



# The Holy Eucharist

The Eighth Sunday after Pentecost

July 18, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

Impromptu on "In Christ There Is No East or West"

*McKee*

## PRELUDE

*Romanza*

Gilbert M. Martin (b. 1941)

*Mach's mit mir, Gott*

Louis Andriessen (1939–2021)

Prelude and Fugue in B major

Camille Saint-Saëns (1835–1921)

## THE ENTRANCE RITE

*The people remain seated for the introit.*

### INTROIT

*Draw Us in the Spirit's Tether*

Harold Friedell (1905–1958)

*Sung by the Royal School of Church Music in America National Virtual Choir*

Draw us in the Spirit's tether;  
For when humbly, in thy name,  
Two or three are met together,  
Thou art in the midst of them;  
Alleluya! Alleluya!  
Touch we now thy garment's hem.

All our meals and all our living  
Make us sacraments of thee,  
That by caring, helping, giving,  
We may true disciples be.  
Alleluya! Alleluya!  
We will serve thee faithfully.

As the brethren used to gather  
In the name of Christ to sup,  
Then with thanks to God the Father  
Break the bread and bless the cup,  
Alleluya! Alleluya!  
So knit thou our friendship up.

*(Percy Dearmer, 1867–1936)*

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

HYMN AT THE PROCESSION • 616 (STANZAS I, 4-5)

*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  
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



reign on earth be - gun! He comes to break op - pres - sion, to set the cap - tive  
praise all peo - ple sing; to him shall prayer un - ceas - ing and dai - ly vows a -  
bless - ing and all blest: the tide of time shall nev - er his cov - e - nant re -



freed; to take a - way trans - gres - sion, and rule in eq - ui - ty.  
ascend; his king - dom still in - creas - ing, a king - dom with - out end.  
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 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.

*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 EIGHTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

**And also with you.**

Let us pray.

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 del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the cantor.*

chant: H. Walford Davies (1869–1941)

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.  
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.

El Señor es mi pastor;  
nada me faltará.  
En verdes pastos me hace yacer;  
me conduce hacia aguas tranquilas.  
Aviva mi alma  
y me guía por sendas seguras por amor  
de su Nombre.  
Aunque ande en valle de sombra de muerte,  
no temeré mal alguno;  
porque tú estás conmigo;  
tu vara y tu cayado me infunden aliento.  
Aderezarás mesa delante de mí  
en presencia de mis angustiadores;  
unges mi cabeza con óleo;  
mi copa está rebosando.

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.

Ciertamente el bien y la misericordia me seguirán  
todos los días de mi vida,  
y en la casa del Señor moraré 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 del Señor.  
**Demos gracias a Dios.**

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

*In Christ There Is No East or West*

*Sung by all.*

*McKee*

*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. In Christ there is no East or West, in him no South or North,  
 2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!  
 3. In Christ now meet both East and West, in him meet South and North;  
 but one great fel - low - ship of love through - out the whole wide earth.  
 Who serves my Fa - ther as his child is sure - ly kin to me.  
 all Christ - ly souls are one in him, through - out the whole wide earth.

**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.**

**Creemos en un solo Dios, Padre todopoderoso, Creador de cielo y tierra, de todo lo visible e invisible.**

**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.**

**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.**

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

## THE PRAYERS OF THE PEOPLE

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

*After each intercession,*

Hear us, O God,  
Your mercy is great.

Atiéndenos, oh Dios,  
Tu misericordia es grande.

*The presider prays the concluding collect, and the people respond, Amen.*

## CONFESSION OF SIN & ABSOLUTION

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

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

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

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

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

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

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

## THE HOLY COMMUNION

### THE OFFERTORY

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

*For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting [cathedral.org/support](http://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

*Cornerstone*

*Sung by the cantor.*

verses after Edward Mote (1797–1874);  
Eric Lijero, Reuben Morgan (b. 1975),  
and Jonas Myrin (b. 1982)

*The people stand as able.*

## THE GREAT THANKSGIVING

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

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

*The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:*

SANCTUS & BENEDICTUS • S 125

*Sung by all.*

Richard Proulx (1937–2010)

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



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

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

*The presider gives thanks to God for Christ’s life, passion, and resurrection and prays over the bread and wine.*

Therefore, according to his command, O Father,

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

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

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

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

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

### THE LORD'S PRAYER

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

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

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

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Padre nuestro que estás en el cielo, santificado sea tu Nombre, venga tu reino, hágase tu voluntad, en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden. No nos dejes caer en tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.

### THE BREAKING OF THE BREAD

*The presider breaks the bread in silence.*

### FRACTION ANTHEM

*Lamb of God*

*Sung by all.*

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

### THE INVITATION TO HOLY COMMUNION

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

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

ANTHEM DURING THE COMMUNION

*God Is My Shepherd*

*Sung by the cantor.*

Antonín Dvořák (1841–1904)

*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 • 493

*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,  
 2. My gra - cious Mas - ter and my God, as - sist me to pro - claim  
 3. Je - sus! the Name that charms our fears and bids our sor - rows cease;  
 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;



1. the glo - ries of my God and King, the tri umphs of his grace!  
 2. and spread through all the earth a - broad the hon - ors of thy Name.  
 3. 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
 4. the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
 5. ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6. Glory to God and praise and love  
 be now and ever giv\_en  
 by saints below and saints above,  
 the Church in earth and heav\_en.

THE DISMISSAL

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

Salgamos en nombre de Cristo.  
Demos gracias a Dios.

POSTLUDE

*Way Maker*

Percy Bady (b. 1961)

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

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

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

**PARTICIPANTS** Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, and The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Venerable L. Sue von Rautenkranz, Archdeacon, Episcopal Diocese of Washington, The Reverend Martha Johns, The Reverend Sally Slater; 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, Washington Ringing Society, Gregory Watson, Ringing Master.

**FLOWERS** The flowers are given to the glory of God. In memory of George Randolph Cooper, Jr.; in memory of Ruby Lee Church Newsome; in memory of the Reverend Canon Charles Martin, Washington National Cathedral; in memory of Thomas Hollingsworth Garber and Lessie Garber Sutherland; in memory of Elizabeth C. Patterson; and in memory of Elizabeth Corbett Gilbert.

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