



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 28, 2020



Preaching Today

The Rev. Dr. Otis Moss III



Presiding Today

The Rt. Rev. Mariann Edgar Budde

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support

Your Online Cathedral

Enjoy exclusive online content at cathedral.org/online

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love and the world. During the week we offer these prayers during a time of prayer and intercession.

LEARN & EXPLORE

Since you can't visit the Cathedral, we'll bring the Cathedral to you! Each week we share new Cathedral highlights online. This week, we showcase our patron saints, Peter and Paul, in the Cathedral's art.

CHAPEL PILGRIMAGES

Join Cathedral clergy for a series of [Chapel Pilgrimages](#), exploring the chapels and offering meditations.

LET THERE BE LEGO!

For \$2/brick, [you can help build](#) the world's largest Cathedral made of LEGO® bricks. All funds go toward repairing earthquake damage.

Virtual Coffee Hour

Sundays

Join Canon Vicar Dana Colley Corsello as we gather as a national, online congregation for a cup of virtual coffee. [Registration](#) is limited.

Online Discussions

ROUNDTABLE ON RACE: REQUIEM FOR AHMAUD, GEORGE & BREONNA
Tuesday, June 30, 7:30 pm

Join the Rev. Dr. Otis Moss, III to discuss his powerful sermon "[The Cross and the Lynching Tree: A Requiem for Ahmaud Arbery.](#)" Cathedral Dean Randy Hollerith hosts the conversation and is joined by Canon Theologian Kelly Brown Douglas, Canon Missioner Leonard L. Hamlin, Sr. and CNN senior political analyst Kirsten Powers. [Learn more and register.](#)

Oral Histories

ORAL HISTORIES: JUDY RUTHERFORD

We can only work for a better future if we truly understand our past. The Cathedral's Racial Justice Task Force has been collecting a series of first-person oral histories from African American members of the Cathedral community to help us all learn, reflect and walk forward together. [Watch the series.](#)

COVID Memorial Prayers

Saturdays, noon

The Cathedral joins in grieving the lives lost to the coronavirus pandemic, and we share the pain of anxiety and loss in these uncertain times. [Submit the names](#) of friends or loved ones lost to the COVID-19 pandemic to be included in weekly memorial services.

Upcoming Guest Preacher

DAVID BROOKS

NEW YORK TIMES COLUMNIST AND AUTHOR

Sunday, July 5, 11:15 am

Online Concert

WE THE PEOPLE

Saturday, July 4, 11 am

Enjoy an [online Independence Day concert](#) and celebrate the values that make America strong, resilient and compassionate. Featuring "The President's Own" United States Marine Orchestra, Michael W. Smith, Denyce Graves, former Senator Elizabeth Dole and more.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, June 30, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, June 30, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page.](#)

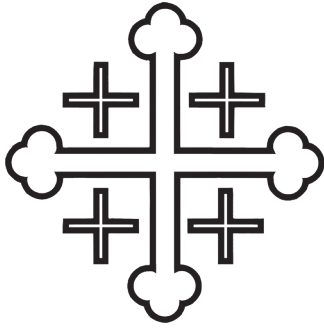
SPIRITUAL SUMMER CAMP

Sundays, July 12, July 26 & August 9, 4– 5 pm

Why should kids have all the fun? Explore playful practices that nourish the spirit. Invite your friends or make new ones as we write, draw, and engage with the Spirit in creative community. [Register for the Zoom link and password.](#)

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The Holy Eucharist

The Fourth Sunday after Pentecost/
El Cuarto Domingo después de Pentecostés

June 28, 2020/28 de junio 2020

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.

El corazón de la vida cristiana es la adoración. Expresamos nuestra teología y definimos nuestra identidad en nuestra adoración. Encontramos a Dios en la adoración y estamos formados y transformados como pueblo de Dios. Una de las maravillas de la Iglesia Episcopal es su liturgia. La liturgia tiene que ver con los modelos, formas, palabras y acciones que son parte de la adoración comunitaria.

