



WELCOME

WASHINGTON NATIONAL CATHEDRAL

OCTOBER 25, 2020



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



Presiding Today

The Rev. Canon Jan Naylor Cope

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 or the world. During the week we offer these prayers during a time of prayer and intercession.

PRAYERS FOR DEPARTED SOULS

We invite you to [submit names of departed loved ones](#) by November 3 to be read during weekday prayer services throughout the month of November. Names received prior to October 30 will also be placed on the altar during the All Souls service on November 2.

Next Sunday

PREACHING AT 11:15 AM

[Presiding Bishop Michael Curry preaches](#) and Cathedral Dean Randolph Marshall Hollerith presides.

NATIONAL SERVICE AT 4 PM

An [interfaith prayer service prior](#) to the election.

Online Concerts

Tonight at 6 pm, the Canzonetta Duo [present exquisite music](#) by 17th-century female composers Barbara Strozzi and Francesca Caccini.

At 5 pm tonight, the Tri-Chapter American Guild of Organists present [Pipes Spectacular](#).

Virtual Coffee Hour

Join us for future dates gathering as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

Online Cathedral Spotlight

Tuesday, October 27, 4 pm

Discover presidential connections, from President Benjamin Harrison and continuing through current times. [Learn more and register](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, October 27, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, October 27, 6 pm

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

COVID Memorial Prayers

Saturdays, 7 am

[We invite you to submit the names](#) of lost loved ones lost to the coronavirus to be recognized in a weekly memorial service.

We The People: Holding onto Hope

Sunday, November 1, 4 pm

Presiding Bishop Michael Curry leads a [service of prayer](#) to shine as a beacon of hope for the nation amidst a pandemic, racial reckoning and a hard-fought election.

All Souls Service

Monday, November 2, 6 pm

During this service we commemorate all faithful departed. We invite you to [submit the names](#) of departed loved ones to include in prayers during the month of November (names will not be read at this service).

Election Day Vigil: Online & On-site

Tuesday, November 3, 7 am–9 pm

As America votes in a contentious election, we will host a [14-hour vigil of prayer and reflection](#). This is the first time our doors will be open to the public since we closed in March. Due to COVID-19 precautions, attendance is limited and face masks are required, and [other restrictions apply](#). Throughout the day, clergy lead continuous prayers.

Writing from the Heart of Autumn

Saturday, October 31, 10:30 am

Join us for a morning of reflection and writing, at the end of October when the veil between heaven and earth, the old season and the new, this life and the next, is considered particularly thin. [Information and registration](#).

St. Francis Project

The Prayer of St. Francis describes a world of interactive faith. See how members of the Cathedral community [put these words into action](#).

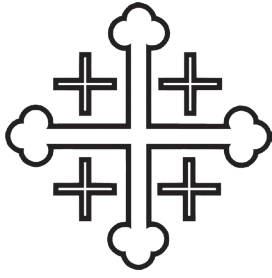
Celebration Sunday

Today we give thanks for all who have contributed an annual financial pledge. Your pledge is a vital tool to develop the operating budget and plan for outreach, spiritual formation and more. Thank you for supporting our collective church family. You can still [make your pledge](#).

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The Holy Eucharist

The Twenty-First Sunday after Pentecost

October 25, 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

Suite for Oboe and Continuo, TWV 41:g4

Georg Philipp Telemann (1681-1767)

- I. Ouverture
- II. Très vite
- III. Sans-Souci
- IV. Hornpipe
- V. Irlandoise

INTROIT

"Endlich wird mein Joch" from *Ich will den Kreuzstab gerne tragen*, BWV 56

Johann Sebastian Bach (1685-1750)

Sung in German.

Finally, finally my yoke
must fall away from me.
Then will I fight with the Lord's strength,
then I will have an eagle's power,
then I will journey from this earth
and run without becoming fatigued.
Oh, let it happen today!

(Christoph Birkmann, 1703-1771)

Give praise and glory unto God

Sung by all.

