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.

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.

CARILLON RECITALS
Most Saturdays Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon. Listen from outside on the Cathedral grounds.

Virtual Coffee Hour

Sundays
Join us for future dates gathering as a national, online congregation for a virtual cup of post-church coffee. Registration is limited.

Explore the Bishop’s Garden

Miss the gardens? All Hallows Guild has launched a new online tour of the Bishop's Garden, allowing visitors to enjoy the grounds at any time of day or night, from anywhere around the world.

Stay in Touch

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

Civic Engagement

REGISTER TO VOTE
Presiding Bishop Michael Curry reminds us that “it is a Christian obligation to vote.” As your National Cathedral, we encourage you to learn about voting in your location and register to vote.

The Spirit of Democracy

Thursday, September 17, 7 pm
Join us online for an evening exploring the moral foundations underpinning our democracy. Guests examine the ways in which engagement is a moral choice we make to believe we can make this a more just, more inclusive, more perfect union.

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.

Upcoming Preachers

Sunday, September 20, 11:15 am
Cathedral Provost Jan Naylor Cope preaches and Cathedral Dean Randolph Marshall Hollerith presides.

Sunday, September 27, 11:15 am

Blessing of the Animals

Celebrate the feast day of Francis of Assisi, patron saint of animals and the environment! Submit a photo of your animal companions by September 21 to be included in an online service on Sunday, October 4.

Online Spiritual Practices

ONLINE LISTENING FOR GOD
Tuesday, September 15, 5:30 pm

ONLINE CENTERING PRAYER
Tuesday, September 15, 6 pm
Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage Facebook page.
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

*Let Go, Let God*  
PJ Morton (b. 1981)

*Tomorrow*  
Carvin Winans (b. 1958) and Deborah Kerr Winans (b. 1953)

### Introit

*Most High, omnipotent, good Lord*  
Calvin Hampton (1938-1984)

Most High, omnipotent, good Lord,  
To thee be ceaseless praise outpoured,  
And blessing without measure.  
From thee alone all creatures came;  
No one is worthy thee to name.

My Lord be praised by sister moon  
And all the stars, that with her soon  
Will point the glittering heavens.  
Let wind and air and cloud and calm  
And weathers all, repeat the psalm.

My Lord be praised by brother sun  
Who through the skies his course doth run,  
And shines in brilliant splendor:  
With brightness he doth fill the day,  
And signifies thy boundless sway.

My Lord be praised by those who prove  
In free forgivingness their love,  
Nor shrink from tribulation.  
Happy, who peaceably endure;  
With thee, Lord, their reward is sure.

*(Francis of Assisi, 1182-1226; tr. Howard Chandler Robbins, 1876-1952, alt.)*

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The Holy Eucharist  
The Fifteenth Sunday after Pentecost  
September 13, 2020 • 11:15 AM  
Washington National Cathedral
HYMN AT THE PROCESSION • 390

Praise to the Lord, the Almighty

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

1. Praise to the Lord, the Almighty, the King of creation; O my soul, praise him, for he is thy health and salvation. Join the great Thomson!
   psalter, organ, and song, sounding in glad adoration.

2. Praise to the Lord; over all things he glorious reigneth: borne as on eagle-wings, safely his saints he sustaineth. Hast thou not seen how all thou needest hath been granted in what he ordaineth?
   what the Almighty can do, who with his love doth befriend thee.

3. Praise to the Lord, who dost prosper thy way and defend thee; surely his goodness and mercy shall attend thee; ponder anew life and breath come now with praises before him! Let the amen
   sing by all.

4. Praise to the Lord! O let all that is in me adore him! All that hath
   Almighty God,
to you all hearts are open, all desires known, and from you no secrets are hid:
   Almighty God,
to you all hearts are open, all desires known, and from you no secrets are hid:
   Almighty God,
to you all hearts are open, all desires known, and from you no secrets are hid:

THE OPENING ACCLAMATION

Blessed be our God. For ever and 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:
   Almighty God,
to you all hearts are open, all desires known, and from you no secrets are hid:

Dios omnipotente,
para quien todos los corazones están manifiestos, todos los deseos son conocidos

alumbe

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.
Benedictus es, Domine

John Rutter (b. 1945)

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

Sung by all.
The Word of God

The Collect for the Fifteenth 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.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, 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.

Genesis 50:15-21

Realizing that their father was dead, Joseph’s brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” So they approached Joseph, saying, “Your father gave this instruction before he died, ‘Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.’ Now therefore please forgive the crime of the servants of the God of your father.” Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” But Joseph said to them, “Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

The Word of the Lord.
Thanks be to God.