Las respuestas del pueblo están en tinta negra.

"Rúbrica" es un grupo de directrices de cómo realizar un servicio, viene de una palabra en latín que significa "rojo", porque en el pasado estas notas a modo de instrucciones aparecían siempre en tinta roja.

THE ENTRANCE RITE

PRELUDE

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

Retrospection

Go down, Moses

EL RITO DE ENTRADA

PRELUDIO

Cuando el servicio incluye música, a menudo se empieza con música instrumental para que la congregación pueda prepararse para la adoración.

Florence Beatrice Price (1887-1953)

W. C. Handy (1873-1958)

INTROIT

Lord, you are welcome

INTROITO

Warren Jones (b. 1977)

Lord, you are welcome,
You're welcome,
You're welcome,
You're welcome in this place,
You are welcome,
You're welcome,
You're welcome,
You are welcome in this place.
Lord, our holy hands we raise
To worship and give you praise.
We invoke your holy presence, O Lord,
To come and fill this place.

HYMN AT THE PROCESSION

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

Sung by all.

Praise him! praise him! Jesus, our blessed Redeemer!

Joyful Song

1. Praise him! praise him! Je-sus, our bless-ed Redeem-er! Sing, O earth—his won-der-ful love proclaim!
2. Praise him! praise him! Je-sus, our bless-ed Redeem-er! Heaven ly por - tals loud with ho-san-nas ring!

Hail him! hail him! high-est arch-an-gels in glo - ry, strength and hon - or give to his ho - ly name!
Je - sus, Sav - ior, reign-eth for ev - er and ev - er; crown him! crown him! Proph-et and Priest and King!

Like a shep-herd Je-sus will guard his child- ren— in his arms he car-ries them all day long:
Christ is com - ing, o-ver the world vic - to- rious—power and glo - ry un - to the Lord be long:

Praise him! praise him! tell of his ex-cel-lent great- ness! Praise him! praise him! ev-er in joy - ful song!

HIMNO DE LA PROCESIÓN

Empezamos nuestra adoración como una comunidad reunida alabando a Dios con una canción.

El pueblo canta.

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.

LA ACLAMACIÓN DE APERTURA

Bendito sea Dios: Padre, Hijo y Espíritu Santo.
Y bendito sea su reino, ahora y por siempre. Amén.

LA COLECTA POR LA PUREZA

Esta oración fue una interpretación inglesa de una oración latín que comenzó la liturgia en la iglesia medieval antes de la Reforma. Sigue siendo una parte distintiva de la adoración Episcopal hasta el día de hoy.

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

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Sung by all.

To God be the glory

HIMNO DE ALABANZA

La Gloria, o algún otro canto de alabanza, centra el servicio en el Dios que nos reunimos para alabar en nuestra adoración.

El pueblo canta.

William Howard Doane (1832-1915)

The musical score is written for a single voice part in G major (one sharp) and 4/4 time. It consists of eight staves of music. The lyrics are written below the notes. The melody is simple and hymn-like, with a mix of quarter, eighth, and half notes. There are some ties and slurs. The final note of the last staff is a double bar line.

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE WORD OF GOD

THE COLLECT FOR THE FOURTH 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, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A PRAYER IN THANKSGIVING OF THE DIVERSITY OF HUMANKIND

Almighty God, who breathes life into each one of us, and all of Creation, we pray for the human family, giving thanks for the diversity of your creation; help us to embrace people of all races, sexual orientations, gender identities, and expressions as your children in love, compassion, and celebration, that guided by your Holy Spirit, we may live together in your peace. In the Name of Jesus, we pray. **Amen.**

PALABRA DE DIOS

LA COLECTA POR EL CUARTO DOMINGO DESPUÉS DE PENTECOSTÉS

La colecta es la oración designada para cada domingo, la cual “colecciona” o expresa el tema del día o la estación del año litúrgico. La oración colecta resume las características de Dios que son reveladas en las Escrituras del día.

