

The Holy Eucharist

The Fifteenth Sunday after Pentecost

September 5, 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

Prelude and Fugue on *Old 104th*

Ronald Barnes (1927–1997)

PRELUDE

Overflow

Israel Houghton (b. 1971)

Lord, You're Mighty

Eric D. Davis, JJ Hairston

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Exsultate justi

Sung by the choir.

Lodovico Grossi da Viadana (ca. 1560–1627)

Sung in Latin.

Rejoice in the Lord, you righteous;

it is good for the just to sing praises.

Praise the Lord with the harp;

play to him upon the psaltery and lyre.

Sing for him a new song;

sound a fanfare with all your skill upon the trumpet.

(Psalm 33:1-3)

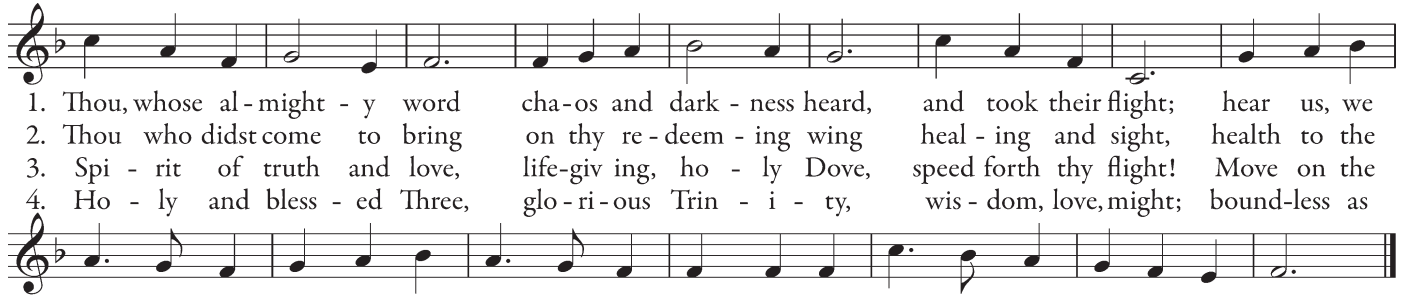
The people stand as able at the introduction to the hymn.

Thou, Whose Almighty Word

Sung by all.

Moscow

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



1. Thou, whose al-might - y word cha-os and dark - ness heard, and took their flight; hear us, we
 2. Thou who didst come to bring on thy re-deem - ing wing heal - ing and sight, health to the
 3. Spi - rit of truth and love, life-giv ing, ho - ly Dove, speed forth thy flight! Move on the
 4. Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might; bound-less as

hum - bly pray, and, where the Gos - pel day sheds not its glo - rious ray, let there be light!
 sick in mind, sight to the in - ly blind, now to all hu - man-kind, let there be light!
 wa - ters' face bear - ing the gifts of grace, and, in earth's dark - est place, let there be light!
 o - cean's tide, roll - ing in full - est pride, through the world far and wide, let there be light!

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!
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 - joice!
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 FIFTEENTH 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 us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 35:4-7a

Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water.

The Word of the Lord.
Thanks be to God.

Isaías 35:4-7a

Digan a los tímidos: «¡Ánimo, no tengan miedo! ¡Aquí está su Dios para salvarlos, y a sus enemigos los castigará como merecen!» Entonces los ciegos verán y los sordos oirán; los lisiados saltarán como venados y los mudos gritarán. En el desierto, tierra seca, brotará el agua a torrentes. El desierto será un lago, la tierra seca se llenará de manantiales.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir. chant: Thomas Attwood Walmisley (1814–1856)

Psalm 146:1-8

Hallelujah!
Praise the Lord, O my soul!
I will praise the Lord as long as I live;
I will sing praises to my God while I have my being.
Put not your trust in rulers, nor in any child of earth,
for there is no help in them.
When they breathe their last, they return to earth,
and in that day their thoughts perish.
Happy are they who have the God of Jacob
for their help!
whose hope is in the Lord their God;
Who made heaven and earth,
the seas, and all that is in them;
who keeps his promise for ever;
Who gives justice to those who are oppressed,
and food to those who hunger.
The Lord sets the prisoners free;
the Lord opens the eyes of the blind;
the Lord lifts up those who are bowed down;
The Lord loves the righteous;
the Lord cares for the stranger;
he sustains the orphan and widow,
but frustrates the way of the wicked.

Salmo 146:1-8

¡Aleluya!
Alaba, alma mía, al Señor;
alabaré al Señor mientras viva;
cantaré alabanzas a mi Dios mientras exista.
No confíes en los príncipes, ni en ningún hijo de Adán,
porque no hay en ellos seguridad.
Al exhalar el espíritu, vuelven al polvo,
y en ese día perecen todos sus planes.
¡Dichosos aquéllos cuya ayuda es el Dios de Jacob,
cuya esperanza está en el Señor su Dios!
El cual hizo los cielos y la tierra,
el mar, y cuanto en ellos hay,
que guarda su promesa para siempre;
Que hace justicia a los oprimidos,
y da pan a los hambrientos.
El Señor liberta a los cautivos;
el Señor abre los ojos a los ciegos;
el Señor levanta a los caídos;
El Señor ama a los justos;
el Señor protege a los forasteros;
sostiene al huérfano y a la viuda,
pero trastorna el camino de los malvados.

