



The Holy Eucharist

The Ninth Sunday after Pentecost

July 21, 2024 • 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

Come Sunday

Duke Ellington (1899–1974); arr. Edward M. Nassor (b. 1957)

PRELUDE

Appalachian Pastorale

Franklin D. Ashdown (1942–2023)

Now Is the Time

Ernest Davis, Dr. Charles Hayes; arr. Reed's Temple

THE ENTRANCE RITE

INTROIT

My Shepherd Will Supply My Need

Anonymous American melody; arr. Virgil Thomson (1896–1989)

My Shepherd will supply my need,
Jehovah is his Name.

In pastures fresh he makes me feed
Beside the living stream.

He brings my wandering spirit back
When I forsake his ways.

He leads me for his mercy's sake
In paths of truth and grace.

When I walk through the shades of death,
Thy presence is my stay.

One word of thy supporting breath
Drives all my fears away.

(Isaac Watts, 1674–1748)

Thy hand, in sight of all my foes,
Doth still my table spread.

My cup with blessings overflows,
Thine oil anoints my head.

The sure provisions of my God
Attend me all my days.

O may thy house be my abode
And all my work be praise.

There would I find a settled rest,
While others go and come.

No more a stranger or a guest,
But like a child at home.

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

HYMN AT THE PROCESSION • 616

Hail to the Lord's Anointed

Sung by all.

Es flog ein kleins Waldvögelein

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



1. Hail to the Lord's A - noint-ed, great Da - vid's great - er Son! Hail, in the time ap - point-ed, his
2. He comes with suc - cor speed - y to those who suf - fer wrong, to help the poor and need - y, and
3. He shall come down like show - ers up - on the fruit - ful earth, and love, joy, hope, like flow - ers, spring
4. Kings shall bow down be - fore him, and gold and in - cense bring; all na - tions shall a - dore him, his
5. O'er ev - ery foe vic - to - rious, he on his throne shall rest; from age to age more glo - rious, all



1. reign on earth be - gun! He comes to break op - pres - sion, to set the cap - tive
2. bid the weak be strong; to give them songs for sigh - ing, their dark - ness turn to
3. in his path to birth: be - fore him on the moun - tains shall peace, the her - ald,
4. praise all peo - ple sing; to him shall prayer un - ceas - ing and dai - ly vows a -
5. bless - ing and all blest: the tide of time shall nev - er his cov - e - nant re -



1. free; to take a - way trans - gres - sion, and rule in eq - ui - ty.
2. light, whose souls, con - demned and dy - ing, were pre - cious in his sight.
3. go; and right - eous - ness in foun - tains from hill to val - ley flow.
4. scend; his king - dom still in - creas - ing, a king - dom with - out end.
5. move; his Name shall stand for ev - er, his change - less Name of Love.

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 de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos 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 NINTH 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 God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking; Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son 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.

Jeremiah 23:1-6

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

The Word of the Lord.
Thanks be to God.

Jeremías 23:1-6

El Señor afirma: «¡Ay de los pastores que dejan que mis ovejas se pierdan y dispersen!» El Señor, el Dios de Israel, dice a los pastores que gobiernan a su pueblo: «Ustedes han dispersado mis ovejas, las han hecho huir y no las han cuidado. Pues bien, yo tendré buen cuidado de castigar sus malas acciones. Yo, el Señor, lo afirmo. Y yo mismo traeré el resto de mis ovejas de los países adonde las hice huir, las reuniré y las haré volver a sus pastos, para que tengan muchas crías. Les pondré pastores que las cuiden, para que no tengan nada que temer ni falte ninguna de ellas. Yo, el Señor, lo afirmo.» El Señor afirma: «Vendrá un día en que haré que David tenga un descendiente legítimo, un rey que reine con sabiduría y que actúe con justicia y rectitud en el país. Durante su reinado, Judá estará a salvo, y también Israel vivirá seguro. Éste es el nombre con que lo llamarán: "El Señor es nuestra victoria."»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Walford Davies (1869–1941)

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

Psalm 23

Salmo 23

The Lord is my shepherd;
I shall not be in want.
He makes me lie down in green pastures
and leads me beside still waters.
He revives my soul
and guides me along right pathways
for his Name's sake.
Though I walk through the valley of the
shadow of death,
I shall fear no evil;
for you are with me;
your rod and your staff, they comfort me.

