

The Holy Eucharist

The Twelfth Sunday after Pentecost

August 11, 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

Bread of the World, in Mercy Broken

Rendez à Dieu; arr. Sally Slade Warner (1932–2009)

PRELUDE

"Reverie for Celestes" from Suite Sebastienne

Thomas Kerr (1915–1988)

Great Are You Lord

Jason Ingram (b. 1974)

THE ENTRANCE RITE

INTROIT

Panis angelicus

Giovanni Pierluigi da Palestrina (ca. 1525–1594)

Sung in Latin.

The bread of the angels
Becomes the bread of mortals;
The bread of heaven
Puts an end to illusions.
O wondrous thing!
The poor and the humble
Feed on their Lord.

(Saint Thomas Aquinas, 1227–1274; from Sacris solemniis)

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

We the Lord's People

Sung by all.

Decatur Place

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



1. We the Lord's peo - ple, heart and voice u - nit - ing, praise him who called us out of sin and
2. This is the Lord's house, home of all his peo - ple, school for the faith - ful, ref - uge for the
3. This is the Lord's day, day of God's own mak - ing, day of cre - a - tion, day of re - sur
4. In the Lord's ser - vice bread and wine are of - fered, that Christ may take them, bless them, break, and



dark-ness in - to his own light, that he might a - noint us a roy - al priest-hood.
 sin - ner, rest for the pil - grim, ha - ven for the wea - ry; all find a wel - come.
 rec - tion, day of the Spi - rit, sign of hea - ven's ban - quet, day for re - joic - ing.
 give them to all his peo - ple, his own life im - part - ing, food ev - er - last - ing.

THE OPENING ACCLAMATION

Blessed be our God.
 For ever and ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios 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 TWELFTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.

1 Kings 19:4-8

Elijah went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

The Word of the Lord.
Thanks be to God.

1 Reyes 19:4-8

Elías se fue hacia el desierto, y caminó durante un día, hasta que finalmente se sentó bajo una retama. Era tal su deseo de morir, que dijo: «¡Basta ya, Señor! ¡Quítame la vida, pues yo no soy mejor que mis padres!» Y se acostó allí, bajo la retama, y se quedó dormido. Pero un ángel llegó, y tocándolo le dijo: «Levántate y come.» Elías miró a su alrededor, y vio que cerca de su cabecera había una torta cocida sobre las brasas y una jarra de agua. Entonces se levantó, y comió y bebió; después se volvió a acostar. Pero el ángel del Señor vino por segunda vez, y tocándolo le dijo: «Levántate y come, porque si no el viaje sería demasiado largo para ti.» Elías se levantó, y comió y bebió. Y aquella comida le dio fuerzas para caminar cuarenta días y cuarenta noches hasta llegar a Horeb, el monte de Dios.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Scott Dettra (b. 1975)

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

Psalms 34:1-8

Salmo 34:1-8

I will bless the Lord at all times;
his praise shall ever be in my mouth.
I will glory in the Lord;
let the humble hear and rejoice.
Proclaim with me the greatness of the Lord;
let us exalt his Name together.
I sought the Lord, and he answered me
and delivered me out of all my terror.
Look upon him and be radiant,
and let not your faces be ashamed.
I called in my affliction and the Lord heard me
and saved me from all my troubles.
The angel of the Lord encompasses those who fear him,
and he will deliver them.
Taste and see that the Lord is good;
happy are they who trust in him!

Bendeciré a Dios por siempre;
su alabanza, siempre en mi boca.
En el Señor me gloriaré;
que los pobres oigan y se alegren.
Canten conmigo la grandeza de Dios;
celebreemos juntos la gloria de su nombre.
Busqué al Señor, y me respondió;
me libró de todos mis temores.
Contémplo y reluzcan,
sin rostros avergonzados.
Este pobre clamó y Dios lo escuchó
y me libró de todos mis aprietos.
El ángel de Dios rodea a sus devotos
y los rescatará.
Gusten, y vean qué bueno es Dios.
¡Dichosos los que en él confían!

