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

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. We invite you to submit the names of friends or loved ones—regardless of religious affiliation—lost to the COVID-19 pandemic to be read in weekly memorial services.

Civic Engagement

LABOR & A JUST SOCIETY

Wednesday, September 9, 7 pm


REGISTER TO VOTE

Presiding Bishop Michael Curry reminds us that “It is a Christian obligation to vote, and more than that, it is the church’s responsibility to help get souls to the polls.” As your National Cathedral, we encourage you to learn about voting in your location and register to vote.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, September 8, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, September 8, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage Facebook page.

Stay in Touch

Visit our homepage and sign up to connect with the Cathedral in your inbox. Receive weekday meditations, our weekly newsletter.

3101 WISCONSIN AVE., NW • WASHINGTON DC 20016-5098
WWW.CATHEDRAL.ORG • 202/537-6200 • @WNCATHEDRAL
SIGN UP FOR OUR NEWSLETTER
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**

*Variations on a Genevan Psalm*  
Andrew Senn (b. 1978)

I. Theme  
II. Duo  
III. Scherzo  
IV. Berceuse  
V. Trio (ornamented chorale)  
VI. Toccata and Finale

**Introit**

*Simple Gifts*  
Joseph Brackett (1797-1882); arr. Aaron Copland (1900-1990)

'Tis the gift to be simple, 'tis the gift to be free,  
'Tis the gift to come down where you ought to be,  
And when we find ourselves in the place just right  
'Twill be in the valley of love and delight.

When true simplicity is gained,  
To bow and to bend we shan't be ashamed;  
To turn, turn will be our delight,  
'Till by turning, turning we come round right.
HYMN AT THE PROCESSION • 400 (stanzas 1, 4, 5, & 7)

All creatures of our God and King

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

**Lasst uns erfreuen**

1. All creatures of our God and King, lift up your voices, let us sing: Alleluia, alleluia! Bright burning sun with golden beams, pale silver moon that gently gleams, O praise him, O

4. Dear mother earth, you day by day unfold your blessings on our part, O praise him, Alleluia! All you that pain and sorrow bear, praise God the Father, praise the Son, and cast on God your care: praise the Spirit, Three in One:

5. All you with mercy in your heart, for giving others, take your ness, O praise him, Alleluia! Praise God the Father, praise the Son, and

7. Let all things their creator bless, and worship him in humble way, O praise him, Alleluia! All flowers and fruits that in you grow, let them his glory also show: praise the Spirit, Three in One:

**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.

**HYMN OF PRAISE • S 236**

*Benedictus es, Domine*

Sung by all.

John Rutter (b. 1945)

Glo-ry to you,____ Lord God of our fa-thers;____ you are wor-thy of praise; glo-ry to you.____

Glo-ry to you,____ for the ra-di-ance of your ho-ly Name; we will praise you and high-ly ex-alt you for ev-er.____ Glo-ry to you____ in the splen-dor of your tem-ple,____ on the throne of your ma-jes-ty, glo-ry to you.____

Glo-ry to you,____ seat-ed be-tween the Cher-u-bim;____ we will praise you and high-ly ex-alt you for-ev-er.____

Glo-ry to you,____ be hold-ing the depths;____ in the high vault of hea-ven, glo-ry to you.____

Glo-ry to you,____ Fa-ther, Son, and Ho-ly Spi-rit;____ we will praise you and high-ly ex-alt you for ev-er.
The Word of God

The Collect for the Fourteenth Sunday after Pentecost

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

The Lord be with you.
And also with you.
Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Collect for Labor Day

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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.

Ezekiel 33:7-11

So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, “O wicked ones, you shall surely die,” and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life. Now you, mortal, say to the house of Israel, Thus you have said: “Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?” Say to them, “As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?”

The Word of the Lord.
Thanks be to God.

El Señor me dijo: «Pues a ti, hombre, yo te he puesto como centinela del pueblo de Israel. Tú deberás recibir mis mensajes y comunicarles mis advertencias. Puede darse el caso de que yo pronuncie sentencia de muerte contra un malvado; pues bien, si tú no hablas con él para advertirle que cambie de vida, y él no lo hace, ese malvado morirá por su pecado, pero yo te pediré a ti cuentas de su muerte. Si tú, en cambio, adviertes al malvado que cambie de vida, y él no lo hace, él morirá por su pecado, pero tú salvarás tu vida. Tú, hombre, di al pueblo de Israel: “Ustedes dicen: Estamos cargados de faltas y pecados. Por eso nos estamos pudriendo en vida. ¿Cómo podremos vivir? Pero yo, el Señor, juro por mi vida que no quiero la muerte del malvado, sino que cambie de conducta y viva. Israel, deja esa mala vida que llevas. ¿Por qué habrás de morir?”»

Palabra del Señor.
Demos gracias a Dios.
Sung by the cantor: John Jones (1728-1796)

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

Psalm 119:33-40

Teach me, O Lord, the way of your statutes, and I shall keep it to the end.
Give me understanding, and I shall keep your law; I shall keep it with all my heart.
Make me go in the path of your commandments, for that is my desire.
Incline my heart to your decrees and not to unjust gain.
Turn my eyes from watching what is worthless; give me life in your ways.
Fulfill your promise to your servant, which you make to those who fear you.
Turn away the reproach which I dread, because your judgments are good.
Behold, I long for your commandments; in your righteousness preserve my life.

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 13:8-14

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

The Word of the Lord.
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.
HYMN AT THE SEQUENCE

Come, ye disconsolate, where'er ye languish

Sung by all.

