

The Holy Eucharist

The Eighth Sunday after Pentecost

July 31, 2022 • 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 an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

God of Grace and God of Glory

Cwm Rhondda; arr. Edmond de Vos (b. 1924)

PRELUDE

Psalm-Prelude Set 1, No. 2; Op. 32, No. 2

Herbert Howells (1892–1983)

Fugue on a Bird's Song, Op. 64, No. 3

Rachel Laurin (b. 1961)

God, Shed Your Grace on Us

Dennis Jernigan (b. 1959)

THE ENTRANCE RITE

INTROIT

Let All Mortal Flesh Keep Silence

Edward Bairstow (1874–1946)

Let all mortal flesh keep silence,
and stand with fear and trembling,
and lift itself above all earthly thought.

For the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation,
and to be given for food to the faithful.

Before Him come the choirs of angels,
with every principality and power;
the Cherubim with many eyes, and winged Seraphim,
who veil their faces as they shout exultingly the hymn,
Alleluia.

(From the Liturgy of Saint James)

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

HYMN AT THE PROCESSION • 594

God of Grace and God of Glory

Sung by all.

Cwm Rhondda

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



1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
4. Save us from weak res - ig - na - tion to the e - vils we de - plore; let the gift of

Church - 's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom,
long have bound us free our hearts to faith and praise: grant us wis - dom,
self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom,
thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour, for the fac - ing of this hour.
grant us cour - age, for the liv - ing of these days, for the liv - ing of these days.
grant us cour - age, lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
grant us cour - age, serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

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.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. 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 EIGHTH 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.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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.

Ecclesiastes 1:2, 12-14; 2:18-23

Vanity of vanities, says the Teacher, vanity of vanities! All is vanity. I, the Teacher, when king over Israel in Jerusalem, applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to human beings to be busy with. I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind. I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me—and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned and gave my heart up to despair concerning all the toil of my labors under the sun, because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil. What do mortals get from all the toil and strain with which they toil under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity.

The Word of the Lord.
Thanks be to God.

Eclesiastés 1:2, 12-14; 2:18-23

¡Vana ilusión, dice el Predicador, vana ilusión! ¡Todo es vana ilusión! Yo, el Predicador, fui rey de Israel en Jerusalén, y me entregué de lleno a investigar y estudiar con sabiduría todo lo que se hace en este mundo. ¡Vaya carga pesada que ha puesto Dios sobre los hombres para humillarlos con ella! Y pude darme cuenta de que todo lo que se hace en este mundo es vana ilusión, es querer atrapar el viento. Llegué a odiar también todo el trabajo que había realizado en este mundo, pues todo ello tendría que dejárselo a mi sucesor. Y una cosa era segura: que él, ya fuera sabio o necio, se adueñaría de todo lo que con tanto trabajo y sabiduría logré alcanzar en este mundo. ¡Y esto también es vana ilusión! Al ver lo que yo había hecho en este mundo, lamenté haber trabajado tanto, pues hay quien pone sabiduría, conocimientos y experiencia en su trabajo, tan sólo para dejárselo todo a quien no trabajó para obtenerlo. ¡Y también esto es vana ilusión y una gran injusticia! En fin, ¿qué saca el hombre de tanto trabajar y de tanto preocuparse en este mundo? Toda su vida es de sufrimientos, es una carga molesta; ni siquiera de noche descansa su mente. ¡Y esto también es vana ilusión!

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Alan S. Hemmings (1934–2018)

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

Psalm 49:1-8

Salmo 49:1-8

Hear this, all you peoples;
hearken, all you who dwell in the world,
you of high degree and low, rich and poor together.
My mouth shall speak of wisdom,
and my heart shall meditate on understanding.
I will incline my ear to a proverb
and set forth my riddle upon the harp.
Why should I be afraid in evil days,
when the wickedness of those at my heels
surrounds me,

Oigan esto, pueblos todos;
escuchen, habitantes todos del mundo,
así los plebeyos como los nobles,
el rico y el pobre juntamente.
Mi boca hablará sabiduría,
y el pensamiento de mi corazón, inteligencia.
Inclinaré mi oído al proverbio;
manifestaré mi secreto al son del arpa.
¿Por qué he de temer en los días de adversidad,
cuando la iniquidad de mis insidiadores me cercare,

The wickedness of those who put their trust in
their goods,
and boast of their great riches?
We can never ransom ourselves,
or deliver to God the price of our life;
For the ransom of our life is so great,
that we should never have enough to pay it,
In order to live for ever and ever,
and never see the grave.

