

The Holy Eucharist

The Thirteenth Sunday after Pentecost

August 22, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Alleluia! Sing to Jesus

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

PRELUDE

The Promise

Andraé Crouch (1942–2015)

We Serve

JJ Hairston (b. 1974) and Travis Greene (b. 1984)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Wisdom Freed a Holy People

David Ashley White (b. 1944)

Wisdom freed a holy people,
Blameless from oppressors' sword,
And withstood, with signs and wonders,
Rulers dread to serve the Lord.

Through the Red Sea safely brought them,
Led along the waters steep,
But their enemies she swallowed,
Overwhelmed them in the deep.

Giving them reward of labors,
Led the saints along her way,
She was blaze of stars in darkness
And a shelter through the day.

For salvation, Lord, the righteous
Praised your Name with one accord:
Song-filled tongues of newborn people
Uttered Wisdom's mighty word.

(Patricia B. Clark, 1938–2009)

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

HYMN AT THE PROCESSION • 460 (STANZAS 1, 3-4)

Alleluia! Sing to Jesus

Sung by all.

Hyfrydol

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

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
 3. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!
 4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
 Al - le - lu - ia! here the sin - ful flee to thee from day to day:
 Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
 In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
 thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re - deemed us by his blood.
 where the songs of all the sin - less sweep a - cross the crys - tal sea.
 thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

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.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William Howard Doane (1832-1915)

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

To God be the glo - ry— great things he hath done!

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So loved he the world that he gave us his Son,
 who yield - ed his life, an a - tone - ment for sin,
 and o - pened the life - gate that all may go in.
 Praise the Lord, praise the Lord, let the earth hear his voice!
 Praise the Lord, praise the Lord, let the peo - ple re - jice!
 O come to the Fa - ther through Je - sus, the Son,
 and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE THIRTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.
 And also with you.
 Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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.

Joshua 24:1-2a, 14-18

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the

Josué 24:1-2a, 14-18

Josué reunió en Siquem a todas las tribus de Israel. Llamó a los ancianos, jefes, jueces y oficiales y, en

officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel: "Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord." Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

The Word of the Lord.
Thanks be to God.

presencia del Señor, dijo a todo el pueblo: «Por todo esto, respeten al Señor y sírvanle con sinceridad y lealtad. Apártense de los dioses que sus antepasados adoraron a orillas del río Éufrates y en Egipto, y sirvan al Señor. Pero si no quieren servir al Señor, elijan hoy a quién van a servir: si a los dioses a los que sus antepasados servían a orillas del Éufrates, o a los dioses de los amorreos que viven en esta tierra. Por mi parte, mi familia y yo serviremos al Señor.» Entonces el pueblo dijo: «¡No permita el Señor que lo abandonemos por servir a otros dioses! El Señor fue quien nos sacó a nosotros y a nuestros antepasados de Egipto, donde éramos esclavos. Él fue quien hizo tantas maravillas delante de nuestros ojos, y quien nos protegió y nos defendió durante el camino, cuando pasamos entre tantos pueblos. Él echó de delante de nosotros a todos los pueblos que estaban en nuestro camino, y a los amorreos que vivían aquí. Por todo esto, nosotros también serviremos al Señor, pues él es nuestro Dios.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

Psalm 34:15-22

Salmo 34:15-22

The eyes of the Lord are upon the righteous,
and his ears are open to their cry.
The face of the Lord is against those who do evil,
to root out the remembrance of them from the earth.
The righteous cry, and the Lord hears them
and delivers them from all their troubles.
The Lord is near to the brokenhearted
and will save those whose spirits are crushed.
Many are the troubles of the righteous,
but the Lord will deliver him out of them all.
He will keep safe all his bones;
not one of them shall be broken.
Evil shall slay the wicked,
and those who hate the righteous will be punished.
The Lord ransoms the life of his servants,
and none will be punished who trust in him.