Du Lebensbrot, Herr Jesu Christ

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

1. Give praise and glo - ry un - to God, the Fa - ther of all bless - ing; his might - y won - ders
 2. The host of hea - ven prais - eth thee, O Lord of all do - min - ions; and mor - tals then, on
 3. What God hath wrought to show his power he ev - er - more sus - tain - eth; he watch - es o'er us

tell a - broad, his gra - cious ness con - fess - ing. With balm my in - most
 land and sea, be - neath thy sha - do wing pin - ions, ex - ult in thy cre -
 ev - ery hour, his mer - cy nev - er wan - eth. Through all his king - dom's

heart he fills, his com - fort all my an - guish stills. To God be praise and glo - ry.
 a - tive might that do - eth all things well and right. To God be praise and glo - ry.
 wide do - main, his right - eous - ness and jus - tice reign. To God be praise and glo - ry.

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 God in the high - est, and peace to his peo-ple on earth. Lord
 God, heaven-ly King, al - might-y God and Fa - ther, we wor - ship you, we give you thanks, we
 praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa - ther, Lord God, Lamb of God, you
 take a-way the sin of the world: have mer - cy on us; you are seat-ed at the right hand of the Fa - ther:
 re - ceive our prayer. For you a-lone are the Ho - ly One, you a - lone are the
 Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
 Spi - rit, in the glo - ry of God the Fa - ther. A - men.

THE WORD OF GOD

THE COLLECT FOR THE TWENTY-FIRST 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 and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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.

Leviticus 19:1-2, 15-18

The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy. You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

The Word of the Lord.
Thanks be to God.

Levítico 19:1-2, 15-18

El Señor se dirigió a Moisés y le dijo: «Dile a la comunidad israelita lo siguiente: Sean ustedes santos, pues yo, el Señor su Dios, soy santo. No actúes con injusticia cuando dictes sentencia: ni favorezcas al débil, ni te rindas ante el poderoso. Apégate a la justicia cuando dictes sentencia. No andes con chismes entre tu gente. No tomes parte en el asesinato de tu prójimo. Yo soy el Señor. No abrigues en tu corazón odio contra tu hermano. Reprende a tu prójimo cuando debas reprenderlo. No te hagas cómplice de su pecado. No seas vengativo ni rencoroso con tu propia gente. Ama a tu prójimo, que es como tú mismo. Yo soy el Señor.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor. chant: Thomas Attwood Walmisley (1814-1856)

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

Psalm 1

Salmo 1

Happy are they who have not walked in the counsel
of the wicked,
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
Their delight is in the law of the Lord,
and they meditate on his law day and night.
They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not
wither;
everything they do shall prosper.
It is not so with the wicked;
they are like chaff which the wind blows away.
Therefore the wicked shall not stand upright when
judgment comes,
nor the sinner in the council of the righteous.
For the Lord knows the way of the righteous,
but the way of the wicked is doomed.

Bienaventurado el que no anduvo en consejo de
malos,
ni estuvo en camino de Pecadores,
ni en silla de escarnecedores se ha sentado;
Sino que en la ley del Señor está su delicia,
y en su ley medita de día y de noche.
Será como el árbol plantado junto a corrientes de
aguas,
que da su fruto en su tiempo, y su hoja no cae,
y todo lo que hace prosperará.
No así los malos, no así,
que son como el tamo que arrebató el viento.
Por tanto, no se levantarán los malos en el juicio,
ni los pecadores en la congregación de los justos;
Porque el Señor conoce el camino de los justos,
mas la senda de los malos perecerá.

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.

1 Thessalonians 2:1-8

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

The Word of the Lord.
Thanks be to God.