La iniquidad de los que confían en sus bienes,
y se jactan de sus muchas riquezas?
Nadie puede redimirse a sí mismo,
ni pagar a Dios su propio rescate;
Porque el precio de nuestra redención es tan grande,
que nunca tendríamos suficiente para pagarlo,
A fin de vivir para siempre,
y nunca ver la sepultura.

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.

Colossians 3:1-11

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things-- anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

The Word of the Lord.
Thanks be to God.

Colosenses 3:1-11

Por lo tanto, ya que ustedes han sido resucitados con Cristo, busquen las cosas del cielo, donde Cristo está sentado a la derecha de Dios. Piensen en las cosas del cielo, no en las de la tierra. Pues ustedes murieron, y Dios les tiene reservado el vivir con Cristo. Cristo mismo es la vida de ustedes. Cuando él aparezca, ustedes también aparecerán con él llenos de gloria. Hagan, pues, morir todo lo que hay de terrenal en ustedes: que nadie cometa inmoralidades sexuales, ni haga cosas impuras, ni siga sus pasiones y malos deseos, ni se deje llevar por la avaricia (que es una forma de idolatría). Por estas cosas viene el terrible castigo de Dios sobre aquellos que no lo obedecen; y en su vida pasada ustedes las hacían. Pero ahora dejen todo eso: el enojo, la pasión, la maldad, los insultos y las palabras indecentes. No se mientan los unos a los otros, puesto que ya se han despojado de lo que antes eran y de las cosas que antes hacían, y se han revestido de la nueva naturaleza: la del nuevo hombre, que se va renovando a imagen de Dios, su Creador, para llegar a conocerlo plenamente. Ya no tiene importancia el ser griego o judío, el estar circuncidado o no estarlo, el ser extranjero, inculto, esclavo o libre, sino que Cristo es todo y está en todos.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I've Decided to Make Jesus My Choice

Sung by all.

Harrison Johnson

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. Some folk would rath - er have hous - es and land. Some folk choose sil - ver and gold. —
2. These clothes may be rag - ged that I'm wear - ing. Heav - y is the load that I'm bear -

— ing, These things they treas - ure and for - get a - bout their soul; I've de - ci - ded to make
— ing, These old bur - dens that I'm car - ry ing, I've de - ci - ded to make

Je - sus my choice. — The road is rough, the go - ing gets tough, and the hills are hard to
Je - sus my choice. —

climb, I've start - ed out a long time a - go, there's no doubt in my

mind; I've de - cid - ed to make Je - sus my choice. —

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.

Luke 12:13-21

Lucas 12:13-21

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

Glory to you, Lord Christ.

Someone in the crowd said to Jesus, “Teacher, tell my brother to divide the family inheritance with me.” But he said to him, “Friend, who set me to be a judge or arbitrator over you?” And he said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.” Then he told them a parable: “The land of a rich man produced abundantly. And he thought to himself, ‘What should I do, for I have no place to store my crops?’ Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul,

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Uno de entre la gente le dijo a Jesús: «Maestro, dile a mi hermano que me dé mi parte de la herencia.» Y Jesús le contestó: «Amigo, ¿quién me ha puesto sobre ustedes como juez o partidador?» También dijo: «Cuidense ustedes de toda avaricia; porque la vida no depende del poseer muchas cosas.» Entonces les contó esta parábola: «Había un hombre rico, cuyas tierras dieron una gran cosecha. El rico se puso a pensar: “¿Qué haré? No tengo dónde guardar mi cosecha.” Y se dijo: “Ya sé lo que voy a hacer. Derribaré mis graneros y levantaré otros más grandes, para guardar en ellos toda mi cosecha y todo lo que tengo. Luego me diré:

‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves but are not rich toward God.”

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 Dana Colley Corsello

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.

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.