Consolation

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

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

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

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

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

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 18:15-20

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

Glory to you, Lord Christ.

Jesus said, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.
¡Gloria a ti, Cristo Señor!

Jesús dijo: «Si tu hermano te hace algo malo, habla con él a solas y hazle reconocer su falta. Si te hace caso, ya has ganado a tu hermano. Si no te hace caso, llama a una o dos personas más, para que toda acusación se base en el testimonio de dos o tres testigos. Si tampoco les hace caso a ellos, díselo a la comunidad; y si tampoco hace caso a la comunidad, entonces habrás de considerarlo como un pagano o como uno de esos que cobran impuestos para Roma. Les aseguro que lo que ustedes aten aquí en la tierra, también quedará atado en el cielo, y lo que ustedes desaten aquí en la tierra, también quedará desatado en el cielo. Esto les digo: Si
I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

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

THE SERMON

Marc H. Morial
President and Chief Executive Officer, National Urban League

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.

dos de ustedes se ponen de acuerdo aquí en la tierra para pedir algo en oración, mi Padre que está en el cielo se lo dará. Porque donde dos o tres se reúnen en mi nombre, allí estoy yo en medio de ellos.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

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.

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 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, Lord; For your mercy is great.

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 Christ be always with you. And also with you.

La paz de Cristo 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.

Anthem at the Offertory

What boundless love

Alfred V. Fedak (b. 1953)

What boundless love, O Carpenter of Nazareth,
brought you to earth to share our human toil?
Was there no task in heaven’s vast infinity
fit for the hands that formed us from the soil?
Could Adam’s fate, to earn his bread by sweat of brow,
be turned to blessing or less bitter made?
Yet for our sake the Word took flesh and sanctified
our daily labor by his humble trade.

Still in our midst, this Lord of shop and marketplace
prays through our work of body, mind, and strength,
and calls us all to labor for the common good,
his love that knows no breadth or length.

O come to him, you laborers who long for rest;
his yoke is easy and his burden light.
That mighty work he did for you on Calvary
forever gives you favor in God’s sight.

(Carl P. Daw, Jr., b. 1944)

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.
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For great and wondrous are your works and we praise you for all who labor for the common good. You placed Adam and Eve in the garden of Eden to tend and keep it and you have blessed us with ability, skills, and talents. Through your Spirit you call us to work in building up your kingdom and shaping the world in which we live. You sent your Son to show us how to love and labor for the healing and blessing of the earth and all peoples.

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

**SANGUS & BENEDICTUS • S 129 **

_Sung by all._

Robert Powell (b. 1932)

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

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; 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 shed for you and for many 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.
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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.

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

Agnus Dei  •  S 164

Sung by all.

Franz Schubert (1797-1828)

Jesus, Lamb of God: have mercy on us.  
Jesus, bearer of our sins: have mercy on us.  
Jesus, redeemer, redeemer of the world: give us your peace.
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 EUCHARISTÍA

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 fortalézcame con tu gracia, Señor Jesús,
y nunca permitas que me separes de ti.
Que pueda vivir en ti, y tú en mí,
en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

Worth

You thought I was worth saving,
So you came and changed my life.
You thought I was worth keeping,
So you cleaned me up inside.
You thought I was to die for,
So you sacrificed your life.

So I could be free!
So I could be whole!
So I could tell everyone I know!

Hallelujah!
Glory to the God who changed my life.
I will praise you, forever!
I will worship you forever!
I’ll give you glory forever,
Because I am free!
Because I am whole,
And I will tell everyone I know.

Sung by the cantor.

Anthony Brown (b. 1981)
THE POSTCOMMUNION PRAYER

God of abundance,
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior. Amen.

Dios de abundancia,
nos has nutrido con el pan de vida y el cáliz de salvación;
nos has unido con Cristo y los unos con los otros;
y nos has hecho uno con todo tu pueblo en el cielo y en la tierra.
Ahora envíanos en el poder de tu Espíritu,
para que podamos proclamar tu amor redentor al mundo
y continuar por siempre 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 • 376

Joyful, joyful, we adore thee

Sung by all. Hymn to Joy

1. Joyful, joyful, we adore thee, God of glory, Lord of love;
2. All thy works with joy surround thee, earth and heaven reflect thy rays,
3. Thou art giving and forgiving, ever blessing, ever blest,

Hearts unfold like flowers before thee, praising thee, their sun above.
Stars and angels sing around thee, center of unbroken praise.
Well-spring of the joy of living, ocean-depth of happy rest!

Melt the clouds of sin and sadness; drive the dark of doubt away;
Field and forest, vale and mountain, blooming meadow, flashing sea,

Giver of immortal gladness, fill us with the light of day.
Chanting bird and flowing fountain, call us to rejoice in thee.

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

Jesus Is My Help

Hezekiah Walker (b. 1962)
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 envíenanos 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.

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTE
The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

PREACHER/PREDICADOR
Marc H. Morial
President and Chief Executive Officer, National Urban League

GOSPELLERS/EVANGELISTAS
The Reverend Canon Jan Naylor Cope
Provost, Washington National Cathedral

The Reverend Yoimel González Hernández
Dean, Latino Deacons’ School, Episcopal Diocese of Washington

READER/LECTORA
Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS
Thomas M. Sheehan
Organist & Associate Director of Music, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Timothy Coombs, singer

Imani-Grace Cooper, singer

Marshall Keys, saxophone
Thank you for worshiping with Washington National Cathedral, your National Cathedral.

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

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 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.