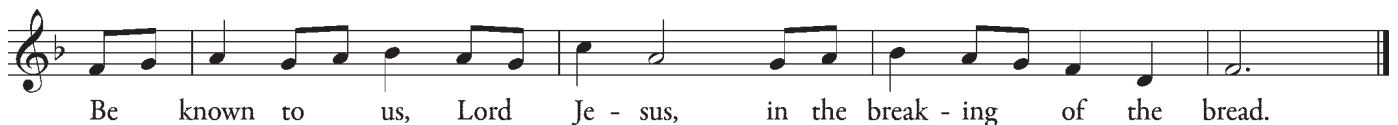
FRACTION ANTHEM

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

The King of Love My Shepherd Is

Sung by the choir.

Anonymous Irish melody;
arr. Michael McCarthy (b. 1966)

The King of love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.
Where streams of living waters flow,
My ransomed soul he leadeth,
And where the verdant pastures grow,
With food celestial feedeth.
Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.
Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And oh, what transport of delight
From thy pure chalice floweth!
And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing thy praise
Within thy house for ever.

(Henry Williams Baker, 1821–1877; para. of Psalm 23)

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.

Where Cross the Crowded Ways of Life

Sung by all.

Gardiner

1. Where cross the crowd - ed ways of life, where sound the cries of
 2. In haunts of wretch - ed - ness and need, on sha-dowed thresh - olds
 3. The cup of wa - ter given for thee still holds the fresh - ness
 4. O Mas - ter, from the moun - tain side, make haste to heal these
 5. till all the world shall learn thy love, and fol - low where thy

1. race and clan, a - bove the noise of self - ish
 2. dark with fears, from paths where hide the lures of
 3. of thy grace; yet long these mul - ti - tudes to
 4. hearts of pain; a - mong these rest - less throngs a -
 5. feet have trod; till glo - rious from thy heaven a -

1. strife, we hear thy voice, O Son of Man.
 2. greed, we catch the vi - sion of thy tears.
 3. see the true com - pas - sion of thy face.
 4. bide, O tread the ci - ty's streets a - gain;
 5. bove, shall come the ci - ty of our God.

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

Hymne d'actions de grâces "Te Deum", Op. 5, No. 3

Jean Langlais (1907-1991)



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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Priest Associate, The Reverend Vincent P. Harris, The Reverend Martha Johns, The Reverend Nan Peete, The Reverend Martha Watson; Musicians: The Girls 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, 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 Dr. and Mrs. Marcus Benjamin; in memory of Mary Virginia Gatewood Peck; in thanksgiving for the life of Mrs. Calvin K. Schwing.

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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.