El Señor sea con ustedes.

Y con tu espíritu.

Oremos.

Dios todopoderoso, has edificado tu Iglesia sobre el fundamento de los apóstoles y profetas siendo Jesucristo mismo la piedra angular: Concédenos que estemos unidos en espíritu por su enseñanza, de tal modo que lleguemos a ser un templo santo aceptable a ti; por Jesucristo nuestro Señor, que vive y reina contigo y el Espíritu Santo, un solo Dios, por los siglos de los siglos. **Amén.**

UNA ORACIÓN DE ACCIÓN DE GRACIAS POR LA DIVERSIDAD DE LA HUMANIDAD

Dios todopoderoso, quien da vida a cada uno de nosotros, y a toda la Creación, oramos por la familia humana, dando gracias por la diversidad de tu creación; ayúdanos para aceptar a personas de todas las razas, orientaciones sexuales, identidades de género, y expresiones como tus hijos en amor, compasión, y celebración, que guiados por tu Espíritu Santo, podamos vivir juntos en paz. En el nombre de Jesús, oramos. **Amén.**

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 28:5-9

The prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord; and the prophet Jeremiah said, "Amen! May the Lord do so; may the Lord fulfill the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet."

The Word of the Lord.
Thanks be to God.

THE PSALM

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

Sung by the cantor.

Psalm 89:1-4, 15-18 arr. Daryl L. A. Hunt (b. 1970)

Your love, O Lord, for ever will I sing;
from age to age my mouth will proclaim
your faithfulness.
For I am persuaded that your love is established for ever;
you have set your faithfulness firmly in the heavens.
"I have made a covenant with my chosen one;
I have sworn an oath to David my servant:
'I will establish your line for ever,
and preserve your throne for all generations.'"
Happy are the people who know the festal shout!
they walk, O Lord, in the light of your presence.
They rejoice daily in your Name;
they are jubilant in your righteousness.
For you are the glory of their strength,
and by your favor our might is exalted.
Truly, the Lord is our ruler;
the Holy One of Israel is our King.

LA PRIMERA LECTURA

Esta lectura típicamente viene del Antiguo Testamento (Las Escrituras Hebreas), el cual era conocido por Jesús, quien las citaba con mucha frecuencia.

Jeremías 28:5-9

El profeta Jeremías respondió al profeta Hananías, delante de los sacerdotes y de todo el pueblo que se encontraba en el templo: «¡Sí, ojalá el Señor haga eso! ¡Ojalá haga el Señor que se cumplan las palabras que has dicho, y que sean devueltos los utensilios del templo y regresen de Babilonia todos los desterrados! Pero escucha esto que te digo a ti y a todo el pueblo: Los profetas que hubo en tiempos pasados, antes que nacíamos tú y yo, anunciaron guerra, calamidad y peste contra numerosas naciones y reinos poderosos. Pero cuando un profeta anuncia prosperidad, solamente si se cumplen sus palabras se comprueba que realmente el Señor lo envió.»

Palabra del Señor.
Demos gracias a Dios.

EL SALMO

Los salmos son oraciones que Jesús usó y que incluyen todas las emociones y los aspectos de la relación entre la humanidad y Dios, así como de las relaciones interpersonales.

El cantor canta.

Salmo 89:1-4, 15-18

Tu amor, oh Señor, cantaré perpetuamente;
de generación en generación
anunciará mi boca tu fidelidad;
Porque seguro estoy que tu amor es para siempre;
en los cielos has afirmado tu fidelidad.
"Hice pacto con mi escogido;
juré a David mi siervo, diciendo:
'Para siempre confirmaré tu linaje,
y edificaré tu trono por todas las generaciones'.
¡Dichoso el pueblo que sabe la aclamación festiva!
Camina, oh Señor, a la luz de tu rostro.
En tu Nombre se regocija todo el día,
y en tu justicia es jubiloso;
Porque tú eres la gloria de su fortaleza,
y con tu favor se acrecienta nuestro poder.
Ciertamente, el Señor es nuestro Soberano,
y nuestro Rey es el Santo de Israel.

