



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 14, 2020



## Preaching Today

The Rev. Dr. William Barber II



## Presiding Today

The Very Rev. Randolph  
Marshall Hollerith

## 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](https://cathedral.org/support)

## Your Online Cathedral

Enjoy exclusive online content at [cathedral.org/online](https://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 voices for change shown in the Cathedral's art.

### CHAPEL PILGRIMAGES

Join Cathedral clergy for a series of [Chapel Pilgrimages](#), exploring the chapels and offering meditations. This week the Canon Vicar Dana Colley Corsello leads us through Holy Spirit Chapel.

### LET THERE (STILL) 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.

### CATHEDRAL PODCASTS

Check out [The Crossing](#), a sermon podcast from the Cathedral. [The Crossing: Tower Talks](#), a new conversational podcast connects listeners with the Cathedral from afar. Catch up on episodes you might have missed or share with your friends.

## Honest to God

### HONEST TO GOD WITH ANDREW YOUNG

Wednesday, June 17, 8 pm

Join [Ambassador Andrew Young](#) and [the Rev. Dr. Paul Smith](#) for a conversation about faith, their lives, and civil rights. [Register for the Zoom conversation.](#)

## Online Discussion

### FOR THEY KNOW NOT WHAT THEY DO

Wednesday, June 24, 8 pm

Join the Cathedral Congregation LGBTQIA Alliance for a film discussion of *For They Know Not What They Do* with Bishop Gene Robinson. *For They Know Not What They Do*, directed by Daniel Karlake, focuses on four families as they balance religion and sexuality on their journey toward acceptance. [Info and registration.](#)

## COVID Memorial Prayers

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

## Virtual Coffee Hour

Sundays, 2 pm

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

## Online Pilgrimage

If you are not in the D.C. area, please consider donating locally.

### MOVING MINDFULLY INTO THE REMAINDER OF THE YEAR

Saturday, June 20, 1 pm

For most of us, 2020 hasn't unfolded the way we expected. Plans and intentions we made in the early days of the new year have unraveled, new anxieties for our health and financial security have emerged, places and gatherings that offered us comfort and community look drastically different. Explore ways to take stock of the past few months while looking forward to what the future may hold. [Learn more and register.](#)

## Online Spiritual Practices

### ONLINE LISTENING FOR GOD

Tuesday, June 16, 5:30 pm

### ONLINE CENTERING PRAYER

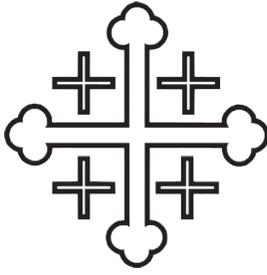
Tuesday, June 16, 6 pm

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

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# The Holy Eucharist

The Second Sunday after Pentecost

June 14, 2020 • 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.*

## THE ENTRANCE RITE

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

### PRELUDE

*Talk about a child that do love Jesus*

Calvin Taylor (b. 1948)

*Prelude on "Deep river"*

Adolphus Hailstork (b. 1941)

### INTROIT

*I Love the Lord*

Richard Smallwood (b. 1948)

I love the Lord; he heard my cry and pitied every groan.  
Long as I live, and troubles rise, I'll hasten to his throne.  
I'll hasten to his throne.

I love the Lord,  
He heard my cry and pitied every groan.  
O let my heart no more despair while I have breath to pray.

HYMN AT THE PROCESSION • 686

*Come, thou fount of every blessing*

*Sung by all.*

*Nettleton*

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

1. Come, thou fount of every blessing, tune my heart to sing thy  
 2. Here I find my great - est trea - sure; hith - er by thy help, I've  
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to  
 grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.  
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:  
 Teach me some me - lo - dious son - net, sung by flam - ing tongues a -  
 Je - sus sought me when a stran - ger wan - dering from the fold of  
 prone to wan - der, Lord, I feel it, prone to leave the God I  
 bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.  
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

THE OPENING ACCLAMATION

Blessed be God: Father, Son and Holy Spirit.  
 And blessed be God's kingdom, now and for ever.

