



WELCOME

WASHINGTON NATIONAL CATHEDRAL

AUGUST 16, 2020



Preaching Today

The Rev. Canon Leonard L. Hamlin, Sr.



Presiding Today

The Very Rev. Randolph Marshall Hollerith

An Online House of Prayer for All People

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

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at [cathedral.org/support](https://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 22, 11:15 am

[Join us next week](#) when the Rev. Canon Rosemarie Logan Duncan, canon for worship, preaches and the Canon Jan Naylor Cope, Cathedral provost, 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. [We invite you to submit the names](#) of friends or loved ones—regardless of religious affiliation or nationality—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

Join Cathedral Canon Missioner Leonard L. Hamlin, Sr., and Program Director Michelle Dibblee for this two-part conversation that explores 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.](#)

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, August 18, 5:30 pm

ONLINE CENTERING PRAYER

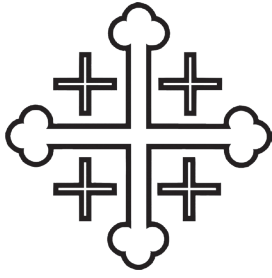
Tuesday, August 18, 6 pm

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

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The Holy Eucharist

The Eleventh Sunday after Pentecost

August 16, 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

My faith looks up to thee

Lowell Mason (1792-1872)

arr. John Stoddart (b. 1971) & Kirk Whalum (b. 1958)

Come, thou fount of every blessing

Anonymous American melody; arr. Theodicy Jazz Collective

INTROIT

Gebet

Hugo Wolf (1860-1903); arr. Max Reger (1873-1916)

Sung in German.

Lord! send what thou wilt,
Pleasure or pain;
I am content that both
Flow from thy hands.

Do not, I beseech thee,
Overwhelm me
With joy or suffering!
But midway between
Lies blessed moderation.

(Eduard Mörike, 1804-1875)

HYMN AT THE PROCESSION • 410 (stanzas 1, 2, & 4)

Praise, my soul, the King of heaven

Sung by all.

Lauda anima

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

1. Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
 2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
 4. An - gels, help us to a - dore him; ye be - hold him face to face;

ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing;
 praise him still the same as ev - er, slow to chide, and swift to bless:
 sun and moon, bow down be - fore him, dwell - ers all in time and space.

Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
 Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
 Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

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 ELEVENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son 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.

Isaiah 56:1, 6-8

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

The Word of the Lord.

Thanks be to God.

Isaías 56:1, 6-8

El Señor dice: «Practiquen la justicia, hagan lo que es recto, porque pronto voy a llevar a cabo la liberación; voy a mostrar mi poder salvador. Y a los extranjeros que se entreguen a mí, para servirme y amarme, para ser mis siervos, si respetan el sábado y no lo profanan y se mantienen firmes en mi alianza, yo los traeré a mi monte sagrado y los haré felices en mi casa de oración. Yo aceptaré en mi altar sus holocaustos y sacrificios, porque mi casa será declarada casa de oración para todos los pueblos. Yo haré que vuelvan y se reúnan los que aún están en el destierro.» Esto lo afirma el Señor, que hace que vuelvan a reunirse los israelitas que estaban dispersos.

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

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

Psalm 67

Salmo 67

May God be merciful to us and bless us,
 show us the light of his countenance
 and come to us.
 Let your ways be known upon earth,
 your saving health among all nations.
 Let the peoples praise you, O God;
 let all the peoples praise you.
 Let the nations be glad and sing for joy,
 for you judge the peoples with equity
 and guide all the nations upon earth.
 Let the peoples praise you, O God;
 let all the peoples praise you.
 The earth has brought forth her increase;
 may God, our own God, give us his blessing.
 May God give us his blessing,
 and may all the ends of the earth stand
 in awe of him.

Dios tenga misericordia de nosotros, y nos bendiga,
 haga resplandecer su rostro y venga a nosotros.
 Sean conocidos en la tierra tus caminos,
 en todas las naciones tu salvación.
 Te alaben los pueblos, oh Dios;
 todos los pueblos te alaben.
 Alégrese las naciones y aclamen con júbilo,
 porque juzgas los pueblos con equidad,
 y diriges todas las naciones de la tierra.
 Te alaben los pueblos, oh Dios;
 todos los pueblos te alaben.
 La tierra ha dado su fruto;
 nos bendiga Dios, el Dios nuestro.
 Dios nos bendiga;
 témanlo todos los confines de la tierra.

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 11:1-2a, 29-32

Romanos 11:1-2a, 29-32

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Ahora pregunto: ¿Será que Dios ha rechazado a su pueblo? ¡Claro que no! Yo mismo soy israelita, descendiente de Abraham y de la tribu de Benjamín. Desde el principio, Dios había reconocido a los israelitas como su pueblo; y ahora no los ha rechazado. Pues lo que Dios da, no lo quita, ni retira tampoco su llamamiento. En tiempos pasados, ustedes desobedecieron a Dios, pero ahora que los judíos han desobedecido, Dios tiene compasión de ustedes. De la misma manera, ellos han desobedecido ahora, pero solamente para que Dios tenga compasión de ustedes y para que, también ahora, tenga compasión de ellos. Porque Dios sujetó a todos por igual a la desobediencia, con el fin de tener compasión de todos por igual.

