



The Holy Eucharist

The Twenty-First Sunday after Pentecost

October 17, 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

Chorale Prelude on "Engelberg"

John Knox (1932–2021)

PRELUDE

Les Bergers

Angela Kraft Cross (b. 1958)

Jesus Paid It All (All to Christ)

arr. John Stoddart (b. 1971) and Kirk Whalum (b. 1958)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

The Lamb

Sung by the choir.

Walford Davies (1869–1941)

Little Lamb who made thee
Dost thou know who made thee
Gave thee life & bid thee feed.
By the stream & o'er the mead;
Gave thee clothing of delight,
Softest clothing woolly bright;
Gave thee such a tender voice,
Making all the vales rejoice!
Little Lamb who made thee
Dost thou know who made thee

Little Lamb I'll tell thee,
Little Lamb I'll tell thee!
He is called by thy name,
For he calls himself a Lamb:
He is meek & he is mild,
He became a little child:
I a child & thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.

(William Blake, 1757–1827)

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

All Praise to Thee, for Thou, O King Divine

Sung by all.

Engelberg

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



1. All praise to thee, for thou, O King di - vine, _____ didst yield the
 2. Thou cam'st to us in low - li - ness of thought; _____ by thee the
 3. Let this mind be in us which was in thee, _____ who wast a
 4. Where - fore, by God's e - ter - nal pur - pose, thou _____ art high ex -
 5. Let ev - ery tongue con - fess with one ac - cord _____ in heaven and



glo - ry that of right was thine, _____ that in our dark - ened hearts thy
 out - cast and the poor were sought; _____ and by thy death was God's sal -
 ser - vant that we might be free, _____ hum - bling thy - self to death on
 alt - ed o'er all crea - tures now, _____ and given the Name to which all
 earth that Je - sus Christ is Lord; _____ and God the Fa - ther be by



1. grace might shine. _____ Al - le - lu - ia! A - men.
 2. va - tion wrought. _____
 3. Cal - va - ry. _____
 4. knees shall bow. _____
 5. all a - dored. _____

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 everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession 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.

Isaiah 53:4-12

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

Thanks be to God.

Isaías 53:4-12

Él estaba cargado con nuestros sufrimientos, estaba soportando nuestros propios dolores. Nosotros pensamos que Dios lo había herido, que lo había castigado y humillado. Pero fue traspasado a causa de nuestra rebeldía, fue atormentado a causa de nuestras maldades; el castigo que sufrió nos trajo la paz, por sus heridas alcanzamos la salud. Todos nosotros nos perdimos como ovejas, siguiendo cada uno su propio camino, pero el Señor cargó sobre él la maldad de todos nosotros. Fue maltratado, pero se sometió humildemente, y ni siquiera abrió la boca; lo llevaron como cordero al matadero, y él se quedó callado, sin abrir la boca, como una oveja cuando la trasquilan. Se lo llevaron injustamente, y no hubo quien lo defendiera; nadie se preocupó de su destino. Lo arrancaron de esta tierra, le dieron muerte por los pecados de mi pueblo. Lo enterraron al lado de hombres malvados, lo sepultaron con gente perversa, aunque nunca cometió ningún crimen ni hubo engaño en su boca. El Señor quiso oprimirlo con el sufrimiento. Y puesto que él se entregó en sacrificio por el pecado, tendrá larga vida y llegará a ver a sus descendientes; por medio de él tendrán éxito los planes del Señor. Después de tanta aflicción verá la luz, y quedará satisfecho al saberlo; el justo siervo del Señor liberará a muchos, pues cargará con la maldad de ellos. Por eso Dios le dará un lugar entre los grandes, y con los poderosos participará del triunfo, porque se entregó a la muerte y fue contado entre los malvados, cuando en realidad cargó con los pecados de muchos e intercedió por los pecadores.

Palabra del Señor.

Demos gracias a Dios.

The choir introduces the refrain, then all repeat.



Psalm 91:9-14

Salmo 91:9-14

The choir sings the psalm.

Because you have made the Lord your refuge,
and the Most High your habitation,
There shall no evil happen to you,
neither shall any plague come near your dwelling.

Porque hiciste del Señor tu refugio,
del Altísimo, tu habitación,
No te sobrevendrá mal alguno,
ni plaga tocará tu morada.