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.

James 2:1-17

Santiago 2:1-17

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment. What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

The Word of the Lord.
Thanks be to God.

Ustedes, hermanos míos, que creen en nuestro glorioso Señor Jesucristo, no deben hacer discriminaciones entre una persona y otra. Supongamos que ustedes están reunidos, y llega un rico con anillos de oro y ropa lujosa, y lo atienden bien y le dicen: «Siéntate aquí, en un buen lugar», y al mismo tiempo llega un pobre vestido con ropa vieja, y a éste le dicen: «Tú quédate allá de pie, o siéntate en el suelo»; entonces están haciendo discriminaciones y juzgando con mala intención. Queridos hermanos míos, oigan esto: Dios ha escogido a los que en este mundo son pobres, para que sean ricos en fe y para que reciban como herencia el reino que él ha prometido a los que lo aman; ustedes, en cambio, los humillan. ¿Acaso no son los ricos quienes los explotan a ustedes, y quienes a rastras los llevan ante las autoridades? ¿No son ellos quienes hablan mal del precioso nombre que fue invocado sobre ustedes? Ustedes hacen bien si de veras cumplen la ley suprema, tal como dice la Escritura: «Ama a tu prójimo como a ti mismo.» Pero si hacen discriminaciones entre una persona y otra, cometen pecado y son culpables ante la ley de Dios. Porque si una persona obedece toda la ley, pero falla en un solo mandato, resulta culpable frente a todos los mandatos de la ley. Pues el mismo Dios que dijo: «No cometas adulterio», dijo también: «No mates.» Así que, si uno no comete adulterio, pero mata, ya ha violado la ley. Ustedes deben hablar y portarse como quienes van a ser juzgados por la ley que nos trae libertad. Pues los que no han tenido compasión de otros, sin compasión serán también juzgados, pero los que han tenido compasión saldrán victoriosos en la hora del juicio. Hermanos míos, ¿de qué le sirve a uno decir que tiene fe, si sus hechos no lo demuestran? ¿Podrá acaso salvarlo esa fe? Supongamos que a un hermano o a una hermana les falta la ropa y la comida necesarias para el día; si uno de ustedes les dice: «Que les vaya bien; abríguense y coman todo lo que quieran», pero no les da lo que su cuerpo necesita, ¿de qué les sirve? Así pasa con la fe: por sí sola, es decir, si no se demuestra con hechos, es una cosa muerta.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

