



WELCOME

WASHINGTON NATIONAL CATHEDRAL

AUGUST 9, 2020



Preaching Today

The Very Rev. Cynthia Briggs Kittredge, ThD, dean and president of Seminary of the Southwest



Presiding Today

The Rev. Patrick Keyser

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://www.cathedral.org/support)

Your Online Cathedral

Enjoy exclusive online content at [cathedral.org](https://www.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.

LET THERE BE LEGO!

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

Virtual Coffee Hour

Sundays

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

Preaching Next Week

Sunday, August 16, 11:15 am

[Join us next week](#) when the Rev. Canon Leonard Hamlin, Sr., canon missionary, preaches and the Very Rev. Randolph Marshall Hollerith, Cathedral dean, presides.

Stay in Touch

[Visit our homepage](#) and sign up to connect with the Cathedral in your inbox. Receive weekday meditations, periodic LEGO updates or our weekly newsletter.

COVID Memorial Prayers

Saturdays, noon

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

Policing & A Just Society

CALLS FOR CHANGE

Tuesday, August 18, 7:30 pm

PATHS FORWARD

Thursday, August 20, 7 pm

In this two-part series, explore policing and community safety through the lens of faith. The path to a just society must respect the dignity of all people—community members and police officers alike—as we discern the way forward. [Learn more and register.](#)

School Supply Drive

August 12 & 13, 11 am–5 pm

We join with [United Planning Organization](#) to support children in the District of Columbia as they prepare for the upcoming school year. We are collecting school supplies and non-perishable food donations for healthy snacks, breakfast items and lunches. Please consider [donating school supplies on our list.](#)

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, August 11, 5:30 pm

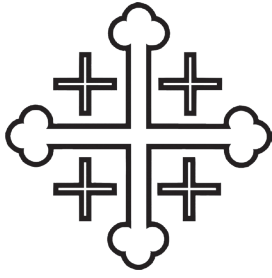
ONLINE CENTERING PRAYER

Tuesday, August 11, 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 Tenth Sunday after Pentecost

August 9, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

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

A Gaelic Air

Keith Chapman (1945-1989)

Arietta

Samuel Coleridge-Taylor (1875-1912)

INTROIT

Take My Hand, Precious Lord

Thomas A. Dorsey (1899-1993)

Precious Lord, take my hand,
Lead me on, let me stand,
I am tired, I am weak, I am worn;
Through the storm, through the night,
Lead me on to the light,
Take my hand, precious Lord, lead me on.

HYMN AT THE PROCESSION • 388 (stanzas 1, 2, 4, & 5)

O worship the King, all glorious above!

Sung by all.

Hanover

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



1. O wor-ship the King, all glo - rious a - bove! O grate - ful - ly sing his power and his love!
2. O tell of his might! O sing of his grace! Whose robe is the light, whose can - o - py space.
4. Thy boun - ti - ful care, what tongue can re - cite? It breathes in the air; it shines in the light;
5. Frail chil-dren of dust, and fee - ble as frail, in thee do we trust, nor find thee to fail;



Our shield and de - fend - er, the An - cient of Days, pa - vil - ioned in splen - dor, and gird - ed with praise.
His char - iots of wrath the deep thun - der - clouds form, and dark is his path on the wings of the storm.
it streams from the hills, it de - scends to the plain, and sweet - ly dis - tills in the dew and the rain.
thy mer - cies, how ten - der! how firm to the end! Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

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: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Dios omnipotente, para quien todos los corazones están manifiestos, todos los deseos son conocidos y ningún secreto se halla encubierto: Purifica los pensamientos de nuestros corazones por la inspiración de tu Santo Espíritu, para que perfectamente te amemos y dignamente proclamemos la grandeza de tu santo Nombre; por Cristo nuestro Señor. Amén.

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

Glo-ry to 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 TENTH 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 to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.