Amigo, tienes muchas cosas guardadas para muchos años; descansa, come, bebe, goza de la vida.” Pero Dios le dijo: “Necio, esta misma noche perderás la vida, y lo que tienes guardado, ¿para quién será?” Así le pasa al hombre que amontona riquezas para sí mismo, pero es pobre delante de Dios.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

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.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
para gloria de tu Nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“How Lovely Is Thy Dwelling Place”
from *A German Requiem*

Sung by the choir.

Johannes Brahms (1833–1897)

How lovely is thy dwelling place, O Lord of Hosts!
For my soul, it longeth, yea fainteth for the courts of the Lord;
my soul and body crieth out, yea, for the living God.
O blest are they that dwell within thy house, they praise thy Name evermore!

(After Psalm 84:1, 3)

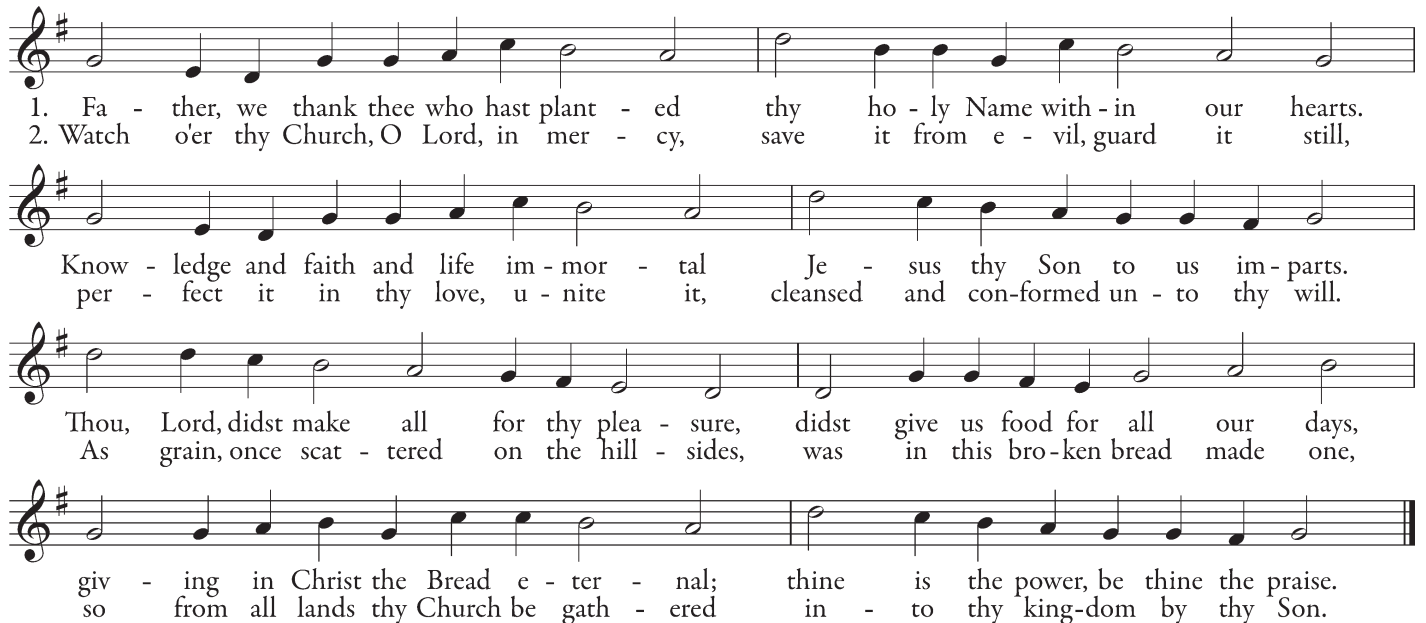
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 302

Father, We Thank Thee Who Hast Planted

Sung by all.

Rendez à Dieu



1. Fa - ther, we thank thee who hast plant - ed thy ho - ly Name with - in our hearts.
2. Watch o'er thy Church, O Lord, in mer - cy, save it from e - vil, guard it still,
Know - ledge and faith and life im - mor - tal Je - sus thy Son to us im - parts.
per - fect it in thy love, u - nite it, cleansed and con - formed un - to thy will.
Thou, Lord, didst make all for thy plea - sure, didst give us food for all our days,
As grain, once scat - tered on the hill - sides, was in this bro - ken bread made one,
giv - ing in Christ the Bread e - ter - nal; thine is the power, be thine the praise.
so from all lands thy Church be gath - ered in - to thy king - dom by thy Son.