Génesis 50:15-21

Como Jacob había muerto, los hermanos de José pensaron: «Tal vez José nos odia, y se va a vengar de todo el mal que le hicimos.» Entonces le mandaron a decir: «Antes de que tu padre muriera, nos ordenó que te dijéramos: “Por favor, te pido que perdones la maldad y pecado de tus hermanos, que tan mal te trataron.” Por eso te rogamos que perdones nuestra maldad, pues somos siervos del Dios de tu padre.» Mientras los mensajeros le daban este mensaje, José lloraba. Entonces llegaron sus propios hermanos, se inclinaron delante de él hasta tocar el suelo con la frente, y le dijeron: «Aquí nos tienes. Somos tus esclavos.» Pero José les contestó: «No tengan miedo. Yo no puedo ponerme en lugar de Dios. Ustedes pensaron hacerme mal, pero Dios cambió ese mal en bien para hacer lo que hoy vemos: para salvar la vida de mucha gente. Así que no tengan miedo. Yo les daré de comer a ustedes y a sus hijos.» Así José los tranquilizó, pues les habló con mucho cariño.

Palabra del Señor.
Demos gracias a Dios.
Salmo 103:8-13

Misericordioso y compasivo es el Señor, lento para la ira y rico en clemencia. No nos acusará para siempre, ni para siempre guardará su enojo. No nos ha tratado conforme a nuestros pecados, ni nos ha pagado conforme a nuestras maldades. Así como se levantan los cielos sobre la tierra, así se levanta su misericordia sobre sus fieles. Como dista el oriente del occidente, así aleja de nosotros nuestras rebeliones. Como un padre cuida de sus hijos, así cuida el Señor a los que le veneran.

THE SECOND READING

Romans 14:1-12

Reciban bien al que es débil en la fe, y no entren en discusiones con él. Por ejemplo, hay quienes piensan que pueden comer de todo, mientras otros, que son débiles en la fe, comen solamente verduras. Pues bien, el que come de todo no debe menospreciar al que no come ciertas cosas; y el que no come ciertas cosas no debe criticar al que come de todo, pues Dios lo ha aceptado. ¿Quién eres tú para criticar al servidor de otro? Si queda bien o queda mal, es asunto de su propio amo. Pero quedará bien, porque el Señor tiene poder para hacerlo quedar bien. Otro caso: Hay quienes dan más importancia a un día que a otro, y hay quienes creen que todos los días son iguales. Cada uno debe estar convencido de lo que cree. El que guarda cierto día, para honrar al Señor lo guarda. Y el que come de todo, para honrar al Señor lo come, y da gracias a Dios; y el que no come ciertas cosas, para honrar al Señor deja de comerlas, y también da gracias a Dios. Ninguno de nosotros vive para sí mismo ni muere para sí mismo. Si vivimos, para el Señor vivimos; y si morimos, para el Señor morimos. De manera que, tanto en la vida como en la muerte, del Señor somos. Para eso murió Cristo y volvió a la vida: para ser Señor tanto de los muertos como de los vivos. ¿Por qué, entonces, críticas...
it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

The Word of the Lord.

Thanks be to God.

a tu hermano? ¿O tú, por qué lo desprecias? Todos tendremos que presentarnos delante de Dios, para que él nos juzgue. Porque la Escritura dice: «Juro por mi vida, dice el Señor, que ante mí todos doblarán la rodilla y todos alabarán a Dios.» Así pues, cada uno de nosotros tendrá que dar cuenta de sí mismo a Dios.

Palabra del Señor.

Demos gracias a Dios.

HYMN AT THE SEQUENCE

Since Jesus came into my heart

Sung by all.

McDaniel

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."
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 18:21-35

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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