All repeat the refrain.

For he shall give his angels charge over you,
to keep you in all your ways.
They shall bear you in their hands,
lest you dash your foot against a stone.

Pues a sus ángeles mandará cerca de ti,
que te guarden en todos tus caminos.
En las manos te llevarán,
para que tu pie no tropiece en piedra.

All repeat the refrain.

You shall tread upon the lion and adder;
you shall trample the young lion and the serpent
under your feet.
Because he is bound to me in love,
therefore will I deliver him;
I will protect him, because he knows my Name.

Sobre el león y el áspid pisarás;
hollarás al cachorro del león y a la serpiente.
“Por cuanto ha hecho pacto de amor conmigo,
yo lo libraré;
lo protegeré, por cuanto ha conocido mi Nombre.”

All repeat the refrain.

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.

Hebrews 5:1-10

Hebreos 5:1-10

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “You are my Son, today I have begotten you”; as he says also in another place, “You are a priest forever, according to the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Todo sumo sacerdote es escogido de entre los hombres, nombrado para representarlos delante de Dios y para hacer ofrendas y sacrificios por los pecados. Y como el sacerdote está sujeto a las debilidades humanas, puede tener compasión de los ignorantes y los extraviados; y a causa de su propia debilidad, tiene que ofrecer sacrificios por sus pecados tanto como por los pecados del pueblo. Nadie puede tomar este honor para sí mismo, sino que es Dios quien lo llama y le da el honor, como en el caso de Aarón. De la misma manera, Cristo no se nombró Sumo sacerdote a sí mismo, sino que Dios le dio ese honor, pues él fue quien le dijo: «Tú eres mi hijo; yo te he engendrado hoy.» Y también le dijo en otra parte de las Escrituras: «Tú eres sacerdote para siempre, de la misma clase que Melquisedec.» Mientras Cristo estuvo viviendo aquí en el mundo, con voz fuerte y muchas lágrimas oró y suplicó a Dios, que tenía poder para librarlo de la muerte; y por su obediencia, Dios lo escuchó. Así que Cristo, a pesar de ser Hijo, sufriendo aprendió lo que es la obediencia; y al perfeccionarse de esa manera, llegó a ser fuente de salvación eterna para todos los que lo obedecen, y Dios lo nombró Sumo sacerdote de la misma clase que Melquisedec.

The Word of the Lord.
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 455 (STANZAS 1, 3, & 4)

O Love of God, How Strong and True

Sung by all.

Dunedin

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. O Love of God, how strong and true, e - ter - nal and yet ev - er new;
 3. We read thee best in him who came to bear for us the cross of shame,
 4. We read thy power to bless and save e'en in the dark - ness of the grave;

un - com - pre - hend - ed and un - bought, be - yond all know - ledge and all thought.
 sent by the Fa - ther from on high, our life to live, our death to die.
 still more in re - sur - rec - tion light we read the full - ness of thy might.

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 10:35-45

Marcos 10:35-45

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

Glory to you, Lord Christ.

James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Marcos.

¡Gloria a ti, Cristo Señor!

Santiago y Juan, hijos de Zebedeo, se acercaron a Jesús y le dijeron: «Maestro, queremos que nos hagas el favor que vamos a pedirte.» Él les preguntó: «¿Qué quieren que haga por ustedes?» Le dijeron: «Concédenos que en tu reino glorioso nos sentemos uno a tu derecha y otro a tu izquierda.» Jesús les contestó: «Ustedes no saben lo que piden. ¿Pueden beber este trago amargo que voy a beber yo, y recibir el bautismo que yo voy a recibir?» Ellos contestaron: «Podemos.» Jesús les dijo: «Ustedes beberán este trago amargo, y recibirán el bautismo que yo voy a recibir; pero el sentarse a mi derecha o a mi izquierda no me corresponde a mí darlo, sino que les será dado a aquellos para quienes está preparado.» Cuando los otros diez discípulos oyeron esto, se enojaron con Santiago y Juan. Pero Jesús los llamó, y les dijo: «Como ustedes saben, entre los paganos hay jefes que se creen con derecho a gobernar con tiranía a sus súbditos, y los grandes hacen sentir su autoridad sobre ellos. Pero entre ustedes no debe ser así. Al contrario, el que quiera ser grande entre ustedes, deberá servir a los demás, y el que entre ustedes quiera ser el primero, deberá ser el esclavo de los demás. Porque ni aun el Hijo del hombre vino para que le sirvan, sino para servir y dar su vida en rescate por una multitud.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

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 381AD, 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.