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:

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 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._____

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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, 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

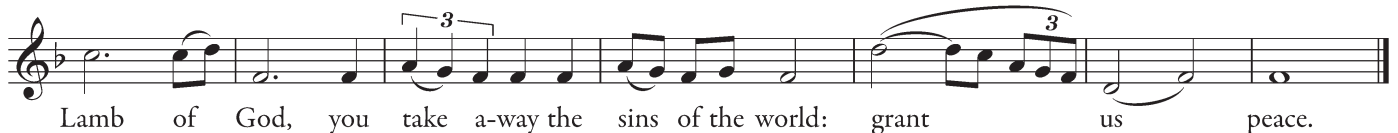
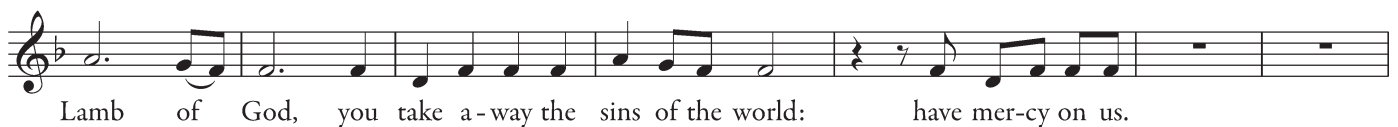
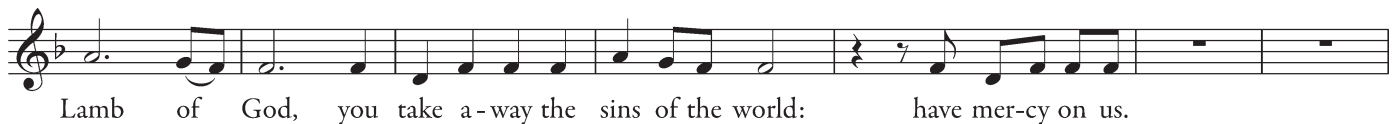
The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)



THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

He Looked Beyond My Fault and Saw My Need *Sung by the cantor.*

Dottie Rambo (1934–2008)

Amazing grace shall always be my song of praise,
For it was grace that bought my liberty;
I do not know just why Christ came to love me so,
He looked beyond my fault and saw my need.

I shall forever lift mine eyes to Calvary,
To view the cross where Jesus died for me.
How marvelous the grace that caught my falling soul,
He looked beyond my fault and saw my need.

The people stand as able.

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo
nuestro Salvador. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 665

All My Hope on God Is Founded

Sung by all.

Michael



1. All my hope on God is found - ed; he doth still my trust re - new,
 2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
 3. God's great good - ness e'er en - dur - eth, deep his wis - dom pass - ing thought:
 4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on us be - stow;
 5. Still from earth to God e - ter - nal sac - ri - fice of praise be done,



1. me through change and chance he guid - eth, on - ly good and on - ly true.
 2. though with care and toil we build them, tower and tem - ple fall to dust.
 3. splen - dor, light, and life at - tend him, beau - ty spring - eth out of nought.
 4. his de - sire our soul de - light - eth, plea - sure leads us where we go.
 5. high a - bove all prais - es prais - ing for the gift of Christ, his Son.



1. God un - known, he a - lone calls my heart to be his own.
 2. But God's power, hour by hour, is my tem - ple and my tower.
 3. Ev - er - more from his store new - born worlds rise and a - dore.
 4. Love doth stand at his hand; joy doth wait on his com - mand.
 5. Christ doth call one and all: ye who fol - low shall not fall.

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

Impromptu in F, Op. 78, No. 1

Samuel Coleridge-Taylor (1875–1912)



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

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Canon Anne-Marie Jeffery, Canon for Congregational Vitality, Episcopal Diocese of Washington, The Reverend Martha Johns, The Reverend Martha Watson; Musicians: The Cathedral Choir, Stephen Caracciolo, Conductor, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carillonneur, Mark Francis, piano, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of Blanche E. Johnson.

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All are invited to make a gift to support the Cathedral's ministry of sharing God's love as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

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