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 4:25–5:2

Efesios 4:25–5:2

So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

The Word of the Lord.
Thanks be to God.

Por lo tanto, ya no mientan más, sino diga cada uno la verdad a su prójimo, porque todos somos miembros de un mismo cuerpo. Si se enojan, no pequen; que el enojo no les dure todo el día. No le den oportunidad al diablo. El que robaba, deje de robar y póngase a trabajar, realizando un buen trabajo con sus manos para que tenga algo que dar a los necesitados. No digan malas palabras, sino sólo palabras buenas que edifiquen la comunidad y traigan beneficios a quienes las escuchen. No hagan que se entristezca el Espíritu Santo de Dios, con el que ustedes han sido sellados para distinguirlos como propiedad de Dios el día en que él les dé la liberación definitiva. Alejen de ustedes la amargura, las pasiones, los enojos, los gritos, los insultos y toda clase de maldad. Sean buenos y compasivos unos con otros, y perdónense mutuamente, como Dios los perdonó a ustedes en Cristo. Ustedes, como hijos amados de Dios, procuren imitarlo. Traten a todos con amor, de la misma manera que Cristo nos amó y se entregó por nosotros, como ofrenda y sacrificio de olor agradable a Dios.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Come, Ye Disconsolate

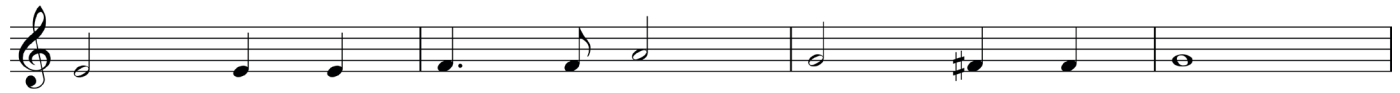
Sung by all.

Consolation

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. Come, ye dis - con - so - late, wher - e'er ye lan - guish,
2. Joy of the des - o - late, light of the stray - ing,
3. Here see the bread of life; see wa - ters flow - ing



come to the mer - cy seat, fer - vent - ly kneel:
hope of the pen - i - tent, fade - less and pure!
forth from the throne of God, pure from a - bove:



Here bring your wound - ed hearts, here tell your an - guish;
Here speaks the com - for - ter, ten - der - ly say - ing,
Come to the feast of love; come, ev - er know - ing



earth has no sor - row that heav'n can - not heal.
"Earth has no sor - row that heav'n can - not cure."
earth has no sor - row but heav'n can re - move.

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.

John 6:35, 41-51

Juan 6:35, 41-51

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

Glory to you, Lord Christ.

Jesus said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven?'" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

The Gospel of the Lord.

Praise to you, Lord Christ.

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.

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Jesús les dijo: «Yo soy el pan que da vida. El que viene a mí, nunca tendrá hambre; y el que cree en mí, nunca tendrá sed.» Por esto los judíos comenzaron a murmurar de Jesús, porque afirmó: «Yo soy el pan que ha bajado del cielo.» Y dijeron: «¿No es este Jesús, el hijo de José? Nosotros conocemos a su padre y a su madre. ¿Cómo dice ahora que ha bajado del cielo?» Jesús les dijo entonces: «Dejen de murmurar. Nadie puede venir a mí, si no lo trae el Padre, que me ha enviado; y yo lo resucitaré en el día último. En los libros de los profetas se dice: "Dios instruirá a todos." Así que todos los que escuchan al Padre y aprenden de él, vienen a mí. No es que alguno haya visto al Padre; el único que lo ha visto es el que procede de Dios. Les aseguro que quien cree, tiene vida eterna. Yo soy el pan que da vida. Los antepasados de ustedes comieron el maná en el desierto, y a pesar de ello murieron; pero yo hablo del pan que baja del cielo; quien come de él, no muere. Yo soy ese pan vivo que ha bajado del cielo; el que come de este pan, vivirá para siempre. El pan que yo daré es mi propia carne. Lo daré por la vida del mundo.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Kelly Brown Douglas

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,

Let us pray to the Lord.
Lord, have mercy.