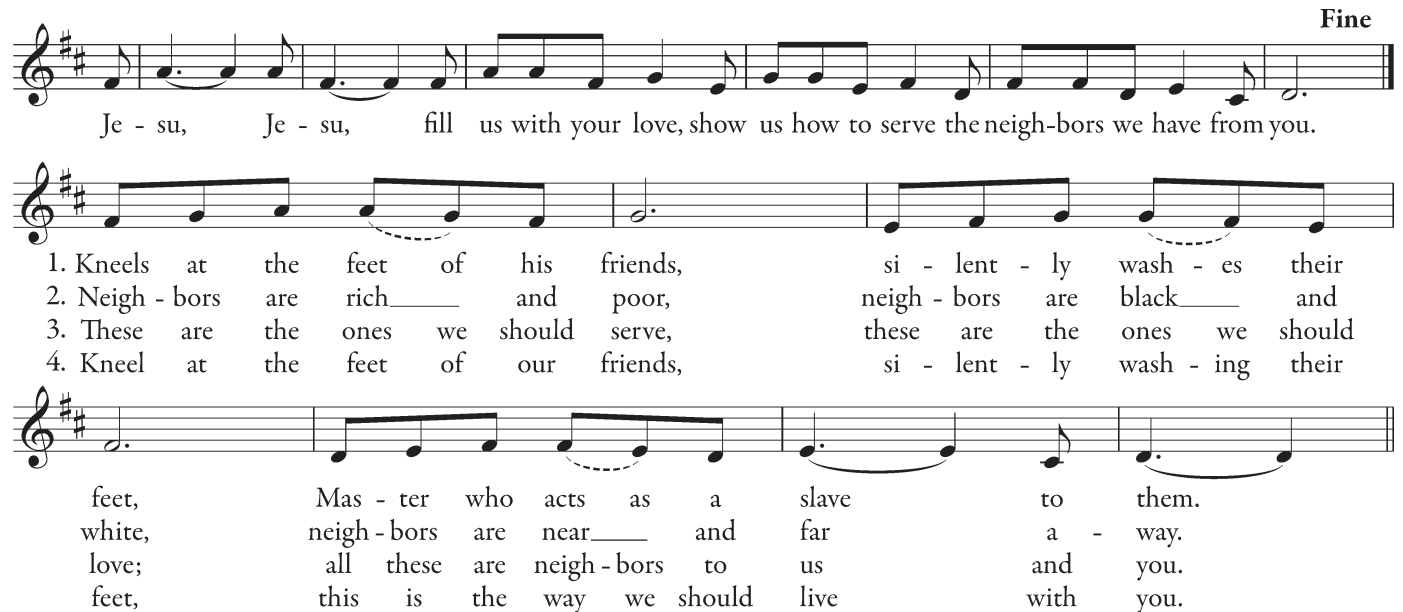
Jesu, Jesu, Fill Us With Your Love

Sung by all.

Ghanaian folk song

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.”

Fine



Je - su, Je - su, fill us with your love, show us how to serve the neigh-bors we have from you.

1. Kneels at the feet of his friends, si - lent - ly wash - es their
2. Neigh - bors are rich and poor, neigh - bors are black and
3. These are the ones we should serve, these are the ones we should
4. Kneel at the feet of our friends, si - lent - ly wash - ing their

feet, Mas - ter who acts as a slave to them.
white, neigh - bors are near and far a - way.
love; all these are neigh - bors to us and you.
feet, this is the way we should live with you.

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.

Mark 7:24-37

Marcos 7:24-37

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

Glory to you, Lord Christ.

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” Then he said to her, “For saying that, you may go—the demon has left your daughter.” So she went home, found the child lying on the bed, and the demon gone. Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Se dirigió Jesús a la región de Tiro. Entró en una casa, sin querer que nadie lo supiera; pero no pudo esconderse. Pronto supo de él la madre de una muchacha que tenía un espíritu impuro, la cual fue y se arrodilló a los pies de Jesús. La mujer no era judía, sino originaria de Sirofenicia. Fue, pues, y rogó a Jesús que expulsara de su hija al demonio. Pero Jesús le dijo: «Deja que los hijos coman primero, porque no está bien quitarles el pan a los hijos y dárselo a los perros.» Ella le respondió: «Pero, Señor, hasta los perros comen debajo de la mesa las migajas que dejan caer los hijos.» Jesús le dijo: «Por haber hablado así, vete tranquila. El demonio ya ha salido de tu hija.» Cuando la mujer llegó a su casa, encontró a la niña en la cama; el demonio ya había salido de ella. Jesús volvió a salir de la región de Tiro y, pasando por Sidón, llegó

Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

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.

al Lago de Galilea, en pleno territorio de Decápolis. Allí le llevaron un sordo y tartamudo, y le pidieron que pusiera su mano sobre él. Jesús se lo llevó a un lado, aparte de la gente, le metió los dedos en los oídos y con saliva le tocó la lengua. Luego, mirando al cielo, suspiró y dijo al hombre: «¡Efatá!» (es decir: «¡Ábrete!») Al momento, los oídos del sordo se abrieron, y se le desató la lengua y pudo hablar bien. Jesús les mandó que no se lo dijeran a nadie; pero cuanto más se lo mandaba, tanto más lo contaban. Llenos de admiración, decían: «Todo lo hace bien. ¡Hasta puede hacer que los sordos oigan y que los mudos hablen!»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

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,

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

Ordinary People

Sung by the cantor.

Danniebelle Hall (1938–2000)

Just ordinary people,
God uses ordinary people.
He chooses people,
just like me and you,
who are willing to do what he commands.
God uses people that will give him all,
No matter how small your all may seem to you, because
Little becomes much,
As you place it in the master's hand.

Just like that little lad,
Who gave Jesus all he had.
How the multitude was fed
With the fish and the loaves of bread.
What you have may not seem much,
But when you yield it to the touch,
Of the master's loving hand, yes,
Then you'll understand,
How your life could never be the same.

Just ordinary people,
God uses ordinary people.
He chooses people,
just like me and you,
who are willing to do what he commands.
God uses people that will give him all,
No matter how small your all may seem to you, because
Little becomes much,
As you place it in the master's hand.

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:

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.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

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.

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

Sing, My Soul, His Wondrous Love

Sung by the choir.

Sarah MacDonald (b. 1968)

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

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

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?

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.

The people stand as able.

(Anonymous, ca. 1800)

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 • 567

Thine Arm, O Lord, in Days of Old

Sung by all.

St. Matthew



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



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



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

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Passacaglia and Fugue

Eurydice V. Osterman (b. 1950)

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 Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Priest Associate, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Assisting Clergy: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Venerable L. Sue von Rautenkranz, Archdeacon, Episcopal Diocese of Washington; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, Michele Fowlin, piano, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

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