1 Kings 19:9-18

Elijah came to a cave, and spent the night there. Then the word of the Lord came to him, saying, “What are you doing here, Elijah?” He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” He said, “Go out and stand on the mountain before the Lord, for the Lord is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elijah?” He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” Then the Lord said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall

1 Reyes 19:9-18

Al llegar, entró en una cueva, y allí pasó la noche. Pero el Señor se dirigió a él, y le dijo: «¿Qué haces aquí, Elías?» Él respondió: «He sentido mucho celo por ti, Señor, Dios todopoderoso, porque los israelitas han abandonado tu alianza y derrumbado tus altares, y a filo de espada han matado a tus profetas. Sólo yo he quedado, y me están buscando para quitarme la vida.» Y el Señor le dijo: «Sal fuera y quédate de pie ante mí, sobre la montaña.» En aquel momento pasó el Señor, y un viento fuerte y poderoso desgajó la montaña y partió las rocas ante el Señor; pero el Señor no estaba en el viento. Después del viento hubo un terremoto; pero el Señor tampoco estaba en el terremoto. Y tras el terremoto hubo un fuego; pero el Señor no estaba en el fuego. Pero después del fuego se oyó un sonido suave y delicado. Al escucharlo, Elías se cubrió la cara con su capa, y salió y se quedó a la entrada de la cueva. En esto llegó a él una voz que le decía: «¿Qué haces ahí, Elías?» Él contestó: «He sentido mucho celo por ti, Señor, Dios todopoderoso, porque los israelitas han abandonado tu alianza y derrumbado tus altares, y a filo de espada han matado a tus profetas. Sólo yo he quedado, y me andan buscando para quitarme la vida.» Entonces el Señor le dijo: «Anda, regresa por donde viniste al desierto de Damasco. Ve y consagra a Hazael como rey de Siria, y a Jehú, nieto de Nimsí, como rey de Israel; a Eliseo, hijo de Safat, del pueblo de Abel-meholá, conságralo como profeta en lugar tuyo. De esta manera, a quien escape de la espada de Hazael, lo matará Jehú, y a quien escape de la espada de Jehú, lo matará Eliseo. No obstante, yo dejaré en Israel siete

kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

The Word of the Lord.
Thanks be to God.

mil personas que no se han arrodillado ante Baal ni lo han besado.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: George C. Martin (1844-1916)

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

Psalm 85:8-13

I will listen to what the Lord God is saying,
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
Truly, his salvation is very near to those who fear him,
that his glory may dwell in our land.
Mercy and truth have met together;
righteousness and peace have kissed each other.
Truth shall spring up from the earth,
and righteousness shall look down from heaven.
The Lord will indeed grant prosperity,
and our land will yield its increase.
Righteousness shall go before him,
and peace shall be a pathway for his feet.

Salmo 85:8-13

Escucharé lo que dice el Señor Dios;
porque anuncia paz a su pueblo fiel,
a los que se convierten de corazón.
Ciertamente cercana está su salvación a cuantos le temen,
para que habite su gloria en nuestra tierra.
La misericordia y la verdad se encontraron;
la justicia y la paz se besaron.
La verdad brotará de la tierra,
y la justicia mirará desde los cielos.
En verdad el Señor dará la lluvia,
y nuestra tierra dará su fruto.
La justicia irá delante de él,
y la paz será senda para sus pasos.

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 10:5-15

Romanos 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.” But how are they to call on one in whom they have not

De la justicia basada en la ley, Moisés escribió esto: «La persona que cumpla la ley, vivirá por ella.» Pero de la justicia basada en la fe, se dice: «No pienses: “¿Quién subirá al cielo?” —esto es, para hacer que Cristo baje—; o “¿Quién bajará al abismo?”» —esto es, para hacer que Cristo suba de entre los muertos. ¿Qué es, pues, lo que dice?: «La palabra está cerca de ti, en tu boca y en tu corazón.» Esta palabra es el mensaje de fe que predicamos. Si con tu boca reconoces a Jesús como Señor, y con tu corazón crees que Dios lo resucitó, alcanzarás la salvación. Pues con el corazón se cree para alcanzar la justicia, y con la boca se reconoce a Jesucristo para alcanzar la salvación. La Escritura dice: «El que confíe en él, no quedará defraudado.» No hay diferencia entre los judíos y los no judíos; pues el mismo Señor es Señor de todos, y da con abundancia a todos los que lo invocan. Porque esto es lo que dice: «Todos los que invoquen el nombre del Señor, alcanzarán la salvación.» Pero ¿cómo van a

believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

The Word of the Lord.
Thanks be to God.

