



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

SEPTEMBER 20, 2020



## Preaching Today

The Rev. Canon Jan Naylor Cope



## Presiding Today

The Very Rev. Randolph  
Marshall Hollerith

## An Online House of Prayer for All People

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

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

## Your Online Cathedral

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

## We The People

### REGISTER TO VOTE

Find resources on voter registration, polling locations and how to ensure your voice is heard this election at [cathedral.org/wethepeople](https://cathedral.org/wethepeople)

## 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.

## 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.

We are tolling the Bourdon bell 200 times today during the service, and again at 5 pm ET to commemorate the lives of who have lost their lives to this disease.

## Upcoming Guest Preacher

[Sunday, September 27, 11:15 am](#)

The Most Rev. & Right Honorable Justin Welby, Archbishop of Canterbury, Primate of All England and Metropolitan, preaches and Bishop of Washington Mariann Edgar Budde presides.

## Why Do You Love the Cathedral?

What makes the Cathedral special to you? We want to know! [Download your I Heart Cathedral sign](#) and share a photo of your reason for worshipping with us.

## 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 22, 5:30 pm

### ONLINE CENTERING PRAYER

Tuesday, September 22, 6 pm

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

### MEDITATION HEALING CIRCLE WITH SUSAN MAGEE

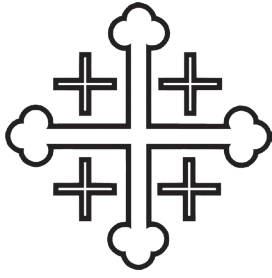
Thursday, October 1, 7 pm

COVID-19 has transformed our world. Join our full moon meditation to honor that which we have lost, embrace new gifts and explore the greater meaning of this pandemic for mankind. [Register](#) for Zoom link.

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# The Holy Eucharist

The Sixteenth Sunday after Pentecost

September 20, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

*The people's responses are in bold.*

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

## THE ENTRANCE RITE

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

### PRELUDE

*Avinu Malkeinu*

Ludwig Altman (1910-1990)

*Shabat Shalom*

Mary Jeanne van Appledorn (1927-2014)

### INTROIT

*Center of My Joy*

Gloria Gaither (b. 1942), William J. Gaither (b. 1936),  
and Richard Smallwood (b. 1948)

*Refrain*      Jesus, you're the center of my joy.  
All that's good and perfect comes from you.  
You're the heart of my contentment, hope for all I do.  
Jesus, you're the center of my joy.

When I've lost my direction, you're the compass for my way.  
You're the fire and light when nights are long and cold.  
In sadness, you are the laughter that shatters all my fears.  
When I'm all alone, your hand is there to hold.

*Refrain*

You are why I find pleasure in the simple things in life.  
You're the music in the meadows and the streams.  
The voices of the children, my family, and my home.  
You're the source and finish of my highest dreams.

*Refrain*

HYMN AT THE PROCESSION • 414 (stanzas 1-3, 6)

*God, my King, thy might confessing*

*Sung by all.*

*Stuttgart*

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



1. God, my King, thy might con - fess - ing, ev - er will I bless thy Name;  
2. Hon - or great our God be - fit - teth; who his ma - jes - ty can reach?  
3. They shall talk of all thy glo - ry, on thy might and great - ness dwell,  
6. All thy works, O Lord, shall bless thee; thee shall all thy saints a - dore;



day by day thy throne ad - dress - ing, still will I thy praise pro - claim.  
Age to age his works trans - mit - teth, age to age his power shall teach.  
speak of thy dread acts the sto - ry, and thy deeds of won - der tell.  
King su - preme shall they con - fess thee, and pro - claim thy sov - ereign power.

