



The Holy Eucharist

The Seventh Sunday after Pentecost

July 11, 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

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

King of the Martyrs' Noble Band

plainsong

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

HYMN AT THE PROCESSION • 495 (STANZAS 1-3)

Hail, Thou Once Despised Jesus

Sung by all.

In Babilone

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



1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re-lease us;
2. Pas - chal Lamb, by God ap-point-ed, all our sins on thee were laid: by al - might-y love a - noint-ed,
3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heav-en-ly hosts a - dore thee,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
 thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
 seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our



sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
 of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
 place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God's kingdom, now and for 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.

GLORIA IN EXCELSIS • S 280

Sung by all.

Robert Powell (b. 1932)

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 SEVENTH 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.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; 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.

Amos 7:7-15

This is what the Lord God showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said, “See, I am setting a plumb line in the midst of my people Israel; I will never again pass them by; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.” Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, “Amos has conspired against you in the very center of the house of Israel; the land is not able to bear all his words. For thus Amos has said, ‘Jeroboam shall die by the sword, and Israel must go into exile away from his land.’” And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.” Then Amos answered Amaziah, “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’”

The Word of the Lord.
Thanks be to God.

Amós 7:7-15

El Señor me mostró también esto: Estaba él junto a un muro, y tenía en la mano una plomada de albañil. Y me preguntó: «¿Qué ves, Amós?» «Una plomada de albañil» respondí. Entonces me dijo: «Pues con esta plomada de albañil voy a ver cómo es de recta la conducta de mi pueblo Israel. No le voy a perdonar ni una vez más. Los santuarios de Isaac serán destruidos, y los templos de Israel quedarán en ruinas. ¡Alzaré la espada contra la familia de Jeroboam!» Amasías, sacerdote de Betel, mandó decir a Jeroboam, rey de Israel: «Amós anda entre la gente de Israel, conspirando contra Su Majestad. El país ya no puede soportar que siga hablando. Porque anda por ahí diciendo: “Jeroboam morirá a filo de espada, y todo el pueblo de Israel será llevado al destierro.» Luego, Amasías le ordenó a Amós: «¡Largo de aquí, profeta! Si quieres ganarte la vida profetizando, vete a Judá; pero no profetices más en Betel, porque es santuario del rey y templo principal del reino.» Pero Amós le contestó: «Yo no soy profeta, ni pretendo serlo. Me gano la vida cuidando ovejas y recogiendo higos silvestres, pero el Señor me quitó de andar cuidando ovejas, y me dijo: “Ve y habla en mi nombre a mi pueblo Israel.»»

Palabra del Señor.
Demos gracias a Dios.

Psalm 85:8-13

Salmo 85:8-13

I will listen to what the Lord God is saying,
 for he is speaking peace to his faithful people
 and to those who turn their hearts to him.
 Truly, his salvation is very near to those who fear him,
 that his glory may dwell in our land.
 Mercy and truth have met together;
 righteousness and peace have kissed each other.
 Truth shall spring up from the earth,
 and righteousness shall look down from heaven.
 The Lord will indeed grant prosperity,
 and our land will yield its increase.
 Righteousness shall go before him,
 and peace shall be a pathway for his feet.

Escucharé lo que dice el Señor Dios;
 porque anuncia paz a su pueblo fiel,
 a los que se convierten de corazón.
 Ciertamente cercana está su salvación a cuantos
 le temen,
 para que habite su gloria en nuestra tierra.
 La misericordia y la verdad se encontraron;
 la justicia y la paz se besaron.
 La verdad brotará de la tierra,
 y la justicia mirará desde los cielos.
 En verdad el Señor dará la lluvia,
 y nuestra tierra dará su fruto.
 La justicia irá delante de él,
 y la paz será senda para sus pasos.

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 1:3-14

Efesios 1:3-14

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward

Alabado sea el Dios y Padre de nuestro Señor Jesucristo, pues en Cristo nos ha bendecido en los cielos con toda clase de bendiciones espirituales. Dios nos escogió en Cristo desde antes de la creación del mundo, para que fuéramos santos y sin defecto en su presencia. Por su amor, nos había destinado a ser adoptados como hijos suyos por medio de Jesucristo, hacia el cual nos ordenó, según la determinación bondadosa de su voluntad. Esto lo hizo para que alabemos siempre a Dios por su gloriosa bondad, con la cual nos bendijo mediante su amado Hijo. En Cristo, gracias a la sangre que derramó, tenemos la liberación y el perdón de los pecados. Pues Dios ha hecho desbordar sobre nosotros las riquezas de su generosidad, dándonos toda sabiduría y entendimiento, y nos ha hecho conocer el designio secreto de su voluntad. Él en su bondad se había propuesto realizar en Cristo este designio, e hizo que se cumpliera el término que había señalado. Y este designio consiste en que Dios ha querido unir bajo el mando de Cristo todas las cosas, tanto en el cielo como en la tierra. En Cristo, Dios nos había escogido de antemano para que tuviéramos parte en su herencia, de acuerdo con el propósito de Dios mismo, que todo lo hace según la determinación de su voluntad. Y él ha

redemption as God's own people, to the praise of his glory.