The Word of the Lord.
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Pass me not, O gentle Savior

Sung by all.

William H. Doane (1832-1915)

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. Pass me not, O gen - tle Sav - ior, hear my hum - ble cry;
2. Let me at thy throne of mer - cy find a sweet re - lief;
3. Trust - ing on - ly in thy mer - it, would I seek thy face;
4. Thou the spring of all my com - fort, more than life to me,
while on oth - ers thou art call - ing, do not pass me by.
kneel - ing there in deep con - tri - tion, help my un - be - lief.
heal my wound - ed, bro - ken spi - rit, save me by thy grace.
whom have I on earth be - side thee? Whom in heaven but thee?
Sav - ior, Sav - ior, hear my hum - ble cry;
while on oth - ers thou art call - ing, do not pass me by.

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 15:21-28

Mateo 15:21-28

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

Glory to you, Lord Christ.

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús se dirigió de allí a la región de Tiro y Sidón. Y una mujer cananea, de aquella región, se le acercó, gritando: «¡Señor, Hijo de David, ten compasión de mí! ¡Mi hija tiene un demonio que la hace sufrir mucho!» Jesús no le contestó nada. Entonces sus discípulos se acercaron a él y le rogaron: «Dile a esa mujer que se vaya, porque viene gritando detrás de nosotros.» Jesús dijo: «Dios me ha enviado solamente a las ovejas perdidas del pueblo de Israel.» Pero la mujer fue a arrodillarse delante de él, diciendo: «¡Señor, ayúdame!» Jesús le contestó: «No está bien quitarles el pan a los hijos y dárselo a los perros.» Ella le dijo: «Sí, Señor; pero hasta los perros comen las migajas que caen de la mesa

her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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

de sus amos.» Entonces le dijo Jesús: «¡Mujer, qué grande es tu fe! Hágase como quieres.» Y desde ese mismo momento su hija quedó sana.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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.

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 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

Sung by the cantor.

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

“Der Herr ist König”

Johann Sebastian Bach (1685-1750)

from *Lobe den Herrn, meine Seele*, BWV 143

Sung in German.

The Lord is King eternally, your God, Zion, for ever and ever.

(*Psalm 146:10*)

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:

SANCTUS & 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.

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.

ANTHEM DURING THE COMMUNION

Good Good Father

Sung by the cantor.

Anthony Brown (b. 1981) & Pat Barrett

I've heard a thousand stories of what they think you're like,
But I've heard the tender whispers of love
in the dead of night,
And you tell me that you're pleased
And that I'm never alone.

Refrain You're a Good Good Father.
It's who you are, it's who you are,
it's who you are,
And I'm loved by you.
It's who I am, it's who I am, it's who I am.

I've seen many searching for answers far and wide,
But I know we're all searching
For answers only you provide,
'Cause you know just what we need
Before we say a word.

Refrain

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.

Because you are perfect in all of your ways,
You are perfect in all of your ways,
You are perfect in all of your ways to us.

You are perfect in all of your ways,
You are perfect in all of your ways,
You are perfect in all of your ways to us.

Oh, it's love so undeniable
I can hardly speak.
Peace so unexplainable
I can hardly think.
As you call me deeper still,
As you call me deeper still,
As you call me deeper still,
Into love, love, love.

Refrain

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios, te damos gracias
porque nos has nutrido con el alimento espiritual
del preciosísimo Cuerpo y Sangre
de tu Hijo, nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo
para cumplir la misión
que tú nos has encomendado,
para amarte y servirte
como fieles testigos de Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 539 (stanzas 1, 2, & 4)

O Zion, haste, thy mission high fulfilling

Sung by all.

Tidings



1. O Zi-on, haste, thy mis-sion high ful-fill-ing, to tell to all the world that God is Light;
2. Pro-claim to ev-ery peo-ple, tongue, and na-tion that God, in whom they live and move, is Love;
4. He comes a-gain! O Zi-on, ere thou meet him, make known to ev-ery heart his sav-ing grace;



that he who made all na-tions is not will-ing one soul should fail to know his love and might.
tell how he stooped to save his lost cre-a-tion, and died on earth that all might live a-bove.
let none whom he hath ran-somed fail to greet him, through thy ne-glect, un-fit to see his face.

Refrain



Pub-lish glad ti-dings: ti-dings of peace, ti-dings of Je-sus, re-demp-tion and re lease.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Praeludium in D major, BuxWV 139

Dieterich Buxtehude (ca. 1637-1707)

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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