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.

Romans 6:12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

The Word of the Lord.

Thanks be to God.

LA SEGUNDA LECTURA

La segunda lectura, tomada del Nuevo Testamento, típicamente proviene de una carta (epístola) a la Iglesia primitiva, del libro de los Hechos de los Apóstoles, o del Apocalipsis de Juan.

Romanos 6:12-23

Por lo tanto, no dejen ustedes que el pecado siga dominando en su cuerpo mortal y que los siga obligando a obedecer los deseos del cuerpo. No entreguen su cuerpo al pecado, como instrumento para hacer lo malo. Al contrario, entréguenle su cuerpo a Dios, como personas que han muerto y han vuelto a vivir, y entréguenle su cuerpo como instrumento para hacer lo que es justo ante él. Así el pecado ya no tendrá poder sobre ustedes, pues no están sujetos a la ley sino a la bondad de Dios. ¿Entonces qué? ¿Vamos a pecar porque no estamos sujetos a la ley sino a la bondad de Dios? ¡Claro que no! Ustedes saben muy bien que si se entregan como esclavos a un amo para obedecerlo, entonces son esclavos de ese amo a quien obedecen. Y esto es así, tanto si obedecen al pecado, lo cual lleva a la muerte, como si obedecen a Dios para vivir en la justicia. Pero gracias a Dios que ustedes, que antes eran esclavos del pecado, ya han obedecido de corazón a la forma de enseñanza que han recibido. Una vez libres de la esclavitud del pecado, ustedes han entrado al servicio de la justicia. (Hablo en términos humanos, porque ustedes, por su debilidad, no pueden entender bien estas cosas.) De modo que, así como antes entregaron su cuerpo al servicio de la impureza y la maldad para hacer lo malo, entreguen también ahora su cuerpo al servicio de la justicia, con el fin de llevar una vida santa. Cuando ustedes todavía eran esclavos del pecado, no estaban al servicio de la justicia; pero ¿qué provecho sacaron entonces? Ahora ustedes se avergüenzan de esas cosas, pues sólo llevan a la muerte. Pero ahora, libres de la esclavitud del pecado, han entrado al servicio de Dios. Esto sí les es provechoso, pues el resultado es la vida santa y, finalmente, la vida eterna. El pago que da el pecado es la muerte, pero el don de Dios es vida eterna en unión con Cristo Jesús, nuestro Señor.

Palabra del Señor.

Demos gracias a Dios.

HYMN AT THE SEQUENCE • 494, sts. 1, 4, 5

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.”

Sung by all.

Crown him with many crowns

HIMNO A LA SECUENCIA • 494, sts. 1, 4, 5

El himno de secuencia nos mueve hacia la cumbre de la Liturgia de la Palabra—la lectura del Santo Evangelio. Evangelio significa “buenas noticias”—específicamente las “buenas noticias de Jesús.”

El pueblo canta.

Diademata

1. Crown him with man - y crowns, the Lamb up - on his throne; Hark! how the heaven - ly
 4. Crown him of lords the Lord, who o - ver all doth reign, who once on earth, the in -
 5. Crown him the Lord of heaven, en - throned in worlds a - bove; crown him the King, to
 an - them drowns all mu - sic but its own; a - wake, my soul, and sing of
 car - nate Word, for ran-somed sin - ners slain, now lives in realms of light, where
 whom is given, the won-drous name of Love. Crown him with man - y crowns, as
 him who died for thee, and hail him as thy match-less King through all e - ter - ni - ty.
 saints with an - gels sing their songs be - fore him day and night, their God, Re deem - er, King.
 thrones be - fore him fall, crown him, ye kings, with man - y crowns, for he is King of all.

THE HOLY GOSPEL

Matthew 10:40-42

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.

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

Glory to you, Lord Christ.

Jesus said, “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.”