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.*

The musical score is written on eight staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are printed below the notes. The first line of music is: To God be the glo - ry— great things he hath done! The second line: So loved he the world that he gave us his Son, The third line: who yield - ed his life, an a - tone - ment for sin, The fourth line: and o - pened the life - gate that all may go in. The fifth line: Praise the Lord, praise the Lord, let the earth hear his voice! The sixth line: Praise the Lord, praise the Lord, let the peo - ple re - jice! The seventh line: O come to the Fa - ther through Je - sus, the Son, The eighth line: and give him the glo - ry— great things he hath done!

# THE WORD OF GOD

## THE COLLECT FOR THE SECOND 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.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## THE FIRST READING

*This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.*

Exodus 19:2-8a

When the people of Israel had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness: Israel camped there in front of the mountain. Then Moses went up to God; the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.” So Moses came, summoned the elders of the people, and set before them all these words that the Lord had commanded him. The people all answered as one: “Everything that the Lord has spoken we will do.”

The Word of the Lord.

**Thanks be to God.**

Éxodo 19:2-8a

Después de salir de Refidim, llegaron al desierto del Sinaí y acamparon allí mismo, frente al monte. Allí Moisés subió a encontrarse con Dios, pues el Señor lo llamó desde el monte y le dijo: «Anúnciales estas mismas palabras a los descendientes de Jacob, a los israelitas: “Ustedes han visto lo que yo hice con los egipcios, y cómo los he traído a ustedes a donde yo estoy, como si vinieran sobre las alas de un águila. Así que, si ustedes me obedecen en todo y cumplen mi alianza, serán mi pueblo preferido entre todos los pueblos, pues toda la tierra me pertenece. Ustedes me serán un reino de sacerdotes, un pueblo consagrado a mí.” Diles todo esto a los israelitas.» Moisés fue y llamó a los ancianos del pueblo, y les expuso todo lo que el Señor le había ordenado. Entonces los israelitas contestaron a una voz: «Haremos todo lo que el Señor ha ordenado.»

Palabra del Señor.

**Demos gracias a Dios.**

**THE PSALM***Sung by the cantor.*

arr. Daryl L. A. Hunt (b. 1970)

*The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.***Psalm 100****Salmo 100**

Be joyful in the Lord, all you lands;  
 serve the Lord with gladness  
 and come before his presence with a song.  
 Know this: The Lord himself is God;  
 he himself has made us, and we are his;  
 we are his people and the sheep of his pasture.  
 Enter his gates with thanksgiving;  
 go into his courts with praise;  
 give thanks to him and call upon his Name.  
 For the Lord is good;  
 his mercy is everlasting;  
 and his faithfulness endures from age to age.

Regocíjense en el Señor, pueblos todos;  
 sirvan al Señor con alegría;  
 vengan ante su presencia con cánticos.  
 Sepan que el Señor es Dios;  
 él nos hizo y somos suyos,  
 su pueblo y ovejas de su rebaño.  
 Entren por sus puertas con acción de gracias,  
 en sus atrios con alabanza;  
 denle gracias, y bendigan su Nombre;  
 Porque el Señor es bueno;  
 para siempre es su misericordia;  
 su fidelidad perdura de generación en generación.

**THE SECOND READING***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 5:1-8****Romanos 5:1-8**

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

Puesto que Dios ya nos ha hecho justos gracias a la fe, tenemos paz con Dios por medio de nuestro Señor Jesucristo. Pues por Cristo hemos podido acercarnos a Dios por medio de la fe, para gozar de su favor, y estamos firmes, y nos gloriamos con la esperanza de tener parte en la gloria de Dios. Y no sólo esto, sino que también nos gloriamos de los sufrimientos; porque sabemos que el sufrimiento nos da firmeza para soportar, y esta firmeza nos permite salir aprobados, y el salir aprobados nos llena de esperanza. Y esta esperanza no nos defrauda, porque Dios ha llenado con su amor nuestro corazón por medio del Espíritu Santo que nos ha dado. Pues cuando nosotros éramos incapaces de salvarnos, Cristo, a su debido tiempo, murió por los pecadores. No es fácil que alguien se deje matar en lugar de otra persona. Ni siquiera en lugar de una persona justa; aunque quizás alguien estaría dispuesto a morir por la persona que le haya hecho un gran bien. Pero Dios prueba que nos ama, en que, cuando todavía éramos pecadores, Cristo murió por nosotros.