El Señor es mi pastor;
nada me faltará.
En verdes praderas me hace descansar
y me conduce junto a aguas tranquilas.
Me devuelve el aliento
y me guía por sendas justas por amor de su nombre.
Aunque camine por el valle de las sombras de la
muerte,
no temeré ningún mal,
porque tú me acompañas.
Tu vara y tu cayado me alientan.

You spread a table before me in the presence of those
who trouble me;
you have anointed my head with oil,
and my cup is running over.
Surely your goodness and mercy shall follow me all the
days of my life,
and I will dwell in the house of the Lord for ever.

Me preparas una mesa frente a quienes me atormentan;
me unges la cabeza con óleo, y mi copa rebosa.
Tu bondad y piedad me acompañarán todos los días
de mi vida
y moraré en la casa del Señor por largos días.

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 2:11-22

Remember that at one time you Gentiles by birth, called “the uncircumcision” by those who are called “the circumcision”—a physical circumcision made in the flesh by human hands—remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

The Word of the Lord.
Thanks be to God.

Efesios 2:11-22

Así pues, ustedes, que no son judíos, y a quienes llaman «no circuncidados» los judíos (que circuncidan al hombre en el cuerpo, y a sí mismos se llaman «circuncidados»), recuerden que en otro tiempo estaban sin Cristo, separados de la nación de Israel, y no tenían parte en las alianzas ni en la promesa de Dios. Vivían en este mundo, sin Dios y sin esperanza. Pero ahora, unidos a Cristo Jesús por la sangre que él derramó, ustedes que antes estaban lejos están cerca. Cristo es nuestra paz. Él hizo de judíos y de no judíos un solo pueblo, destruyó el muro que los separaba y anuló en su propio cuerpo la enemistad que existía. Puso fin a la ley que consistía en mandatos y reglamentos, y en sí mismo creó de las dos partes un solo hombre nuevo. Así hizo la paz. Él puso fin, en sí mismo, a la enemistad que existía entre los dos pueblos, y con su muerte en la cruz los reconcilió con Dios, haciendo de ellos un solo cuerpo. Cristo vino a traer buenas noticias de paz a todos, tanto a ustedes que estaban lejos de Dios como a los que estaban cerca. Pues por medio de Cristo, los unos y los otros podemos acercarnos al Padre por un mismo Espíritu. Por eso, ustedes ya no son extranjeros, ya no están fuera de su tierra, sino que ahora comparten con el pueblo santo los mismos derechos, y son miembros de la familia de Dios. Ustedes son como un edificio levantado sobre los fundamentos que son los apóstoles y los profetas, y Jesucristo mismo es la piedra principal. En Cristo, todo el edificio va levantándose en todas y cada una de sus partes, hasta llegar a ser, en el Señor, un templo santo. En él también ustedes se unen todos entre sí para llegar a ser un templo en el cual Dios vive por medio de su Espíritu.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 693 (STANZAS 1, 5–6)

Just as I Am, without One Plea

Sung by all.

Woodworth

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. Just as I am, with - out one plea, but that thy blood was shed for me,
 5. Just as I am, thy love un-known has bro - ken ev - ery bar - rier down;
 6. Just as I am, of thy great love the breadth, length, depth, and height to prove,



and that thou bidd'st me come to thee, O Lamb of God, I come, I come.
 now to be thine, yea, thine a - lone, O Lamb of God, I come, I come.
 here for a sea - son, then a - bove: O Lamb of God, I come, I come.

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 6:30-34, 53-56

Marcos 6:30-34, 53-56

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

Glory to you, Lord Christ.

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, “Come away to a deserted place all by yourselves and rest a while.” For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Después de esto, los apóstoles se reunieron con Jesús y le contaron todo lo que habían hecho y enseñado. Jesús les dijo: «Vengan, vamos nosotros solos a descansar un poco en un lugar tranquilo.» Porque iba y venía tanta gente, que ellos ni siquiera tenían tiempo para comer. Así que Jesús y sus apóstoles se fueron en una barca a un lugar apartado. Pero muchos los vieron ir, y los reconocieron; entonces de todos los pueblos corrieron allá, y llegaron antes que ellos. Al bajar Jesús de la barca, vio la multitud, y sintió compasión de ellos, porque estaban como ovejas que no tienen pastor; y comenzó a enseñarles muchas cosas. Cruzaron el lago y llegaron a la tierra de Genesaret, donde amarraron la barca a la orilla. Tan pronto como bajaron de la barca, la gente reconoció a Jesús. Corrieron por toda aquella región, y comenzaron a llevar en camillas a los enfermos a donde oían decir que estaba Jesús. Y dondequiera que él entraba, ya fuera en las aldeas, en los pueblos o en los campos, ponían a los enfermos en las calles y le rogaban que los dejara tocar siquiera el borde de su capa; y todos los que la tocaban, quedaban sanos.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la 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,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
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 piedad,
Escucha nuestra oración.