The Word of the Lord.
Thanks be to God.

querido que nosotros seamos los primeros en poner nuestra esperanza en Cristo, para que todos alabemos su glorioso poder. Gracias a Cristo, también ustedes que oyeron el mensaje de la verdad, la buena noticia de su salvación, y abrazaron la fe, fueron sellados como propiedad de Dios con el Espíritu Santo que él había prometido. Este Espíritu es el anticipo que nos garantiza la herencia que Dios nos ha de dar, cuando haya completado nuestra liberación y haya hecho de nosotros el pueblo de su posesión, para que todos alabemos su glorioso poder.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 671 (STANZAS I-3)

Amazing Grace

Sung by all.

New Britain

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. A - maz - ing grace! how sweet the sound, that saved
 2. 'Twas grace that taught my heart to fear, and grace
 3. The Lord has prom - ised good to me, his word
 a wretch like me! I once was lost but
 my fears re - lieved; how pre - cious did that
 my hope se - cures; he will my shield and
 now am found, was blind but now I see.
 grace ap - pear the hour I first be - lieved.
 por - tion be as long as life en - dures.

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 6:14-19

Marcos 6:14-19

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

Glory to you, Lord Christ.

King Herod heard of Jesus and his disciples, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

El rey Herodes oyó hablar de Jesús, cuya fama había corrido por todas partes. Pues unos decían: «Juan el Bautista ha resucitado, y por eso tiene este poder

reason these powers are at work in him.” But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.” But when Herod heard of it, he said, “John, whom I beheaded, has been raised.” For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife, because Herod had married her. For John had been telling Herod, “It is not lawful for you to have your brother’s wife.” And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will give it.” And he solemnly swore to her, “Whatever you ask me, I will give you, even half of my kingdom.” She went out and said to her mother, “What should I ask for?” She replied, “The head of John the baptizer.” Immediately she rushed back to the king and requested, “I want you to give me at once the head of John the Baptist on a platter.” The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John’s head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.

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

milagroso.» Otros decían: «Es el profeta Elías.» Y otros: «Es un profeta, como los antiguos profetas.» Al oír estas cosas, Herodes decía: «Ése es Juan. Yo mandé cortar la cabeza y ahora ha resucitado.» Es que, por causa de Herodías, Herodes había mandado arrestar a Juan, y lo había hecho encadenar en la cárcel. Herodías era esposa de Filipo, hermano de Herodes, pero Herodes se había casado con ella. Y Juan había dicho a Herodes: «No debes tener como tuya a la mujer de tu hermano.» Herodías odiaba por eso a Juan, y quería matarlo; pero no podía, porque Herodes le tenía miedo, sabiendo que era un hombre justo y santo, y lo protegía. Y aunque al oírlo se quedaba sin saber qué hacer, Herodes escuchaba a Juan de buena gana. Pero Herodías vio llegar su oportunidad cuando Herodes, en su cumpleaños, dio un banquete a sus jefes y comandantes y a las personas importantes de Galilea. La hija de Herodías entró en el lugar del banquete y bailó, y el baile gustó tanto a Herodes y a los que estaban cenando con él, que el rey dijo a la muchacha: «Pídemelo que quieras, y te lo daré.» Y le juró una y otra vez que le daría cualquier cosa que pidiera, aunque fuera la mitad del país que él gobernaba. Ella salió, y le preguntó a su madre: «¿Qué pediré?» Le contestó: «Pídele la cabeza de Juan el Bautista.» La muchacha entró de prisa donde estaba el rey, y le dijo: «Quiero que ahora mismo me des en un plato la cabeza de Juan el Bautista.» El rey se puso muy triste; pero como había hecho un juramento en presencia de sus invitados, no quiso negarle lo que le pedía. Así que mandó en seguida a un soldado con la orden de llevarle la cabeza de Juan. Fue el soldado a la cárcel, le cortó la cabeza a Juan y se la llevó en un plato. Se la dio a la muchacha, y ella se la entregó a su madre. Cuando los seguidores de Juan lo supieron, recogieron el cuerpo y se lo llevaron a enterrar.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

The Reverend 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,

**Hear us, O God,
Your mercy is great.**

**Atiéndenos, oh Dios;
Tu misericordia es grande.**

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 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

You're Called by Name, Forever Loved

Sung by the cantor.

