



The Holy Eucharist

The Twenty-First Sunday after Pentecost

October 30, 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

Impromptu on "McKee"

Edward M. Nassor (b. 1957)

PRELUDE

Berceuse, Op. 31, No. 19

Louis Vierne (1870–1937)

"Scherzo" from Organ Symphony No. 2, Op. 20

L. Vierne

Here I Am to Worship

Tim Hughes (b. 1977)

THE ENTRANCE RITE

INTROIT

O Lord, Increase Our Faith

Henry Loosemore (ca. 1607–1670)

O Lord, increase our faith, strengthen us and confirm us in thy true faith; endue us with wisdom, charity, chastity and patience, in all our adversity. Sweet Jesu, say Amen.

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

Judge Eternal, Throned in Splendor

Sung by all.

Komm, o komm, du Geist des Lebens

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

1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,
 2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,
 3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;

with thy liv - ing fire of judg - ment purge this land of bit - ter things;
 and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;
 feed all those who do not know thee with the rich - ness of thy word;

sol - ace all its wide do - min - ion with the heal - ing of thy wings.
 and the home - steads and the wood - lands plead in si - lence for their peace.
 cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

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 TWENTY-FIRST 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.

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Isaiah 65:17-25

For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the Lord—and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the Lord.

The Word of the Lord.
Thanks be to God.

Isaías 65:17-25

«Miren, yo voy a crear un cielo nuevo y una tierra nueva. Lo pasado quedará olvidado, nadie se volverá a acordar de ello. Llédense de gozo y alegría para siempre por lo que voy a crear, porque voy a crear una Jerusalén feliz y un pueblo contento que viva en ella. Yo mismo me alegraré por Jerusalén y sentiré gozo por mi pueblo. En ella no se volverá a oír llanto ni gritos de angustia. Allí no habrá niños que mueran a los pocos días, ni ancianos que no completen su vida. Morir a los cien años será morir joven, y no llegar a los cien años será una maldición. La gente construirá casas y vivirá en ellas, sembrará viñedos y comerá sus uvas. No sucederá que uno construya y otro viva allí, o que uno siembre y otro se aproveche. Mi pueblo tendrá una vida larga, como la de un árbol; mis elegidos disfrutarán del trabajo de sus manos. No trabajarán en vano ni tendrán hijos que mueran antes de tiempo, porque ellos son descendientes de los que el Señor ha bendecido, y lo mismo serán sus descendientes. Antes que ellos me llamen, yo les responderé; antes que terminen de hablar, yo los escucharé. El lobo y el cordero comerán juntos, el león comerá pasto, como el buey, y la serpiente se alimentará de tierra. En todo mi monte santo no habrá quien haga ningún daño.» El Señor lo ha dicho.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Charles Villiers Stanford (1852–1924)

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

Psalm 126

Salmo 126

When the Lord restored the fortunes of Zion,
then were we like those who dream.
Then was our mouth filled with laughter,
and our tongue with shouts of joy.
Then they said among the nations,
“The Lord has done great things for them.”
The Lord has done great things for us,
and we are glad indeed.

Cuando el Señor cambió la suerte de Sión,
éramos como los que sueñan.
Entonces nuestra boca se llenó de risa,
y nuestra lengua de gritos de alegría.
Y decían entre las naciones:
“Ha hecho el Señor proezas con ellos”.
Proezas ha hecho el Señor con nosotros,
y estamos sumamente alegres.

Restore our fortunes, O Lord,
like the watercourses of the Negev.
Those who sowed with tears
will reap with songs of joy.
Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.

Tú, oh Señor, has cambiado nuestra suerte,
como los torrentes del Neguev.
Los que sembraron con lágrimas,
con gritos de alegría segarán.
Los que van llorando, llevando la semilla,
volverán entre cantares, trayendo sus gavillas.

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.

Ephesians 2:13-22

Efesios 2:13-22

Now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

The Word of the Lord.
Thanks be to God.

Ahora, unidos a Cristo Jesús por la sangre que él derramó, ustedes que antes estaban lejos están cerca. Cristo es nuestra paz. Él hizo de judíos y de no judíos un solo pueblo, destruyó el muro que los separaba y anuló en su propio cuerpo la enemistad que existía. Puso fin a la ley que consistía en mandatos y reglamentos, y en sí mismo creó de las dos partes un solo hombre nuevo. Así hizo la paz. Él puso fin, en sí mismo, a la enemistad que existía entre los dos pueblos, y con su muerte en la cruz los reconcilió con Dios, haciendo de ellos un solo cuerpo. Cristo vino a traer buenas noticias de paz a todos, tanto a ustedes que estaban lejos de Dios como a los que estaban cerca. Pues por medio de Cristo, los unos y los otros podemos acercarnos al Padre por un mismo Espíritu. Por eso, ustedes ya no son extranjeros, ya no están fuera de su tierra, sino que ahora comparten con el pueblo santo los mismos derechos, y son miembros de la familia de Dios. Ustedes son como un edificio levantado sobre los fundamentos que son los apóstoles y los profetas, y Jesucristo mismo es la piedra principal. En Cristo, todo el edificio va levantándose en todas y cada una de sus partes, hasta llegar a ser, en el Señor, un templo santo. En él también ustedes se unen todos entre sí para llegar a ser un templo en el cual Dios vive por medio de su Espíritu.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

We're Marching to Zion

Sung by all.

