



The Holy Eucharist

The Fourteenth Sunday after Pentecost

August 29, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

There Is a Balm in Gilead

Negro spiritual; arr. John Courter (1941–2010)

PRELUDE

Bell Triptych

J. William Greene (b. 1956)

- I. Hymn
- II. Aria
- III. Carillon

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Surely It Is God Who Saves Me

Arthur Rhea (1919–2016)

Surely it is God who saves me;
Trusting him, I shall not fear.
For the Lord defends and shields me
And his saving help is near.

So rejoice as you draw water
From salvation's living spring;
In the day of your deliverance
Thank the Lord, his mercies sing.

Make his deeds known to the peoples;
Tell out his exalted Name.
Praise the Lord, who has done great things;
All his works his might proclaim.

Zion, lift your voice in singing;
For with you has come to dwell,
In your very midst, the great and
Holy One of Israel.

(Carl P. Daw, Jr., b. 1944; para. of The First Song of Isaiah)

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

HYMN AT THE PROCESSION • 414 (STANZAS 1-3, 6)

God, My King, Thy Might Confessing

Sung by all.

Stuttgart

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

1. God, my King, thy might confessing, ever will I bless thy Name;
 2. Honor great our God befitting; who his majesty can reach?
 3. They shall talk of all thy glory, on thy might and greatness dwell,
 6. All thy works, O Lord, shall bless thee; thee shall all thy saints adore;

day by day thy throne addressing, still will I thy praise proclaim.
 Age to age his works transmitting, age to age his power shall teach.
 speak of thy dread acts the story, and thy deeds of wonder tell.
 King supreme shall they confess thee, and proclaim thy sovereign power.

THE OPENING ACCLAMATION

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

Bendito sea nuestro Dios.
Por los siglos de los siglos. Amén.

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 Howard 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 glory—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 FOURTEENTH 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.

El Señor sea con ustedes.
 Y con tu espíritu.
 Oremos.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. **Amen.**

Señor de todo poder y fortaleza, autor y dador de todo bien: Injerta en nuestros corazones el amor a tu Nombre, acrecienta en nosotros la verdadera religión, n útrenos con toda bondad, y produce en nosotros los frutos de buenas obras; por Jesucristo nuestro Señor, que vive y reina contigo y el Espíritu Santo, un solo Dios, por los siglos de los siglos. **Amén.**

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.

Deuteronomy 4:1-2, 6-9

Deuteronomio 4:1-2, 6-9

So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the

Moisés dijo: «Ahora pues, israelitas, escuchen las leyes y decretos que les he enseñado, y pónganlos en práctica, para que vivan y ocupen el país que el Señor

God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today? But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

The Word of the Lord.
Thanks be to God.

y Dios de sus antepasados les va a dar. No añadan ni quiten nada a lo que yo les ordeno; cumplan los mandamientos del Señor su Dios, que yo les ordeno. Cúmplalos y practíquenlos, porque de esta manera los pueblos reconocerán que en ustedes hay sabiduría y entendimiento, ya que cuando conozcan estas leyes no podrán menos que decir: "¡Qué sabia y entendida es esta gran nación!" Porque, ¿qué nación hay tan grande que tenga los dioses tan cerca de ella, como tenemos nosotros al Señor nuestro Dios cada vez que lo invocamos? ¿Y qué nación hay tan grande que tenga leyes y decretos tan justos como toda esta enseñanza que yo les presento hoy? Así pues, tengan mucho cuidado de no olvidar las cosas que han visto, ni de apartarlas jamás de su pensamiento; por el contrario, explíquenlas a sus hijos y a sus nietos.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: James Nares (1715–1783)

Psalm 15

Salmo 15

Lord, who may dwell in your tabernacle?
 who may abide upon your holy hill?
 Whoever leads a blameless life and does what is right,
 who speaks the truth from his heart.
 There is no guile upon his tongue;
 he does no evil to his friend;
 he does not heap contempt upon his neighbor.
 In his sight the wicked is rejected,
 but he honors those who fear the Lord.
 He has sworn to do no wrong
 and does not take back his word.
 He does not give his money in hope of gain,
 nor does he take a bribe against the innocent.
 Whoever does these things
 shall never be overthrown.

Señor, ¿quién habitará en tu tabernáculo?
 ¿Quién morará en tu santo monte?
 El que anda en integridad y hace justicia,
 y habla verdad en su corazón.
 El que no detrae con su lengua,
 ni hace mal a su prójimo,
 ni contra su vecino acoge oprobio alguno.
 Aquél a cuyos ojos el vil es menospreciado,
 pero honra a los que temen al Señor.
 El que jurando en daño suyo,
 no por eso cambia.
 El que presta, no esperando de ello nada,
 ni contra el inocente admite cohecho.
 El que hace estas cosas,
 no resbalará para siempre.