The Gospel of the Lord.

Praise to you, Lord Christ.

EL SANTO EVANGELIO

Mateo 10:40-42

Esta lectura viene de uno de los cuatro evangelios (Mateo, Marcos, Lucas, y Juan), y habla de la vida, las enseñanzas, la muerte, la resurrección y la ascensión de nuestro Señor Jesucristo. Nos ponemos de pie para la lectura del Evangelio para mostrar en particular la importancia de las palabras y acciones de Jesús.

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «El que los recibe a ustedes, me recibe a mí; y el que me recibe a mí, recibe al que me envió. El que recibe a un profeta por ser profeta, recibirá igual premio que el profeta; y el que recibe a un justo por ser justo, recibirá el mismo premio que el justo. Y cualquiera que le da siquiera un vaso de agua fresca a uno de estos pequeños por ser seguidor mío, les aseguro que tendrá su premio.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Dr. Otis Moss III
Senior Pastor, Trinity United Church of Christ
Chicago, Illinois

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 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.

EL SERMÓN

El Reverendo Dr. Otis Moss III
Senior Pastor, Trinity United Church of Christ
Chicago, Illinois

El sermón sigue directamente después del Evangelio porque es basado en las Escrituras. Este ilumina las lecturas de las Escrituras y las relaciona a la vida cotidiana.

EL Credo NICENO

La palabra "credo" proviene del latín que significa "creo". El credo fue formulado por primera vez en el Concilio de Nicea en 325 dC y fue confirmado en 381 dC. Usamos el Credo Niceno en La Santa Eucaristía, el cual refleja las creencias de los cristianos sobre la relación del Padre, Jesús, y el Espíritu Santo: la Santísima Trinidad.

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.

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.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the 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.

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

THE CONFESSION & 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.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

The bishop offers absolution and the people respond, Amen.

THE PEACE

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

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.

LAS ORACIONES DE LOS FIELES

Oramos por nosotros mismos y en particular por los demás. En nuestras oraciones, ofrecemos intercesiones por la Iglesia Universal, la nación y todos los que gobiernan, el bienestar del mundo, las preocupaciones de nuestra comunidad de fe, incluidos los necesitados o los que sufren y los difuntos. En nuestra oración recordamos que somos parte de una comunidad muy grande, la Iglesia—el Cuerpo de Cristo.

Después de cada intercesión,

Atiéndenos, O Señor.
Tu misericordia es grande.

La obispa ofrece la colecta final, y el pueblo repite, Amén.

LA CONFESIÓN Y LA ABSOLUCIÓN

Confesando nuestros pecados, recibiendo el perdón (la absolución), y mostrando las señales de la paz el uno al otro nos preparan para recibir a Cristo en el Sacramento de la Santa Comunión.

Dios de misericordia, confesamos que hemos pecado contra ti, oponiéndonos a tu voluntad en nuestras vidas. Hemos negado tu bondad el uno del otro, en nosotros mismos, y en el mundo que has creado. Nos arrepentimos del mal que nos esclaviza, el mal que hemos hecho, y el mal que ha sido hecho en nuestro nombre. Perdona, restaura, y fortalécenos a través de nuestro Salvador Jesucristo, que podamos permanecer en tu amor y servir solo a tu voluntad. Amén.

La obispa ofrece la absolución, y el pueblo repite, Amén.

LA PAZ

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

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.

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.

The altar is prepared for Holy Communion.

MUSIC AT THE OFFERTORY

Bist du bei mir from *Diomedes*

Sung by the cantor.

Sung in German./Cantando en alemán.

If you are with me,
Then I will go gladly to my rest.

Ah, how pleasing it were,
If your dear hands then
Shut my faithful eyes!

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 our thanks and praise.