Kevin R. Hackett (b. 1956)

You're called by name, forever loved,
Adopted as a child of God.
Now one with us, the family
Of those who know and love the Lord.

Raise to new life, a life of grace,
Set free from sin, in Christ to grow;
His resurrection to proclaim,
His love in all of life to know.

Refrain Lord, in your hands we place your own.
Lord, in their lives make your love
known.

Refrain
Sealed by the Spirit, Lord of life,
Sustained and strengthened by his might.
Joined to the church to share, with us,
The inheritance of saints in light.

Marked as Christ's own, signed by the cross
Where Jesus for our sins once died.
With Jesus buried in his death,
Called to confess Christ crucified.

Refrain
(*Rosalind Brown, b. 1953*)

Refrain

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 • S 125

Sung by all.

Richard Proulx (1937–2010)

Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high est.

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

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.

Therefore, according to his command, O Father,

We remember his death, we proclaim his resurrection, we await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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

You Did It All

Sung by the cantor.

Richard Smallwood (b. 1948)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

Eterno Dios, Padre celestial, en tu bondad nos has aceptado como miembros vivos de tu Hijo, nuestro Salvador Jesucristo; nos has nutrido con alimento espiritual en el Sacramento de su Cuerpo y de su Sangre. Envíanos ahora en paz al mundo; revístenos de fuerza y de valor para amarte y servirte con alegría y sencillez de corazón; por Cristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 601

O Day of God, Draw Nigh

Sung by all.

St. Michael

1. O day of God, draw nigh in beau - ty and in power,
2. Bring to our trou - bled mind, un - cer - tain and a - fraid,
3. Bring jus - tice to our land, that all may dwell se - cure,
4. Bring to our world of strife thy sov - er eign word of peace,
5. O day of God, draw nigh as at cre - a - tion's birth,

1. come with thy time - less judg - ment now to match our pres - ent hour.
2. the qui - et of a stead - fast faith, calm of a call o - beyed.
3. and fine - ly build for days to come foun - da - tions that en - dure.
4. that war may haunt the earth no more and des - o - la - tion cease.
5. let there be light a - gain, and set thy judg - ments in the earth.

THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

Salgamos en nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

Festival Piece

Craig Phillips (b. 1961)

Thank you for worshipping with Washington National Cathedral, your National Cathedral.

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.washingtonnationalcathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

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

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Patrick L. Keyser, Priest Associate; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, and The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), and The Reverend Sally Slater, Chaplain to the Lower School, St. Andrew's Episcopal School; Musicians: Thomas M. Sheehan, Organist and Associate Director of Music; Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship; Imani-Grace Cooper and Mark Wanich, singers; Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Ella Lanier Aldrich; in honor of Wilma Swanson; in thanksgiving for the baptism of Catherine Anne Maddox and Carrie Maddox Chen; and in memory of Helen Pratt Gardner, Colonel Leland Grisier Gardner, and Lieutenant Leland Grisier Gardner, Jr.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation, collects, psalm, confession, peace, Eucharistic Prayer B, postcommunion prayer, and dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, confession, peace, Lord's Prayer, and dismissal taken from El Libro de Oración Común, Copyright 1989, The Church Pension Fund. All rights reserved. Prayer response taken from *Sundays and Seasons Year B 2021*, Copyright 2020, Augsburg Fortress. All rights reserved. Used by permission.

Hail, Thou Once Despised Jesus. Text: John Bakewell (1721–1819) and Martin Madan (1726–1790), alt. Music: *In Babilone.* From *Oude en Nieuwe Hollantse Boerenlities en Contradanseu*, 1710. Public domain. *Gloria in excelsis.* Music: Robert Powell, Copyright 1985, Church Publishing Incorporated. Reprinted under One License #A-709283. *Amazing Grace.* Text: John Newton (1725–1807), alt. Music: *New Britain.* From *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851–1921). Public domain. *Sanctus: Holy, Holy, Holy Lord.* Music: Richard Proulx, Copyright 1977, GIA Publications, Inc. Reprinted under One License #A-709283. *Lamb of God.* Music: Lena McLin, Copyright 1993, Neil A. Kjos Music Company. Reprinted under One License #A-709283. *O Day of God, Draw Nigh.* Text: Robert Baggart Young Scott (1899–1987), Copyright 1972, Emmanuel College, Toronto. Reprinted under One License #A-709283. Music: *St. Michael.* Louis Bourgeois (1510?–1561?). Public domain.

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