invocarlo, si no han creído en él? ¿Y cómo van a creer en él, si no han oído hablar de él? ¿Y cómo van a oír, si no hay quien les anuncie el mensaje? ¿Y cómo van a anunciar el mensaje, si no son enviados? Como dice la Escritura: «¡Qué hermosa es la llegada de los que traen buenas noticias!»

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 529

In Christ there is no East or West

Sung by all.

McKee

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

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

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Matthew 14:22-33

Mateo 14:22-33

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

Glory to you, Lord Christ.

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.” Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús hizo que sus discípulos subieran a la barca, para que cruzaran el lago antes que él y llegaran al otro lado mientras él despedía a la gente. Cuando la hubo despedido, Jesús subió a un cerro, para orar a solas. Al llegar la noche, estaba allí él solo, mientras la barca ya iba bastante lejos de tierra firme. Las olas azotaban la barca, porque tenían el viento en contra. A la madrugada, Jesús fue hacia ellos caminando sobre el agua. Cuando los discípulos lo vieron andar sobre el agua, se asustaron, y gritaron llenos de miedo: «¡Es un fantasma!» Pero Jesús les habló, diciéndoles: «¡Calma! ¡Soy yo: no tengan miedo!» Entonces Pedro le respondió: «Señor, si eres tú, ordena que yo vaya hasta ti sobre el agua.» «Ven» dijo Jesús. Pedro

boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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

entonces bajó de la barca y comenzó a caminar sobre el agua en dirección a Jesús. Pero al notar la fuerza del viento, tuvo miedo; y como comenzaba a hundirse, gritó: «¡Sálvame, Señor!» Al momento, Jesús lo tomó de la mano y le dijo: «¡Qué poca fe tienes! ¿Por qué dudaste?» En cuanto subieron a la barca, se calmó el viento. Entonces los que estaban en la barca se pusieron de rodillas delante de Jesús, y le dijeron: «¡En verdad tú eres el Hijo de Dios!»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Cynthia Briggs Kittredge
Dean and President, Seminary of the Southwest

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.

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.

He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Después de cada intercesión,

Señor, en tu misericordia
Atiende nuestra súplica.

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.

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

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of 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

Mercy and Truth, Op. 938

Sung by the cantor.

Carson Cooman (b. 1982)

Mercy and truth are met together,
righteousness and peace have kissed.
Truth shall spring out of the earth,
and righteousness shall look down from heaven.
Yea, the Lord shall show loving kindness,
and our land shall yield her increase.
Righteousness shall go before him,
and peace shall be the pathway of his steps.
Amen.

(Psalm 85:10-13)

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:

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

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven 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.

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 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.

Agnus Dei • S 164

Sung by all.

Franz Schubert (1797-1828)

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our
sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er 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 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

Dear Lord and Father of mankind

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

(from The Brewing of Soma, John Greenleaf Whittier, 1807-1892)

Sung by the cantor.

C. Hubert H. Parry (1848-1918)

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y la Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo nuestro
Salvador.
Amén.

THE BLESSING


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

HYMN AT THE CLOSING • 680 (stanzas 1-3, 6)

O God, our help in ages past

Sung by all.

St. Anne



1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
6. O God, our help in a - ges past, our hope for years to come,
our shel - ter from the storm - y blast, and our e - ter - nal home:
suf - fi - cient is thine arm a - lone, and our de - fense is sure.
from ev - er - last - ing thou art God, to end - less years the same.
be thou our guide while life shall last, and our e - ter - nal home.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Lead me, guide me

Doris Akers (1923-1995)

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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