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.

James 1:17-27

Santiago 1:17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfillment of his own purpose he gave us birth by the word of truth, so that we would

Todo lo bueno y perfecto que se nos da, viene de arriba, de Dios, que creó los astros del cielo. Dios es siempre el mismo: en él no hay variaciones ni oscurecimientos. Él, porque así lo quiso, nos dio vida mediante el mensaje de la verdad, para que seamos los primeros frutos de

become a kind of first fruits of his creatures. You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing. If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

The Word of the Lord.
Thanks be to God.

su creación. Recuerden esto, queridos hermanos: todos ustedes deben estar listos para escuchar; en cambio deben ser lentos para hablar y para enojarse. Porque el hombre enojado no hace lo que es justo ante Dios. Así pues, despójense ustedes de toda impureza y de la maldad que tanto abunda, y acepten humildemente el mensaje que ha sido sembrado; pues ese mensaje tiene poder para salvarlos. Pero no basta con oír el mensaje; hay que ponerlo en práctica, pues de lo contrario se estarían engañando ustedes mismos. El que solamente oye el mensaje, y no lo practica, es como el hombre que se mira la cara en un espejo: se ve a sí mismo, pero en cuanto da la vuelta se olvida de cómo es. Pero el que no olvida lo que oye, sino que se fija atentamente en la ley perfecta de la libertad, y permanece firme cumpliendo lo que ella manda, será feliz en lo que hace. Si alguno cree ser religioso, pero no sabe poner freno a su lengua, se engaña a sí mismo y su religión no sirve de nada. La religión pura y sin mancha delante de Dios el Padre es ésta: ayudar a los huérfanos y a las viudas en sus aficciones, y no mancharse con la maldad del mundo.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Lord, I Want to Be a Christian

Sung by all.

Negro spiritual

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. Lord, I want to be a Chris - tian in my heart, in my heart;
 2. Lord, I want to be more lov - ing in my heart, in my heart;
 3. Lord, I want to be more ho - ly in my heart, in my heart;
 4. Lord, I want to be like Je - sus in my heart, in my heart;

Lord, I want to be a Chris - tian in my heart, _____
 Lord, I want to be more lov - ing in my heart, _____
 Lord, I want to be more ho - ly in my heart, _____
 Lord, I want to be like Je - sus in my heart, _____

in my heart, _____ in my heart, _____ Lord, I want to be a Chris - tian in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be more lov - ing in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be more ho - ly in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be like Je - sus in my heart. _____

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 7:1-8, 14-15, 21-23

Marcos 7:1-8, 14-15, 21-23

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

Glory to you, Lord Christ.

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.' You abandon the commandment of God and hold to human tradition." Then he called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person."

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

Santo Evangelio de nuestro Señor Jesucristo,
según Marcos.

¡Gloria a ti, Cristo Señor!

Se acercaron los fariseos a Jesús, con unos maestros de la ley que habían llegado de Jerusalén. Éstos, al ver que algunos discípulos de Jesús comían con las manos impuras, es decir, sin haber cumplido con la ceremonia de lavárselas, los criticaron. (Porque los fariseos y todos los judíos siguen la tradición de sus antepasados, de no comer sin antes lavarse las manos debidamente. Y cuando regresan del mercado, no comen sin antes cumplir con la ceremonia de lavarse. Y aun tienen otras muchas costumbres, como lavar los vasos, los jarros, las vasijas de metal y las camas.) Por eso, los fariseos y los maestros de la ley le preguntaron: «¿Por qué tus discípulos no siguen la tradición de nuestros antepasados, sino que comen con las manos impuras?» Jesús les contestó: «Bien habló el profeta Isaías acerca de lo hipócritas que son ustedes, cuando escribió: «Este pueblo me honra con la boca, pero su corazón está lejos de mí. De nada sirve que me rinda culto: sus enseñanzas son mandatos de hombres.» Porque ustedes dejan el mandato de Dios para seguir las tradiciones de los hombres.» Luego Jesús llamó a la gente, y dijo: «Escúchenme todos, y entiendan: Nada de lo que entra de afuera puede hacer impuro al hombre. Lo que sale del corazón del hombre es lo que lo hace impuro. Porque de adentro, es decir, del corazón de los hombres, salen los malos pensamientos, la inmoralidad sexual, los robos, los asesinatos, los adulterios, la codicia, las maldades, el engaño, los vicios, la envidia, los chismes, el orgullo y la falta de juicio. Todas estas cosas malas salen de adentro y hacen impuro al hombre.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the bishop.