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 SIXTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

**And also with you.**

Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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.*

Jonah 3:10–4:11

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.” And the Lord said, “Is it right for you to be angry?” Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.” But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and

Jonás 3:10–4:11

Dios vio lo que hacía la gente de Nínive y cómo dejaba su mala conducta, y decidió no hacerles el daño que les había anunciado. A Jonás le cayó muy mal lo que Dios había hecho, y se disgustó mucho. Así que oró al Señor, y le dijo: «Mira, Señor, esto es lo que yo decía que iba a pasar cuando aún me encontraba en mi tierra. Por eso quise huir de prisa a Tarsis, pues yo sé que tú eres un Dios tierno y compasivo, que no te enojas fácilmente, y que es tanto tu amor que anuncias un castigo y luego te arrepientes. Por eso, Señor, te ruego que me quites la vida. Más me vale morir que seguir viviendo.» Pero el Señor le contestó: «¿Te parece bien enojarte así?» Jonás salió de la ciudad y acampó al oriente de ella; allí hizo una enramada y se sentó a su sombra, esperando a ver lo que le iba a pasar a la ciudad. Dios el Señor dispuso entonces que una mata de ricino creciera por encima de Jonás, y que su sombra le cubriera la cabeza para que se sintiera mejor. Jonás estaba muy contento con aquella mata de ricino. Pero, al amanecer del día siguiente, Dios dispuso que un gusano picara el ricino, y éste se secó. Cuando el sol salió, Dios dispuso que soplara un viento caliente del este, y como el sol le daba a Jonás directamente en la cabeza, él sintió que se desmayaba, y quería morir. «Más me vale morir que seguir viviendo» decía. Pero Dios le contestó: «¿Te parece bien enojarte así porque se haya secado la mata de ricino?» «¡Claro que me parece bien!» respondió Jonás. «¡Estoy que me muero de rabia!» Entonces el Señor le dijo: «Tú no sembraste la mata de ricino, ni la hiciste crecer; en una noche nació, y a la otra se murió. Sin embargo le tienes compasión. Pues con mayor razón debo yo tener compasión de Nínive, esa

twenty thousand persons who do not know their right hand from their left, and also many animals?”

The Word of the Lord.  
Thanks be to God.

gran ciudad donde hay más de ciento veinte mil niños inocentes y muchos animales.»

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the cantor.*

chant: Douglas Major (b. 1953)

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

Psalm 145:1-8

Salmo 145:1-8

I will exalt you, O God my King,  
and bless your Name for ever and ever.  
Every day will I bless you  
and praise your Name for ever and ever.  
Great is the Lord and greatly to be praised;  
there is no end to his greatness.  
One generation shall praise your works to another  
and shall declare your power.  
I will ponder the glorious splendor of your majesty  
and all your marvelous works.  
They shall speak of the might of your wondrous acts,  
and I will tell of your greatness.  
They shall publish the remembrance of your great  
goodness;  
they shall sing of your righteous deeds.  
The Lord is gracious and full of compassion,  
slow to anger and of great kindness.

Te exaltaré, oh Dios, mi Rey,  
y bendeciré tu Nombre por siempre jamás.  
Día tras día te bendeciré,  
y alabaré tu Nombre por siempre jamás.  
Grande es el Señor, y digno de toda alabanza;  
ilimitable es su grandeza.  
Generación a generación loará tus obras,  
y proclamará tus hazañas.  
Meditaré en la gloria y el esplendor de tu majestad,  
y en todas tus acciones maravillosas.  
Se anunciará el poder de tus hechos temibles,  
y yo cantaré tus grandes proezas.  
Se publicará la memoria de tu inmensa bondad;  
se cantará tu justicia.  
Clemente y compasivo es el Señor,  
lento para la ira y grande en misericordia.