Oremos al Señor.
Señor, ten piedad.

With the final intercession,

In the communion of the Apostles Peter and Paul, our patrons, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To you, O Lord our God.

En comunión con los apóstoles Pedro y Pablo, nuestros patronos, y todos los santos y santas, encomendémonos, y toda nuestra vida a Cristo nuestro Dios.
A ti, Señor Dios nuestro.

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 Christ be always with you.
And also with you.

La paz de Cristo 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

Such an Awesome God

Sung by the ensemble.

Heath Balltzglier, Johnny Hamilton,
Jonathan Jay, Mitch Wong

You call the sun to rise,
And You lay it down to rest.
You hold this heart of mine,
And You hold my every breath.
Such an awesome God.

Refrain So mighty, So holy,
So wonderful,
Such an awesome God.
So selfless, So generous,
So faithful You are.

Seated in majesty,
Reigning in holiness,
The table is set for me,
For You are the living bread.
Such an awesome God.

Refrain

Nothing comes close to the Lord Almighty;
Nothing as sweet as His love and mercy.

Jesus, the son of God,
Hung on a cross to die.
But not even death itself
Could hold You down, for You rose to life.
Such an awesome God.

Refrain

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

PRESENTATION HYMN • 301

Bread of the World, in Mercy Broken

Sung by all.

Rendez à Dieu

Bread of the world, in mer - cy bro - ken, Wine of the soul, in mer - cy shed,
by whom the words of life were spo - ken, and in whose death our sins are dead:
look on the heart by sor - row bro - ken, look on the tears by sin - ners shed;
and be thy feast to us the to - ken that by thy grace our souls are fed.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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.

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

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our ancestors; God of Abraham and Sarah; God of our Savior Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.**

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.**

**Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.**

**No nos dejes caer en 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

O sacrum convivium

Sung by the choir.

Thomas Tallis (ca. 1505–1585)

Sung in Latin.

O sacred banquet! In which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given.

(att. Saint Thomas Aquinas, 1225–1274)

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Dios poderoso y eterno:
Te damos gracias por habernos alimentado
con la cena espiritual del inestimable cuerpo y sangre
de tu Hijo nuestro Salvador Jesucristo;
y por asegurarnos, en estos santos misterios,
que somos miembros vivos del cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo
a cumplir la misión que nos has encomendado
para amar y servirte
en fiel testimonio de Cristo nuestro Señor.
A él, a ti, y al Espíritu Santo
sean honor y gloria, ahora y siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING

All Who Hunger, Gather Gladly

Sung by all.

Holy Manna



1. All who hun - ger gath - er glad - ly; ho - ly man - na is our bread.
2. All who hun - ger, nev - er stran - gers, seek - er, be a wel - come guest.
3. All who hun - ger, sing to - geth - er, Je - sus Christ is liv - ing bread.



Come from wil - der - ness and wan - d'ring. Here in truth we will be fed.
Come from rest - less - ness and roam - ing. Here, in joy we keep the feast.
Come from lone - li - ness and long - ing. Here, in peace we have been fed.



You that yearn for days of full - ness, all a - round us is our food.
We that once were lost and scat - tered in com - mun - ion's love have stood.
Blest are those who from this ta - ble live their days in grat - i - tude.



Taste and see the grace e - ter - nal. Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Tocatta in F major, BWV 540/1

Johann Sebastian Bach (1685–1750)



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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; 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, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Glory Huckins Morris; St. Mary's Chapel Altar: in memory of Mr. Larz Anderson on the anniversary of his birthday; Children's Chapel Altar: in memory of beloved mother, grandmother, and great-grandmother Elizabeth Bokor.

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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.



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As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

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