LA SANTA EUCARISTÍA

EL OFERTORIO

Después de escuchar la Palabra de Dios, afirmamos nuestra fe, confesamos nuestros pecados, recibimos el perdón, y compartimos la paz, estamos preparados para el punto culminante y el milagro de la Santa Comunión. En el ofertorio, ofrecemos a Dios con agradecimiento una parte de lo que Dios nos ha dado, simbólicamente en el pan y el vino y en el dinero que ofrendamos.

Todos están invitados a ofrecer una donación para apoyar el ministerio de la Catedral en compartir el amor de Dios con el mundo. Con un simple mensaje de texto, puedes donar a (202) 856-9005 o puedes visitar nuestro sitio web cathedral.org/support.

El altar se prepara para la Santa Comunión.

MÚSICA DEL OFERTORIO

Gottfried Henrich Stölzel (1690-1749)

El cantor canta.

LA GRAN PLEGARIA EUCARÍSTICA

En la Gran Plegaria Eucarística, hacemos lo que Jesús mismo nos pidió hacer: damos gracias a Dios y recordamos todo lo que Dios ha hecho para nosotros en la vida, la muerte y la resurrección de Cristo. La Gran Plegaria Eucarística es una oración larga con cuatro partes. Cada parte corresponde a las diversas acciones de Jesús en la Última Cena, donde tomó, bendijo, partió y dio el pan y el vino como sacramentos de su cuerpo y su sangre. Empezamos la Gran Plegaria Eucarística con el Sursum corda, que significa "Elevemos los corazones".

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.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

En verdad es digno, justo y saludable, darte gracias, Dios santísimo, fuente de vida y manantial de misericordias.

Tú nos has llenado a nosotros y a toda la creación con tu bendición, y nos has nutrido con tu amor constante; nos has redimido en Jesucristo y nos has entrelazado en un solo cuerpo. A través de tu espíritu nos rellenas y nos llamas a la plenitud de vida.

Por tanto te alabamos, uniéndonos con los Ángeles y Arcángeles, y con los fieles de todas las generaciones, elevamos nuestras voces con toda la creación, cantando:

SANCTUS & BENEDICTUS

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

Sung by all.

Land of Rest

El Sanctus (Santo, Santo, Santo) es el himno de alabanza que nunca cesa ante la presencia de Dios y es basado en Isaías 6:3.

El pueblo canta.



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav'n 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 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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Recordamos las acciones de Dios en la historia de la salvación. La obispa dice 'las Palabras de la Institución' que Jesús dijo en la Última Cena. En la Aclamación Memorial, recordamos la muerte y resurrección de Cristo y su promesa de regresar al fin de los tiempos. Durante la plegaria, el Espíritu Santo es invocado para bendecir y santificar los dones del pan y el vino.

Bendito eres tú, Dios de bondad, creador del universo y dador de la vida. Nos formaste a tu propia imagen y nos llamaste a vivir en tu amor infinito.

Nos encomendaste el mundo para que fuéramos tus fieles mayordomos y para que manifestáramos tu gracia abundante.

Pero dejamos de honrar tu imagen en el prójimo y en nosotros mismos; no supimos ver tu bondad en el mundo que nos rodea; y así profanamos a tu creación, nos abusamos unos de otros, y rechazamos tu amor. Pero tú nunca dejaste de cuidarnos, y preparaste el camino de salvación para todos los pueblos.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

A través de Abraham y Sara nos llamaste a un pacto contigo. Nos libraste de la esclavitud, nos sostuviste en el desierto y llamaste a los profetas para renovar tu promesa de salvación. Entonces, en la plenitud de los tiempos, enviaste a tu Palabra eterna, hecha carne en Jesús. Nacido en la familia humana, morando entre nosotros, él reveló tu gloria. Se entregó a la muerte en cruz, triunfó sobre el mal, y abrió el camino de la libertad y la vida.

En la víspera de su muerte por nosotros, Nuestro Salvador Jesucristo tomó pan, y dándote gracias, lo partió y lo dio a sus discípulos, y dijo: "Tomen y coman. Este es mi Cuerpo entregado por ustedes. Hagan esto como memorial mío."