## 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.*

Philippians 1:21-30

Filipenses 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted

Porque para mí, seguir viviendo es Cristo, y morir, una ganancia. Y si al seguir viviendo en este cuerpo, mi trabajo puede producir tanto fruto, entonces no sé qué escoger. Me es difícil decidirme por una de las dos cosas: por un lado, quisiera morir para ir a estar con Cristo, pues eso sería mucho mejor para mí; pero, por otro lado, a causa de ustedes es más necesario que siga viviendo. Y como estoy convencido de esto, sé que me quedaré todavía con ustedes, para ayudarlos a seguir adelante y a tener más gozo en su fe. Así me tendrán otra vez entre ustedes, y haré que aumente su orgullo en Cristo Jesús. Solamente esto: procuren que su manera de vivir esté de acuerdo con el evangelio de Cristo. Así, lo mismo si voy a verlos que si no voy, quiero recibir noticias de que ustedes siguen firmes y muy unidos, luchando todos juntos por la fe del evangelio, sin dejarse asustar en nada por sus enemigos. Esto es una

you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

The Word of the Lord.  
Thanks be to God.

clara señal de que ellos van a la destrucción, y al mismo tiempo es señal de la salvación de ustedes. Y esto procede de Dios. Pues por causa de Cristo, ustedes no sólo tienen el privilegio de creer en él, sino también de sufrir por él. Ustedes y yo estamos en la misma lucha. Ya vieron antes cómo luché, y ahora tienen noticias de cómo sigo luchando.

Palabra del Señor.  
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 527

*Singing songs of expectation*

*Sung by all.*

*Ton-y-Botel*

*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. Sing - ing songs of ex - pec - ta - tion, on - ward goes the pil - grim band,  
 2. One the light of God's own pres - ence, o'er his ran - somed peo - ple shed,  
 3. One the strain the lips of thou - sands lift as from the heart of one;

through the night of doubt and sor - row, march - ing to the prom - ised land.  
 chas - ing far the gloom and ter - ror, bright - ening all the path we tread:  
 one the con - flict, one the per - il, one the march in God be - gun:

Clear be - fore us through the dark - ness gleams and burns the guid - ing light:  
 one the ob - ject of our jour - ney, one the faith which nev - er tires,  
 one the glad - ness of re - joic - ing on the far e - ter - nal shore,

trust - ing God we march to - geth - er step - ping fear - less through the night.  
 one the ear - nest look - ing for - ward, one the hope our God in - spires.  
 where the one al - might - y Fa - ther reigns in love for ev - er - more.

## 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 20:1-16

Mateo 20:1-16

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

**Glory to you, Lord Christ.**

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

**¡Gloria a ti, Cristo Señor!**

Jesús dijo: «Sucede con el reino de los cielos como con el dueño de una finca, que salió muy de mañana a contratar trabajadores para su viñedo. Se arregló con ellos para pagarles el salario de un día, y los mandó a trabajar a su viñedo. Volvió a salir como a las nueve de la mañana, y vio a otros que estaban en la plaza desocupados. Les dijo: "Vayan también ustedes a trabajar a mi viñedo, y les daré lo que sea justo." Y ellos fueron. El dueño salió de nuevo a eso del mediodía, y otra vez a las tres de la tarde, e hizo lo mismo. Alrededor de las cinco de la tarde volvió a la plaza, y encontró en ella a otros que estaban desocupados. Les preguntó: "¿Por qué están ustedes aquí todo el día sin trabajar?" Le contestaron: "Porque nadie nos ha contratado." Entonces les dijo: "Vayan también ustedes a trabajar a mi viñedo." Cuando llegó la noche, el dueño dijo al encargado del trabajo: "Llama a los trabajadores, y págales comenzando por los últimos que entraron y terminando por los que entraron primero." Se presentaron, pues, los que habían entrado a trabajar alrededor de las cinco de la tarde, y cada uno recibió el salario completo de un día. Después, cuando les tocó el turno a los que habían entrado primero, pensaron que iban a recibir más; pero cada uno de ellos recibió también el salario de un día. Al cobrarlo, comenzaron a murmurar contra el dueño, diciendo: "Éstos, que llegaron al final, trabajaron solamente una hora, y usted les ha pagado igual que a nosotros, que hemos aguantado el trabajo y el calor de todo el día." Pero el dueño contestó a uno de ellos: "Amigo, no te estoy haciendo ninguna injusticia. ¿Acaso no te arreglaste conmigo por el salario de un día? Pues toma tu paga y vete. Si yo quiero darle a éste que entró a trabajar al final lo mismo que te doy a ti, es porque tengo el derecho de hacer lo que quiera con mi dinero. ¿O es que te da envidia que yo sea bondadoso?" De modo que los que ahora son los últimos, serán los primeros; y los que ahora son los primeros, serán los últimos.»