The Word of the Lord.  
**Thanks be to God.**

Palabra del Señor.  
**Demos gracias a Dios.**

*Before the Lord's eternal throne*

*Sung by all.*

*Winchester New*

*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. Be - fore the Lord's e - ter - nal throne, ye na - tions, bow with sa - cred joy;  
 2. His sov - e reign power with - out our aid formed us of clay and gave us breath;  
 4. We'll crowd thy gates with thank - ful songs, high as the heaven our voic - es raise;

know that the Lord is God a - lone; he can cre - ate, and he des - troy.  
 and when like wan - dering sheep we strayed, he saved us from the power of death.  
 and earth, with her ten thou - sand tongues, shall fill thy courts with sound - ing praise.

**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.*

Matthew 9:35–10:23

Mateo 9:35–10:23

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

**Glory to you, Lord Christ.**

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.” Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

**¡Gloria a ti, Cristo Señor!**

Jesús recorría todos los pueblos y aldeas, enseñando en las sinagogas de cada lugar. Anunciaba la buena noticia del reino, y curaba toda clase de enfermedades y dolencias. Al ver a la gente, sintió compasión de ellos, porque estaban cansados y abatidos, como ovejas que no tienen pastor. Dijo entonces a sus discípulos: «Ciertamente la cosecha es mucha, pero los trabajadores son pocos. Por eso, pidan ustedes al Dueño de la cosecha que mande trabajadores a recogerla.» Jesús llamó a sus doce discípulos, y les dio autoridad para expulsar a los espíritus impuros y para curar toda clase de enfermedades y dolencias. Éstos son los nombres de los doce apóstoles: primero Simón, llamado también Pedro, y su hermano Andrés; Santiago y su hermano Juan, hijos de Zebedeo; Felipe y Bartolomé; Tomás y Mateo, el que cobraba impuestos para Roma; Santiago, hijo de Alfeo, y Tadeo; Simón el cananeo, y Judas Iscariote, que después traicionó a Jesús. Jesús envió a estos doce con las sigui-

with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.”

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

entes instrucciones: «No vayan a las regiones de los paganos ni entren en los pueblos de Samaria; vayan más bien a las ovejas perdidas del pueblo de Israel. Vayan y anuncien que el reino de los cielos se ha acercado. Sanen a los enfermos, resuciten a los muertos, limpien de su enfermedad a los leprosos y expulsen a los demonios. Ustedes recibieron gratis este poder; no cobren tampoco por emplearlo. No lleven oro ni plata ni cobre ni provisiones para el camino. No lleven ropa de repuesto ni sandalias ni bastón, pues el trabajador tiene derecho a su alimento. Cuando lleguen ustedes a un pueblo o aldea, busquen alguna persona de confianza y quédense en su casa hasta que se vayan de allí. Al entrar en la casa, saluden a los que viven en ella. Si la gente de la casa lo merece, su deseo de paz se cumplirá; pero si no lo merece, ustedes nada perderán. Y si no los reciben ni los quieren oír, salgan de la casa o del pueblo y sacúdanse el polvo de los pies. Les aseguro que en el día del juicio el castigo para ese pueblo será peor que para la gente de la región de Sodoma y Gomorra. ¡Miren! Yo los envío a ustedes como ovejas en medio de lobos. Sean, pues, astutos como serpientes, aunque también sencillos como palomas. Tengan cuidado, porque los entregarán a las autoridades, los golpearán en las sinagogas y hasta los presentarán ante gobernadores y reyes por causa mía; así podrán dar testimonio de mí delante de ellos y de los paganos. Pero cuando los entreguen a las autoridades, no se preocupen ustedes por lo que han de decir o cómo han de decirlo, porque cuando les llegue el momento de hablar, Dios les dará las palabras. Pues no serán ustedes quienes hablen, sino que el Espíritu de su Padre hablará por ustedes. Los hermanos entregarán a la muerte a sus hermanos, y los padres a sus hijos; y los hijos se volverán contra sus padres y los matarán. Todo el mundo los odiará a ustedes por causa mía; pero el que se mantenga firme hasta el fin, se salvará. Cuando los persigan en una ciudad, huyan a otra; pues les aseguro que el Hijo del hombre vendrá antes que ustedes hayan recorrido todas las ciudades de Israel.»