Los ojos del Señor están sobre los justos,
y atentos sus oídos a su clamor.
La ira del Señor contra los que mal hacen,
para borrar de la tierra su memoria.
Claman los justos, y el Señor escucha,
y los libra de todas sus angustias.
Cercano está el Señor a los quebrantados de corazón,
y salvará a los humildes de espíritu.
Muchos son las aflicciones de los justos,
pero de todas ellas les libraré el Señor.
El guarda todos sus huesos;
ni uno de ellos será quebrantado.
Matará al malo la maldad,
y los que aborrecen al justo serán condenados.
El Señor redime la vida de sus siervos,
y no serán condenados los que en él confían.

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 6:10-20

Efesios 6:10-20

Finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you

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Ahora, hermanos, busquen su fuerza en el Señor, en su poder irresistible. Protéjense con toda la armadura que

may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

The Word of the Lord.
Thanks be to God.

Dios les ha dado, para que puedan estar firmes contra los engaños del diablo. Porque no estamos luchando contra poderes humanos, sino contra malignas fuerzas espirituales del cielo, las cuales tienen mando, autoridad y dominio sobre el mundo de tinieblas que nos rodea. Por eso, tomen toda la armadura que Dios les ha dado, para que puedan resistir en el día malo y, después de haberse preparado bien, mantenerse firmes. Así que manténganse firmes, revestidos de la verdad y protegidos por la rectitud. Estén siempre listos para salir a anunciar el mensaje de la paz. Sobre todo, que su fe sea el escudo que los libre de las flechas encendidas del maligno. Que la salvación sea el casco que proteja su cabeza, y que la palabra de Dios sea la espada que les da el Espíritu Santo. No dejen ustedes de orar: rueguen y pidan a Dios siempre, guiados por el Espíritu. Manténganse alerta, sin desanimarse, y oren por todo el pueblo santo. Oren también por mí, para que Dios me dé las palabras que debo decir, y para que pueda hablar con valor y dar así a conocer el designio secreto de Dios, contenido en el evangelio. Dios me ha enviado como embajador de este mensaje, por el cual estoy preso ahora. Oren para que yo hable de él sin temor alguno.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 325

Let Us Break Bread Together on Our Knees

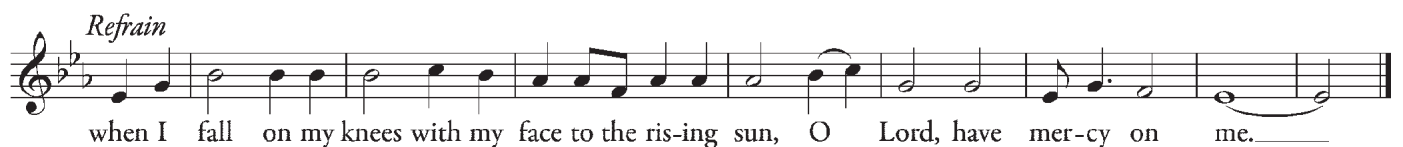
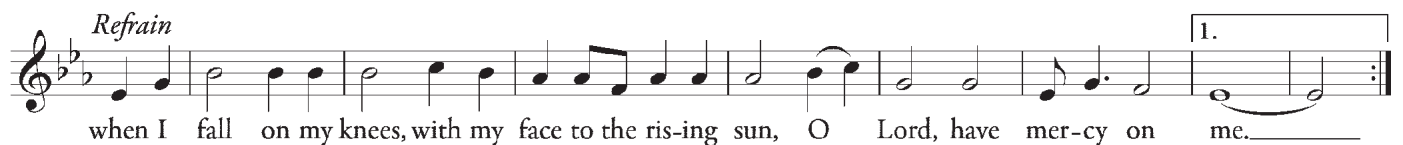
Sung by all.

Let Us Break Bread

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. Let us break bread to-gether on our knees; ___ let us break bread to-gether on our knees; ___
2. Let us drink wine to-gether on our knees; ___ let us drink wine to-gether on our knees; ___



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 6:56-69

Juan 6:56-69

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

Glory to you, Lord Christ.

Jesus said, "Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever." He said these things while he was teaching in the synagogue at Capernaum. When many of his disciples heard it, they said, "This teaching is difficult; who can accept it?" But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe." For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, "For this reason I have told you that no one can come to me unless it is granted by the Father." Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, "Do you also wish to go away?" Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God."