El Evangelio del Señor.

**Te alabamos, Cristo Señor.**



*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,*

Hear us, Lord;  
For your mercy is great.

*Después de cada intercesión,*

Atiéndonos, Señor;  
Porque grande es tu misericordia.

*The presider prays the concluding collect, and the people respond, Amen.*

## THE PEACE

The peace of the Lord be always with you.  
And also with you.

La paz del Señor sea siempre con ustedes.  
Y con tu espíritu.

# THE HOLY COMMUNION

## THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

*All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting [cathedral.org/support](http://cathedral.org/support).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

“Every day will I give thanks”  
from *I Will Magnify Thee*, HWV 250a

*Sung by the cantor.*

George Frideric Handel (1685-1759)

Every day will I give thanks unto thee;  
and praise thy Name for ever and ever.

*(Psalm 145:2)*

## 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.

### LA INVITACIÓN A LA SANTA EUCHARISTÍA

*La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.*

*El presidente invita a todos a rezar esta oración.*

Jesús mío,  
creo que estás verdaderamente presente  
en el Sagrado Sacramento del Altar.  
Te amo por encima de todas las cosas,  
y te anhelo en mi alma.  
Como no te puedo recibir  
en el Sacramento de tu Cuerpo y Sangre,  
entra al menos espiritualmente en mi corazón.  
Límpíame 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

*O Jesu, nomen dulce*, SWV 308

*Sung by the cantor.*

Heinrich Schütz (1585-1672)

*Sung in Latin.*

O Jesus, sweet Name,  
Wonderful Name,  
Fortifying Name!  
For what is more pleasant to sing about,  
What is more agreeable to listen to,  
What is sweeter to contemplate  
Than Jesus, God's Son?  
O Name of Jesus,  
True food for the soul,  
Honey in my mouth,  
A song in my ears,  
My happiness in my heart!  
And thus your name, sweetest Jesus,  
I will carry in my mouth into eternity.

## 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

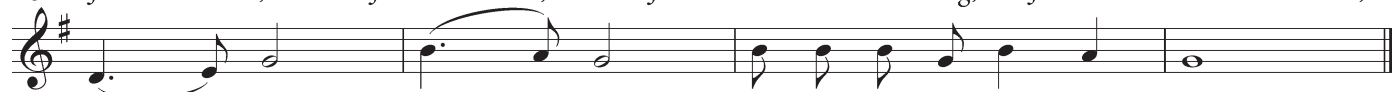
*Jesus in the morning*

*Sung by all.*

*Negro spiritual*



1. Je - sus, Je - sus, Je - sus in the morn - ing, Je - sus in the noon - time;
2. Praise him, praise him, praise him in the morn - ing, praise him in the noon - time;
3. Love him, love him, love him in the morn - ing, love him in the noon - time;
4. Serve him, serve him, serve him in the morn - ing, serve him in the noon - time;
5. Je - sus, Je - sus, Je - sus in the morn - ing, Je - sus in the noon - time;



1. Je - sus, Je - sus, Je - sus when the sun goes down!
2. praise him, praise him, praise him when the sun goes down!
3. love him, love him, love him when the sun goes down!
4. serve him, serve him, serve him when the sun goes down!
5. Je - sus, Je - sus, Je - sus when the sun goes down!

## THE DISMISSAL

Go in the peace of Christ.  
Thanks be to God.

Vayan en la paz de Cristo.  
Demos gracias a Dios.

## POSTLUDE

*When we all get to heaven*

Emily D. Wilson (1865-1942); arr. Daryl L. A. Hunt (b. 1970)

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