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
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
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 también contigo.

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, 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, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Happy Are All They Who Fear the Lord

Sung by the choir.

Bruce Neswick (b. 1956)

Happy are all they who fear the Lord,
and who follow in his ways!
You shall eat of the fruit of your labor;
happiness and prosperity shall be yours.
Your wife shall be like a fruitful vine within your house,
your children like olive shoots round about your table.
The man who fears the Lord
shall thus indeed be blessed.
The Lord bless you from Zion,
and may you see the prosperity of Jerusalem all the days of your life.
May you live to see your children's children;
may peace be upon Israel.

(Psalm 128)

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

PRESENTATION HYMN • 493 (STANZAS 1, 4-5)

O for a Thousand Tongues to Sing

Sung by all.

Azmon

1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5. Hear him, ye deaf: ye voice-less ones, your loos-ened tongues em - ploy;

the glo - ries of my God and King, the tri-umphs of his grace!
the mourn-ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

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.

Avon Gillespie (1938–1989)

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, _____

heav - en and earth are full of your glo - ry. Ho - san - na in the high - est.

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

san - na in the high - est, ho - san - na in the high - est.

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

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 la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James E. Moore, Jr. (1951–2022)

Taste and see, taste and see the good - ness of the Lord. O
taste and see, taste and see the good - ness of the Lord, of the Lord.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may 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. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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

Healing

Sung by the ensemble.

Richard Smallwood (b. 1948)

Don't be discouraged,
Joy comes in the morning.
Know that God is nigh.
Stand still and look up.
God is going to show up.
He is standing by.
There's healing for your sorrow,
Healing for your pain,
Healing for your spirit;
There's shelter from the rain.
Lord, send the healing.
For this we know:
There is a balm in Gilead,
For there's a balm in Gilead,
There is a balm in Gilead,
To heal the soul.
Healing for the soul.

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 • 495

Hail, Thou Once Despised Jesus!

Sung by all.

In Babilone



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,
4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,



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
right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest



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.
an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

THE DISMISSAL

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

Salgamos en el nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

“Nachspiel” from Fantasie in C major

Erwin Horn (b. 1940)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of George Randolph Cooper, Jr., and in memory of Ruby Lee Church Newsome; St. Mary's Chapel Altar: in memory of The Reverend Canon Charles Martin; Holy Spirit Chapel Altar: in loving memory of Thomas Hollingsworth Garber and Lessie Garber Sutherland; Children's Chapel Altar: in memory of Elizabeth C. Patterson; War Memorial Chapel Altar: in memory of Elizabeth Corbett Gilbert.

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, collect, psalm, baptismal liturgy, Eucharistic Prayer B, dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, baptismal liturgy, Lord's Prayer, and dismissal taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Postcommunion prayer taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved.

Hail to the Lord's Anointed. Text: James Montgomery (1771–1854); para. of Psalm 72. Music: *Es flog ein klein Waldvögelein.* German folk song; adapt. *A Student's Hymnal*, 1923, after Walford Davies (1869–1941). Public domain. *Gloria in excelsis.* Robert Powell, Copyright 1985, Church Publishing Incorporated. Reprinted under One License #A-709283. *Just as I Am.* Text: Charlotte Elliott (1789–1871). Music: *Woodworth.* William B. Bradbury (1816–1868). Public domain. *O for a Thousand Tongues to Sing.* Text: Charles Wesley (1707–1788), alt. Music: *Azmon.* Carl Gotthil Gläser (1784–1829); adapt. and arr. Lowell Mason (1792–1872). Public domain. *Sanctus.* Avon Gillespie, Copyright 1987, GIA Publications, Inc. Reprinted under One License #A-709283. *Taste and See.* James E. Moore, Jr., Copyright 1983, GIA Publications, Inc. Reprinted under One License #A-709283. *Healing.* Richard Smallwood, Copyright 2004, Bridge Building Music, Inc. and T. Autumn Music (both admin. by Brentwood-Benson Music Publishing, Inc.) Reprinted under CCLI License #3058209. *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.

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.

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

The work of this Cathedral is made possible entirely through the support of individuals like you. 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 and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.
By texting the dollar amount you wish to give to 202-856-9005.

Thank you for your generosity.