THE SERMON

The Right Reverend Mariann Edgar Budde

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 de cielo y tierra, de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo, Hijo único de Dios, nacido del Padre antes de todos los siglos: Dios de Dios, Luz de Luz, Dios verdadero de Dios verdadero, engendrado, no creado, de la misma naturaleza que el Padre, por quien todo fue hecho; que por nosotros y por nuestra salvación bajó del cielo: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. Por nuestra causa fue crucificado en tiempos de Poncio Pilato: padeció y fue sepultado. Resucitó al tercer día, según las Escrituras, subió al cielo y está sentado a la derecha del Padre. De nuevo vendrá con gloria para juzgar a vivos y muertos, y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida, que procede del Padre y del Hijo, que con el Padre y el Hijo recibe una misma adoración y gloria, y que habló por los profetas. Creemos en la Iglesia, que es una, santa, católica y apostólica. Reconocemos un solo Bautismo para el perdón de los pecados. Esperamos la resurrección de los muertos y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

**Lord, in your mercy
Hear our prayer.**

**Señor, en tu misericordia
Atiende nuestra súplica.**

The bishop prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

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

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

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

The bishop 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 con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

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

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

The Lord Is Blessing Me

Sung by the cantor.

Anonymous, arr. Wayne Bucknor (b. 1972)
and Daryl L.A. Hunt (b. 1970)

The Lord is blessing me right now,
Oh, right now!
The Lord is blessing me right now,
Oh, right now!
He woke me up this morning,
And he started me on my way;
The Lord is blessing me right now!

He woke me up this morning,
I was clothed in my right mind.
He didn't let me sleep too late,
He woke me right on time!
He woke me up this morning,
And started me on my way,
The Lord is blessing me right now!

The people stand as able.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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:

El Señor sea con ustedes.

Y con tu espíritu.

Elevemos los corazones.

Los elevamos al Señor.

Demos gracias a Dios nuestro Señor.

Es justo darle gracias y alabanza.

Dios de todo poder, Soberano del universo, tú eres digno de gloria y alabanza.

Gloria a ti, ahora y por siempre.

A tu mandato, todas las cosas llegaron a ser: la vasta extensión del espacio interestelar, las galaxias, los soles, los planetas en su trayectoria, y esta frágil tierra, nuestro hogar insular.

Por tu voluntad fueron creadas y tienen su ser.

De los elementos primarios formaste la raza humana y nos bendijiste con la memoria, la razón y la destreza. Nos hiciste soberanos de la creación. Mas nos volvimos contra ti, traicionando tu confianza, y también nos volvimos unos contra otros.

Ten misericordia, Señor, porque somos pecadores delante de ti.

Una y otra vez, nos llamaste a regresar. Por los profetas y los sabios, nos revelaste tu justa Ley. Y en la plenitud de los tiempos enviaste a tu único Hijo, nacido de mujer, para cumplir tu Ley, y abrirnos el camino de libertad y paz.

Por su sangre nos ha reconciliado. Por sus heridas somos sanados.

Por tanto te alabamos, uniéndonos a los coros celestiales, con los profetas, apóstoles y mártires, y con aquéllos de todas las generaciones que te han buscado con esperanza, para proclamar con ellos el incesante himno de tu gloria:

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 power and might, _____

Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____

hea - ven and earth are full, _____ full _____ of your glo - ry. Ho -

san - na in the high - est. 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 bishop 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."

Y así, Padre, los que hemos sido redimidos por él y hechos un pueblo nuevo por medio del agua y del Espíritu, traemos ahora ante ti estos dones. Santifícalos por tu Espíritu Santo para que sean el Cuerpo y la Sangre de nuestro Señor Jesucristo.

En la noche en que fue traicionado, tomó pan, dijo la bendición, partió el pan y lo dio a sus amigos, y dijo: «Tomen y coman. Este es mi Cuerpo, entregado por ustedes. Hagan esto como memorial mío».

Después de la cena tomó el cáliz, dio gracias, y dijo: «Beban todos de él. Esta es mi Sangre del nuevo Pacto, sangre derramada por ustedes y por muchos para el perdón de los pecados. Siempre que lo beban, háganlo como memorial mío».

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 Fathers and Mothers; God of Abraham, Isaac, Jacob, Hagar, Sarah, Rebecca, Leah, and Rachel; God and Father of our Lord 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.

Recordando ahora su obra de redención, y ofreciéndote este sacrificio de acción de gracias,
Celebramos su muerte y resurrección, mientras esperamos el día de su venida.

Señor Dios de nuestros Padres y nuestras Madres; Dios de Abrahán, Isaac, Jacob, Agar, Sara, Rebeca, Lía, y Raquel; Dios y Padre de nuestro Señor Jesucristo: Abre nuestros ojos para ver tu mano en el mundo que nos rodea. Líbranos de la presunción de acercarnos a esta Mesa buscando sólo consuelo y no fortaleza; buscando sólo perdón y no renovación. Que la gracia de esta Santa Comunión nos haga un sólo cuerpo, un solo espíritu en Cristo, a fin de que dignamente sirvamos al mundo en su nombre.