El Evangelio del Señor.  
**Te alabamos, Cristo Señor.**

## SERMONIC SELECTION

*Walk with me*

*Sung by Yara Allen.*

Negro spiritual

Walk with me, Lord, walk with me.  
Walk with me, Lord, walk with me.  
While I'm on my pilgrim journey,  
I want Jesus to walk with me.

Hold my hand, Lord, hold my hand.  
Hold my hand, Lord, hold my hand.  
While I'm out there fighting for freedom,  
I want Jesus to hold my hand.

Guide my feet, Lord, guide my feet.  
Guide my feet, Lord, guide my feet.  
While I'm out there fighting for freedom,  
I want Jesus to guide my feet.

Be my friend, Lord, be my friend.  
Be my friend, Lord, be my friend.  
While I'm out there fighting for freedom,  
I need Jesus to be my friend.

Walk with me, Lord, walk with me.  
Walk with me, Lord, walk with me.  
While I'm out there fighting for freedom,  
I want Jesus to walk with me.

Hold my hand, Lord, hold my hand.  
Hold my hand, Lord, hold my hand.  
While I'm out there fighting for freedom,  
I want Jesus to walk with me.

## THE SERMON

The Reverend Dr. William J. Barber II

*Co-Chair, Poor People's Campaign: A National Call For Moral Revival  
President and Senior Lecturer, Repairers of the Breach*

*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.

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,*

Hear us, O God.  
Your mercy is great.

*Después de cada intercesión,*

Atiéndenos, O Señor.  
Tu misericordia es grande.

*The presider 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.

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.

*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 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](http://cathedral.org/support).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*The Glory of the Lord*

R. Smallwood, Gloria Gaither (b. 1942),  
and William J. Gaither (b. 1936)

When the glory of the Lord  
Fills this holy temple,  
He will lift us high.  
And on angels' wings we'll rise  
To the pure and holy,  
When his spirit fills this place.  
When his glory fills this place.  
Let the glory of the Lord  
Fill this holy temple;  
Let him lift us high.  
And on angels' wings we'll rise  
To the pure and holy;  
Let his spirit fill this place.  
Let thy glory fill this place.

## 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.**

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:

*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, 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 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.*

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.

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.**

## 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.

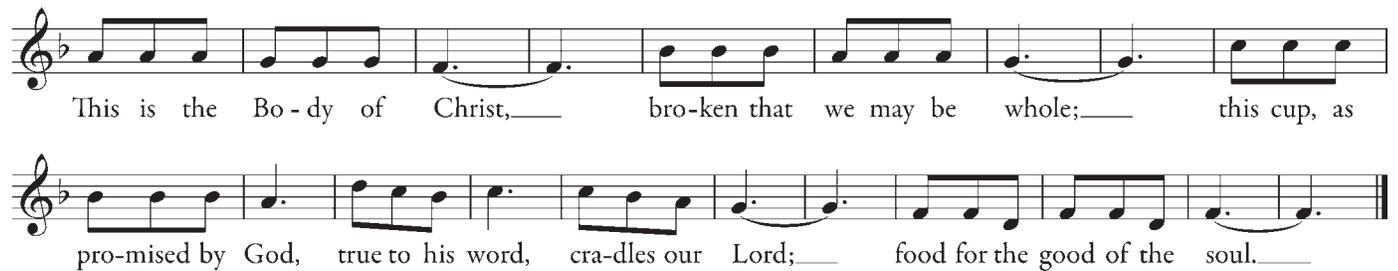
## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*The presider breaks the bread in silence.*

*This is the Body of Christ*

*Sung by all.*

John Bell (b. 1949)



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. —

## 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 presider 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.

## 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.*

*El presidente 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.

## ANTHEM DURING THE COMMUNION

*Prayer of the Norwegian Child*

I lay me down upon the ground  
And think on my Lord Jesus.  
Each flower and trees tells me of thee  
And praises thee, Lord Jesus.  
Lord Jesus, think on me.  
Make my soul like unto thee.  
Lord Jesus, think on me.  
Make my soul like unto thee.

I rest my head upon my bed  
And think on my Lord Jesus.  
Send angels down to kneel around  
My bed at night, Lord Jesus.  
Lord Jesus, think on me!  
Make my soul like unto thee.  
Lord Jesus, think on me!  
Make my soul like unto thee.