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 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

When Praise Demands a Sacrifice

Sung by the cantor.

Russell Mauldin and Sue Smith

The call to go to mount Moriah
Came to Abraham.
But the offering placed before the Lord
Was not a Lamb.
He bound his only son,
And as the knife was raised,
A sacrifice became the price of praise.
When praise demands a sacrifice,
I'll worship even then.
Surrendering the dearest things in life.
And if devotion costs me all,
He'll find me faithful to his call,
When praise demands a sacrifice.
The call to go to Calvary
Had come to God's own son,
For an altar waited for the lamb
He would become.
His hands reached up to heaven

As the cross was raised,
And with his life he paid the price of praise.
When praise demands a sacrifice,
I'll worship even then.
Surrendering the dearest things in life.
And if devotion costs me all,
He'll find me faithful to his call,
When praise demands a sacrifice.
God hears the words of praise we lift,
Yet, I have found,
He's honored more by what I'm willing to lay down.
When praise demands a sacrifice,
I'll worship even then.
Surrendering the dearest things in life.
And if devotion costs me all,
He'll find me faithful to his call,
When praise demands a sacrifice.

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.

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

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us 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

Ave verum corpus

Sung by the choir.

William Byrd (ca. 1540–1623)

Sung in Latin.

Hail the true body,
Born of the Virgin Mary:
You who truly suffered and were sacrificed
On the cross for the sake of man.
From whose pierced flank flowed water and blood:
Be a foretaste for us
In the trial of death.

O sweet, O gentle,
O Jesus, son of Mary,
Have mercy on me.

The people stand as able.

THE POSTCOMMUNION PRAYER

We thank you, Lord, that you have fed us in this Sacrament and united us with Christ. Send us into the world to preach the Gospel of his kingdom: confirm us in this mission and help us to live the good news we proclaim; through Jesus Christ our Lord. Amen.

Te damos gracias, Señor, que nos has nutrido en este Sacramento y nos has unido con Cristo. Envíanos al mundo para predicar el Evangelio de su reino: confírmanos en esta misión y ayúdanos a vivir las buenas noticias que proclamamos; por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING

Go Forth for God

Sung by all.

Toulon



1. Go forth for God; go to the world in peace; be of good cour - age,
 2. Go forth for God; go to the world in love; strength - en the faint, give
 3. Go forth for God; go to the world in strength; hold fast the good, be
 4. Go forth for God; go to the world in joy; to serve God's peo - ple



armed with heaven - ly grace, in God's good Spi - rit dai - ly to in -
 cour - age to the weak; help the af - flict - ed; rich - ly from a -
 ur - gent for the right; ren - der to no one e - vil; Christ at
 ev - ery day and hour, and serv - ing Christ, our ev - ery gift em -



crease, till in his king - dom we be - hold his face.
 bove his love sup - plies that grace and power we seek.
 length shall o - ver - come all dark - ness with his light.
 ploy, re - joic - ing in the Ho - ly Spi - rit's power.

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

Prelude in C minor

Ralph Vaughan Williams (1872-1958)

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; Gospellers: The Very Reverend Randolph Marsall Hollerith, Dean, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: 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 Canon Anne-Marie Jeffery, Canon for Congregational Vitality, Episcopal Diocese of Washington, The Reverend Lisa Barrowclough, The Reverend Jenifer Gamber, Director of the School for Christian Faith and Leadership and Tending Our Soil Thriving Congregations Initiative, Episcopal Diocese of Washington, The Reverend Vincent P. Harris, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Director of Music and Director of Institutional Planning, 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, singer, Marshall Keys, saxophone.

FLOWERS In honored memory of General George Rogers Clark; in loving memory of Edith Martin; in memory of Elizabeth Duval Sylvester on the anniversary of her birthday; on the anniversary of the Dedication of War Memorial Chapel, October 20, 1957; in loving memory of Mary Jo Kirk; in loving memory of Craig Colgate, Jr.; and on the anniversary of the death of Norman Prince.

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