Mateo 18:21-35

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

Pedro fue y preguntó a Jesús: «Señor, ¿cuántas veces deberé perdonar a mi hermano, si me hace algo malo? ¿Hasta siete?» Jesús le contestó: «No te digo hasta siete veces, sino hasta setenta veces siete. Por esto, sucede con el reino de los cielos como con un rey que quiso hacer cuentas con sus funcionarios. Estaba comenzando a hacerlas cuando le presentaron a uno que le debía muchos millones. Como aquel funcionario no tenía con qué pagar, el rey ordenó que lo vendieran como esclavo, junto con su esposa, sus hijos y todo lo que tenía, para que quedara pagada la deuda. El funcionario se arrodilló delante del rey, y le rogó: “Tenga usted paciencia conmigo y se lo pagaré todo.” Y el rey tuvo compasión de él; así que le perdonó la deuda y lo puso en libertad. Pero al salir, aquel funcionario se encontró con un compañero suyo que le debía una pequeña cantidad. Lo agarró del cuello y comenzó a estrangularlo, diciéndole: “¡Págame lo que me debes!” El compañero, arrodillándose delante de él, le rogó: “Ten paciencia conmigo y te lo pagaré todo.” Pero el otro no quiso, sino que lo hizo meter en la cárcel hasta que le pagara la deuda. Esto dolió mucho a los otros funcionarios, que fueron a contarle al rey todo lo sucedido. Entonces el rey lo mandó llamar, y le dijo: “¡Malvado! Yo te perdoné toda aquella deuda porque me lo rogaste. Pues tú también debiste tener compasión de tu compañero, del mismo modo que yo tuve compasión de ti.” Y tanto se enojo el rey, que ordenó castigarlo hasta que pagara todo lo que debía.» Jesús añadió: «Así hará también con ustedes mi Padre celestial, si cada uno de ustedes no perdona de corazón a su hermano.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

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 Very Reverend Randolph Marshall Hollerith
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 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.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

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.

The altar is prepared for Holy Communion.

Anthem at the Offertory

"Was soll ich aus dir machen, Ephraim" Sung by the cantor. Johann Sebastian Bach (1685-1750)

from BWV 89

Sung in German.

How can I give you up, Ephraim?
How can I hand you over, O Israel?
How can I make you like Admah?
How can I treat you like Zeboiim?
My heart recoils within me;
my compassion grows warm and tender.

(Hosea 11:8)

The Great Thanksgiving

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

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:
Robert Powell (b. 1932)

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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

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

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

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

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.
THE LORD’S PRAYER

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

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

Notre Père…, Padre nuestro…, Vater unser…,

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

Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y libranos 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.

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, 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.

La presidenta 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

With my whole heart

Sung by the cantor. Nolan Williams, Jr. (b. 1969)

With my whole heart,
Lord, I will sing to thee.
With my whole heart
I'll make melody.
I'l focus on thy glory
So I can come before thee.
With my whole heart.

Standing
In thy presence,
There’s joy.
Unspeakable and free.
I bow
In awe, in reverence.
Crying holy;
How I adore thee!

Yes, adore thee!

With my whole heart,
Lord, I will sing to thee.
With my whole heart
I'll make melody.
I'll focus on thy glory
So I can come before thee.
With my whole heart.

My whole heart.
THE POSTCOMMUNION PRAYER

We thank you, Lord, that you have fed us in this sacrament and united us with Christ. Send us into the world to preach the gospel of his kingdom: confirm us in this mission and help us to live the good news we proclaim; through Jesus Christ our Lord. Amen.

Te damos gracias, Señor, que nos has nutrido en este Sacramento y nos has unido con Cristo. Envíanos al mundo para predicar el Evangelio de su reino: confirmanos en esta misión y ayúdanos a vivir las buenas noticias que proclamamos; por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING  •  411 (stanzas 1-4)

O bless the Lord, my soul! St. Thomas (Williams) Sung by all.

1. O bless the Lord, my soul! His grace to thee proclaim!
2. O bless the Lord, my soul! His mercies bear in mind!
3. He will not always chide; he will with patience wait;
4. He pardons all thy sins, prolongs thy feeble breath;

And all that is within me join to bless his holy Name!
Forget not all his benefits! The Lord to thee is kind.
his wrath is ever slow to rise and ready to abate.
he heals thy thine infirmities and ransomst thee from death.

THE DISMISSAL

Go in the peace of Christ. Vayan en la paz de Cristo.
Thanks be to God. Demos gracias a Dios.

POSTLUDE

Passacaglia David Hurd (b. 1950)
PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA
The Reverend Canon Dana Colley Corsello
Canon Vicar, Washington National Cathedral

PREACHER/PREDICADOR
The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLERS/EVANGELISTAS
The Reverend Canon Leonard L. Hamlin, Sr.
Canon Missioner, Washington National Cathedral

The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral

READER/LECTOR
Verne Rinker
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

Imani-Grace Cooper, singer

Marshall Keys, saxophone

Jason Widney, singer

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO
Alexa Hutchinson

Jamie S. Sycamore
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