Después de la cena, Jesús tomó el cáliz, y dándote gracias, se lo entregó 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."

Por tanto, proclamamos el misterio de fe:

Cristo ha muerto.

Cristo ha resucitado.

Cristo volverá.

Recordando su muerte y resurrección, te presentamos ahora de tu creación este pan y este vino. Que por medio de tu Santo Espíritu sean para nosotros el Cuerpo y la Sangre de nuestro Salvador Jesucristo. Concede que quienes compartimos estos dones seamos llenos del Espíritu Santo y que vivamos como el Cuerpo de Cristo en el mundo. Llévanos a la herencia eterna de tus hijas e hijos, para que con nuestros patronos, los apóstoles Pedro y Pablo, y todos tus santos, pasados, presentes y futuros, alabemos tu Nombre eternamente.

Por Cristo, con Cristo, y en Cristo, en la unidad del Espíritu Santo tuyos sean el honor, la gloria y la alabanza ahora y por siempre. **AMÉN.**

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...

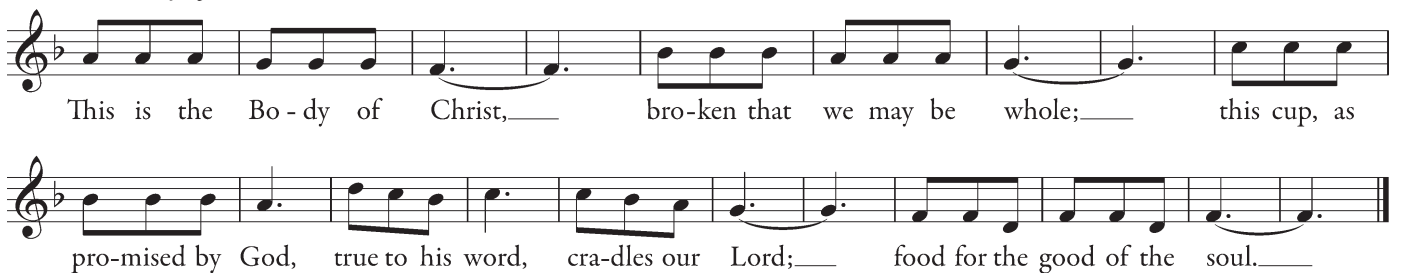
Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the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

THE BREAKING OF THE BREAD ☩ THE FRACTION ANTHEM

The bishop breaks the bread in silence.

Sung by all.

This is the Body of Christ



This is the Bo - dy of Christ,____ bro - ken that we may be whole;____ this cup, as
pro - mised by God, true to his word, cra - dles our Lord;____ food for the good of the soul.____

EL PADRE NUESTRO

Oramos juntos la oración que Jesús enseñó a sus discípulos el “Padre Nuestro”. La conexión entre nuestro pan cotidiano y el alimento espiritual que recibimos en la Eucaristía es muy antigua.

Oremos como nuestro Salvador Cristo nos enseñó,

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.

LA FRACCIÓN DEL PAN ☩ LA ANTÍFONA PARA LA FRACCIÓN DEL PAN

La obispa parte el pan en silencio.

El pueblo canta.

John Bell (b. 1949)

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The bishop invites the following prayer to be said by all.

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

ANTHEM AT THE COMMUNION

Sung by the cantor.

Let us break bread together on our knees

Let us break bread together on our knees;
Let us break bread together on our knees.

When I fall on my knees
With my face to the rising sun,
O Lord, have mercy on me.

Let us drink wine together on our knees;
Let us drink wine together on our knees.

When I fall on my knees
With my face to the rising sun,
O Lord, have mercy on me.

Let us praise God together on our knees;
Let us praise God together on our knees;

When I fall on my knees
With my face to the rising sun,
O Lord, have mercy if you please.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La obispa invita a todos a rezar esta oración.