The Gospel of the Lord.

Praise to you, Lord Christ.

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.

Santo Evangelio de nuestro Señor Jesucristo,
según Juan.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «El que come mi carne y bebe mi sangre, vive unido a mí, y yo vivo unido a él. El Padre, que me ha enviado, tiene vida, y yo vivo por él; de la misma manera, el que se alimenta de mí, vivirá por mí. Hablo del pan que ha bajado del cielo. Este pan no es como el maná que comieron los antepasados de ustedes, que a pesar de haberlo comido murieron; el que come de este pan, vivirá para siempre.» Jesús enseñó estas cosas en la sinagoga en Cafarnaúm. Al oír estas enseñanzas, muchos de los que seguían a Jesús dijeron: «Esto que dice es muy difícil de aceptar; ¿quién puede hacerle caso?» Jesús, dándose cuenta de lo que estaban murmurando, les preguntó: «¿Esto les ofende? ¿Qué pasaría entonces, si vieran al Hijo del hombre subir a donde antes estaba? El espíritu es el que da vida; lo carnal no sirve para nada. Y las cosas que yo les he dicho son espíritu y vida. Pero todavía hay algunos de ustedes que no creen.» Es que Jesús sabía desde el principio quiénes eran los que no creían, y quién era el que lo iba a traicionar. Y añadió: «Por esto les he dicho que nadie puede venir a mí, si el Padre no se lo concede.» Desde entonces, muchos de los que habían seguido a Jesús lo dejaron, y ya no andaban con él. Jesús les preguntó a los doce discípulos: «¿También ustedes quieren irse?» Simón Pedro le contestó: «Señor, ¿a quién podemos ir? Tus palabras son palabras de vida eterna. Nosotros ya hemos creído, y sabemos que tú eres el Santo de Dios.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Patrick L. Keyser

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,

**Lord, in your mercy
Hear our prayer.**

**Señor, en tu misericordia
Atiende nuestra súplica.**

The presider prays the concluding collect, and the people respond, Amen.

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 Christ be always with you.
And also with you.**

**La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.**

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

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

From the Dawning of Creation

Sung by the cantor.

Norman Warren (b. 1934)

The people stand as able.

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.

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS • S 130

Sung by all.

Franz Schubert (1797–1828)

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

Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____

Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____

hea - ven and earth are full, _____ full _____ of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est.

Bless - ed is he who comes _____ in the name of the Lord. _____ Ho -

san - na in the high - est. Ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

The presider gives thanks to God for Christ's life, passion, and resurrection and prays over the bread and wine.

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers and Mothers; God of Abraham, Isaac, Jacob, Hagar, Sarah, Rebecca, Leah, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

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.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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 • S 164

Agnus Dei

Sung by all.

F. Schubert

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our
sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the
world: give us your peace, give us your peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. 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

For Always

Sung by the cantor.

Billy Sprague (b. 1952), Keith Thomas,
Benjamin Winans (b. 1962)

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios, te damos gracias porque nos has nutrido con el alimento espiritual del preciosísimo Cuerpo y Sangre de tu Hijo, nuestro Salvador Jesucristo; y porque nos aseguras, en estos santos misterios, que somos miembros vivos del Cuerpo de tu Hijo y herederos de tu reino eterno. Y ahora, Padre, envíanos al mundo para cumplir la misión que tú nos has encomendado, para amarte y servirte como fieles testigos de Cristo nuestro Señor. A él, a ti y al Espíritu Santo, sea todo honor y gloria, ahora y por siempre. 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

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Toccata

Noël Goemanne (1926–2010)

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

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Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Patrick L. Keyser, Priest Associate; Gospellers: The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Olivia Hilton, The Reverend Martha Johns, The Reverend Sarah E. Salter; Musicians: Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper and Matthew Goinz, singers, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In thanksgiving for Robert C. Maddox, Esq., and William J. Prather, EdD; in memory of Katharine MacConnell Grosscup; and in memory of Leone Channon.

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