*(Olaf Trojörgson)*

Richard Kountz (1896-1950)

## 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.

## THE POSTCOMMUNION PRAYER

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; revístenos de fuerza y de valor para amarte y servirte con alegría y sencillez de corazón; por Cristo nuestro Señor. Amén.

## THE BLESSING

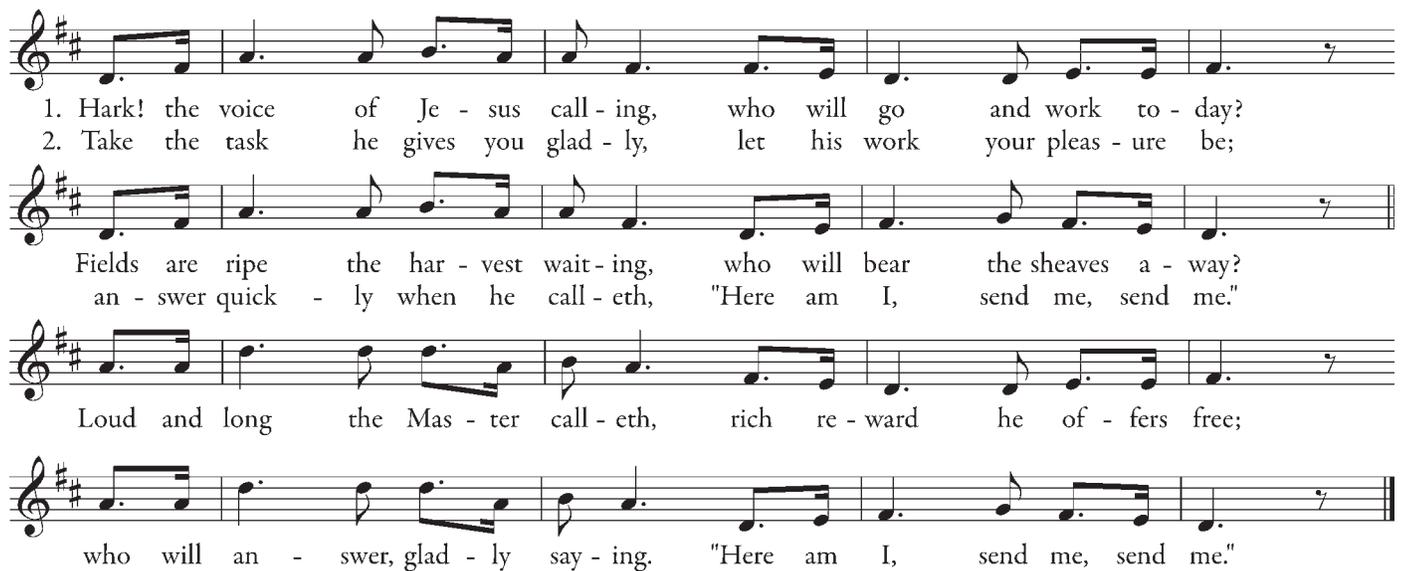
*The presider blesses the people, and the people respond, Amen.*

## HYMN AT THE CLOSING

*Here am I, send me*

*Sung by all.*

John Columbus Lenderman



1. Hark! the voice of Je - sus call - ing, who will go and work to - day?  
2. Take the task he gives you glad - ly, let his work your pleas - ure be;  
Fields are ripe the har - vest wait - ing, who will bear the sheaves a - way?  
an - swer quick - ly when he call - eth, "Here am I, send me, send me."  
Loud and long the Mas - ter call - eth, rich re - ward he of - fers free;  
who will an - swer, glad - ly say - ing. "Here am I, send me, send me."

## THE DISMISSAL

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

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

## POSTLUDE

*When the saints go marching in*

Negro spiritual; arr. Nicholas Payton (b. 1973)  
and D. L. A. Hunt

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*Dean, Washington National Cathedral*

### PREACHER/PREDICADOR

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*Co-Chair, Poor People's Campaign: A National Call For Moral Revival*  
*President and Senior Lecturer, Repairers of the Breach*

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*Associate Director for Contemporary Music, Washington National Cathedral*

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Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

### AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

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### **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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We invite you to support the mission and ministry of the Cathedral. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.cathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

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