Jesús mío, creo que estás verdaderamente presente en el Sagrado Sacramento del Altar. Te amo por encima de todas las cosas, y te anhelo en mi alma. Como no te puedo recibir en el Sacramento de tu Cuerpo y Sangre, entra al menos espiritualmente en mi corazón. Límpiame y fortaléceme con tu gracia, Señor Jesús, y nunca permitas que me separe de ti. Que pueda vivir en ti, y tú en mí, en esta vida y en la vida venidera. Amén.

CANTO DURANTE LA COMUNIÓN

El cantor canta.

Negro spiritual; arr. William Lawrence (1895-1981)

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

LA ORACIÓN PARA DESPUÉS DE LA COMUNIÓN

Eterno Dios, Padre celestial, en tu bondad nos has aceptado como miembros vivos de tu Hijo, nuestro Salvador Jesucristo; nos has nutrido con alimento espiritual en el Sacramento de su Cuerpo y de su Sangre. Envíanos ahora en paz al mundo; revistenos de fuerza y de valor para amarte y servirte con alegría y sencillez de corazón; por Cristo nuestro Señor. Amén.

THE BLESSING

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

LA BENDICIÓN

La obispa bendice el pueblo, y el pueblo repite, Amén.

HYMN AT THE CLOSING

Sung by all.

HIMNO DE SALIDA

El pueblo canta.

Standing on the promises

Russell Kelso Carter (1849-1928)

1. Stand - ing on the prom - is - es of Christ, my King,
2. Stand - ing on the prom - is - es that can - not fail,
3. Stand - ing on the prom - is - es of Christ, the Lord,
4. Stand - ing on the prom - is - es I can - not fall,
through e - ter - nal a - ges let his prais - es ring;
When the howl - ing storms of doubt and fear as - sail,
bound to him e - ter - nal - ly and by love's strong cord,
lis - tening ev - ery mo - ment to the Spir - it's call,
glo - ry in the high - est, I will shout and sing,
by the liv - ing Word of God shall pre - vail,
o - ver - com - ing dai - ly with the Spir - it's sword,
rest - ing in my Sav - ior, as my all in all,
stand - ing on the prom - is - es of God.
stand - ing on the prom - is - es of God.
stand - ing on the prom - is - es of God.
stand - ing on the prom - is - es of God.
Stand - ing, stand - ing, stand - ing on the prom - is - es of God, my Sav - ior;
stand - ing, stand - ing, I'm stand - ing on the prom - is - es of God.

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

POSTLUDE

Jesus reigns

LA DESPEDIDA

Vayan en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDIO

J. J. Hairston (b. 1974)

A Prayer for the Power of the Spirit Among the People of God

God of all power and love, we give thanks for your unfailing presence and the hope you provide in times of uncertainty and loss. Send your Holy Spirit to enkindle in us your holy fire. Revive us to live as Christ's body in the world: a people who pray, worship, learn, break bread, share life, heal neighbors, bear good news, seek justice, rest and grow in the Spirit. Wherever and however we gather, unite us in common prayer and send us in common mission, that we and the whole creation might be restored and renewed, through Jesus Christ our Lord. Amen.



Una Oración por el Poder del Espíritu Entre el Pueblo de Dios

Dios de todo poder y amor, te damos gracias por tu constante presencia y por la esperanza que brindas en tiempos de incertidumbre y de pérdida. Envía tu Espíritu Santo a encender en nosotros tu fuego santo. Revívenos para vivir como cuerpo de Cristo en el mundo: un pueblo que ora, adora, parte el pan, comparte la vida, atiende a sus prójimos, es portador de buenas nuevas, busca la justicia, descansa y crece en el Espíritu. Dondequiera y de cualquier manera que nos reunamos, únenos en oración comunitaria y envíanos en una misión común: que nosotros y toda la creación podamos ser restaurados y renovados, mediante Jesucristo nuestro Señor. Amén.

— *The church-wide leadership of The Episcopal Church and the Evangelical Lutheran Church in America in response to the COVID-19 pandemic and commended for prayer May 31–September 6, 2020.*

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