Señor resucitado, muéstrate a nosotros en la fracción del Pan.

The Great Amen is when the congregation with a unified great voice concurs with all that the bishop 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.**

Padre, acepta estas plegarias y alabanzas, por Jesucristo, nuestro gran Sumo Sacerdote, a quien contigo y el Espíritu Santo, tu Iglesia rinde honor, gloria y adoración de generación en generación. **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 bishop breaks the bread in silence.

FRACTION ANTHEM • S 164

Agnus Dei

Sung by all.

F. Schubert



Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our
sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the
world: give us your peace, give us your peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

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

ANTHEM DURING THE COMMUNION

Lord Jesus, Think on Me

Sung by the cantor.

melody Joseph Barnby (1838–1896);
harm. Owen Burdick (b. 1954)

Lord Jesus, think on me,
And purge away my sin;
From earthborn passions set me free,
And make me pure within.

Lord Jesus, think on me,
With care and woe oppressed;
Let me thy loving servant be,
And taste thy promised rest.

(Synesius, ca. 373–ca. 414; tr. Allen William Chatfield, 1808–1896, alt.)

Lord Jesus, think on me,
Nor let me go astray;
Through darkness and perplexity
Point thou the heavenly way.

Lord Jesus, think on me,
That, when the flood is past,
I may the eternal brightness see,
And share thy joy at last.

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.

Omnipotente y sempiterno Dios, te damos gracias
porque nos has nutrido con el alimento espiritual
del preciosísimo Cuerpo y Sangre
de tu Hijo, nuestro Salvador Jesucristo;
y porque nos aseguras, 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 para cumplir
la misión
que tú nos has encomendado,
para amarte y servirte
como fieles testigos de Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 344

Lord, Dismiss Us with Thy Blessing

Sung by all.

Sicilian Mariners



1. Lord, dis - miss us with thy bles - ing; fill our hearts with joy and peace;
2. Thanks we give and a - dor - a - tion for thy Gos - pel's joy - ful sound:
3. so that when thy love shall call us, Sa - vior, from the world a - way,
let us each, thy love pos - sess - ing, tri - umph in re - deem - ing grace;
may the fruits of thy sal - va - tion in our hearts and lives a - bound:
fear of death shall not ap - pall us, glad thy sum - mons to o - bey.
O re - fresh us, O re - fresh us trav - eling through this wil - der - ness.
ev - er faith - ful, ev - er faith - ful to thy truth may we be found;
May we ev - er, may we ev - er reign with thee in end - less day.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

How Great Is Our God

Chris Tomlin (b. 1972)

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

THE SCHOOL FOR CHRISTIAN FAITH AND LEADERSHIP PRESENTS “EXPLORE”

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For groups: If you're interested in discovering glimpses of God's faithful presence in your life as a congregation, please email the Reverend Jenifer Gamber, Director of the School for Christian Faith and Leadership, at +jgamber@edow.org.

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

PARTICIPANTS The Right Reverend Mariann Edgar Budde, Bishop, Episcopal Diocese of Washington, Presider and Preacher; The Reverend Canon Jan Naylor Cope, Provost, Assistant; The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington, Gospellers; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Lisa Barrowclough, The Reverend Martha Johns; Musicians: Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper and Jason Widney, singers, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In thanksgiving for Marian and Fred Begun; in memory of Helen Marie Greigg; and on the anniversary of the birth of Norman Prince.

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God, My King, Thy Might Confessing. Text: Richard Mant (1776–1848), para. of Psalm 145:1–12. Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige un Schöne Gesänge*, 1715; adapt. and harm. William Henry Havergal (1793–1870), alt. Public domain. *To God Be the Glory.* Text: Fanny J. Crosby (1820–1915). Music: William H. Doane. Public domain. *Lord, I Want to Be a Christian.* Text and music: Negro spiritual. Public domain. Sanctus: *Holy, Holy, Holy Lord.* Music: from *Deutsche Messe*, Franz Peter Schubert; arr. Richard Proulx (1937–2010), Copyright 1985, GIA Publications, Inc. Reprinted under One License #A-709283. Fraction Anthem: *Agnus Dei.* Music: from *Deutsche Messe*; F. Schubert; arr. R. Proulx, Copyright 1985, GIA Publications, Inc. Reprinted under One License #A-709283. *Lord, Dismiss Us with Thy Blessing.* Text: attr. John Fawcett (ca. 1739–1817). Music: *Sicilian Mariners*, Sicilian melody. Public domain.

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