Robert Lowry (1826–1899)

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. Come, we that love the Lord, and let our joys be known;
2. Let those re - fuse to sing who nev - er knew our God;
3. The hill of Zi - on yields a thou - sand sa - cred sweets
4. Then let our songs a - bound, and ev - 'ry tear be dry;

join in a song with sweet ac - cord, join in a song with
but chil - dren of the heav'n - ly King, but chil - dren of the
be - fore we reach the heav'n - ly fields, be - fore we reach the
we're march - ing through Im - man - uel's ground, we're march - ing through Im -

sweet ac - cord, and thus sur - round the throne, and thus sur - round the throne.
heav'n - ly King, may speak their joys a - broad, may speak their joys a - broad.
heav'n - ly fields, or walk the gold - en streets, or walk the gold - en streets.
man - uel's ground, to fair - er worlds on high, to fair - er worlds on high.

We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on;
we're march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

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 5:43-48

Mateo 5:43-48

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

Glory to you, Lord Christ.

Jesus said, “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «También han oído que se dijo: “Ama a tu prójimo y odia a tu enemigo.” Pero yo les digo: Amen a sus enemigos, y oren por quienes los persiguen. Así ustedes serán hijos de su Padre que está en el cielo; pues él hace que su sol salga sobre malos y buenos, y manda la lluvia sobre justos e injustos. Porque si ustedes aman solamente a quienes los aman, ¿qué premio recibirán? Hasta los que cobran impuestos para Roma se portan así. Y si saludan solamente a sus hermanos, ¿qué hacen de extraordinario? Hasta los paganos se portan así.

are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.”

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

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Jan Naylor Cope

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 IN-GATHERING

Members of the Cathedral congregation are invited to come forward and present their pledge cards.

ANTHEM AT THE IN-GATHERING

Offertory

Sung by the choir.

John Ness Beck (1930–1987)

With what shall I come before the Lord,
and bow myself before God on high?
Shall I come before him with burnt offerings,
shall I come before him with yearling calves?
Will the Lord be pleased with thousands of rams,
with ten thousand rivers of oil?
Shall I give him my firstborn for my transgressions,
the fruit of my body for the sin of my soul?
He has shown you, O man; he has shown you what is good.
And what does the Lord require of you
but to do justice and to love kindness
and to walk humbly with your God?

(Micah 6:6-8)

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

Judge Eternal

Sung by the choir.

Gerre Hancock (1934–2012)

Judge eternal, throned in splendor,
Lord of lords and King of kings,
With thy living fire of judgment
Purge this land of bitter things;
Solace all its wide dominion
With the healing of thy wings.
Still the weary folk are pining
For the hour that brings release,
And the city's crowded clangor
Cries aloud for sin to cease;
And the homesteads and the woodlands
Plead in silence for their peace.

Crown, O God, thine own endeavor;
Cleave our darkness with thy sword;
Feed all those who do not know thee
With the richness of thy word;
Cleanse the body of this nation
Through the glory of the Lord.

(Henry Scott Holland, 1847–1918; alt.)

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

PRESENTATION HYMN • 693 (STANZAS I, 5)

Just as I Am

Sung by all.

Woodworth

1. Just as I am, with - out one plea, but that thy
5. Just as I am, thy love un - known has bro - ken
blood was shed for me, and that thou bidd'st me
ev - ery bar - rier down; now to be thine, yea,
come to thee, O Lamb of God, I come, I come.
thine a - lone, O Lamb of God, I come, I come.

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

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



Be known to us, Lord Je - sus, in the break - ing of the bread.

The choir sings the verses, then 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

Make Us One

Sung by the ensemble. Twila Paris (b. 1958), Carol Cymbala (b. 1947)

Make us one, make us one
Make us one, undivided body
Make us one, make us one
For the sake of Your name make us one
Make us love, make us love
Make us love so the world will know we love You
Make us love, make us love
For the sake of Your name make us love
Make us pure, make us pure
Make us pure and righteous, make us holy
Make us pure, make us pure
For the sake of Your name make us pure

Make us one, make us one
Make us one, undivided body
Make us one, make us one
For the sake of Your name make us one
For the sake of Your name till You come
For the sake of Your name make us one
Make us one, Lord, make us one;
Holy Spirit, make us one.
Let your love flow so the world will know
We are one in you.

The people stand as able.

THE POSTCOMMUNION PRAYER

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love
to the world
and continue for ever
in the risen life of Christ our Savior.
Amen.

Dios de abundancia,
nos has nutrido
con el pan de vida y el cáliz de salvación;
nos has unido
con Cristo y los unos con los otros;
y nos has hecho uno con todo tu pueblo
en el cielo y en la tierra.
Ahora envíanos
en el poder de tu Espíritu,
para que podamos proclamar tu amor redentor
al mundo
y continuar por siempre
en la vida resucitada de Cristo nuestro Salvador.
Amén.

THE BLESSING

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

Hail, Thou Once Despised Jesus

Sung by all.

In Babilone



1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re - lease us;
 2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid: by al - might - y love a - noint - ed,
 3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heav - en - ly hosts a - dore thee,
 4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
 thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
 seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our
 right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest



sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
 of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
 place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
 an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

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

Trumpet Tune "Then Let Our Songs Abound"

Wayne L. Wold (b. 1954)



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

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Dr. Lisa Barrowclough, The Reverend Lucretia Mann, The Reverend Nan Peete, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; 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 thanksgiving for all of the employees of the Washington National Cathedral.

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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.