1 Tesalonicenses 2:1-8

Ustedes mismos, hermanos, saben que nuestra visita a ustedes no fue en vano. Más bien, aunque, como ya saben, antes habíamos sido insultados y maltratados en Filipos, Dios nos ayudó a anunciarles a ustedes su evangelio, con todo valor y en medio de una fuerte lucha. Porque no estábamos equivocados en lo que predicábamos, ni tampoco hablábamos con malas intenciones ni con el propósito de engañar a nadie. Al contrario, Dios nos aprobó y nos encargó el evangelio, y así es como hablamos. No tratamos de agradar a la gente, sino a Dios, que examina nuestros corazones. Como ustedes saben, nunca los hemos halagado con palabras bonitas, ni hemos usado pretextos para ganar dinero. Dios es testigo de esto. Nunca hemos buscado honores de nadie: ni de ustedes ni de otros. Aunque muy bien hubiéramos podido hacerles sentir el peso de nuestra autoridad como apóstoles de Cristo, nos hicimos como niños entre ustedes. Como una madre que cría y cuida a sus propios hijos, así también les tenemos a ustedes tanto cariño que hubiéramos deseado darles, no sólo el evangelio de Dios, sino hasta nuestras propias vidas. ¡Tanto hemos llegado a quererlos!

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

How can I say that I love the Lord

Sung by all.

Koinonia

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.”

How can I say that I love the Lord whom I've nev-er, ev - er seen be-fore; and for-get to say that I
love the one whom I walk be-side each and ev - ery day? How can I look up - on your face and ig-
nore God's love? You I must em-brace! You're my brother; you're my sis-ter; and I love you with the
love of my Lord.
1.
2.
Lord. Lord!

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 22:34-46

Mateo 22:34-46

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

Glory to you, Lord Christ.

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. “Teacher, which commandment in the law is the greatest?” He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” Now while the Pharisees were gathered together, Jesus asked them this question: “What do you think of the Messiah? Whose son is he?” They said to him, “The son of David.” He said to

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Los fariseos se reunieron al saber que Jesús había hecho callar a los saduceos, y uno, que era maestro de la ley, para tenderle una trampa, le preguntó: «Maestro, ¿cuál es el mandamiento más importante de la ley?» Jesús le dijo: «‘Ama al Señor tu Dios con todo tu corazón, con toda tu alma y con toda tu mente.’ Éste es el más importante y el primero de los mandamientos. Pero hay un segundo, parecido a éste; dice: ‘Ama a tu prójimo como a ti mismo.’ En estos dos mandamientos se basan toda la ley y los profetas.» Mientras los fariseos todavía estaban reunidos, Jesús les preguntó: «¿Qué piensan ustedes del Mesías? ¿De quién descende?» Le contestaron: «Desciende de David.» Entonces les

them, “How is it then that David by the Spirit calls him Lord, saying, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet”’? If David thus calls him Lord, how can he be his son?” No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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

dijo Jesús: «¿Pues cómo es que David, inspirado por el Espíritu, lo llama Señor? Porque David dijo: “El Señor dijo a mi Señor: Siéntate a mi derecha, hasta que yo ponga a tus enemigos debajo de tus pies.” ¿Cómo puede el Mesías descender de David, si David mismo lo llama Señor?» Nadie pudo responderle ni una sola palabra, y desde ese día ninguno se atrevió a hacerle más preguntas.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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.

Let us pray for the Church and the world.

God of every time and place, your Son Jesus told his disciples, “Peace I leave with you; my peace I give to you.” Pour your peace, which passes all understanding, upon your servants as we strive to walk in your ways. Do not let our hearts be troubled, nor let us be afraid. We pray for your peace in our hearts, in our homes, in our land.

God of Love: **make us instruments of your peace.** Dios de Amor: **haznos instrumentos de tu paz.**

During these days of discord and turmoil, teach us to love our enemies, embolden us to stand against hatred and oppression, empower us to diligently work for justice, and make us ambassadors of your love to this broken and hurting world.

God of Love: **where there is hatred, let us sow love.** Dios de Amor: **donde haya odio, sembremos amor.**

Jesus forgave those who nailed him to the cross and offered forgiveness to the thief who repented. Help us see the pain we have caused, the wrongs we have done, our failure to respond to human need and suffering, and our indifference to injustice. May we know your forgiveness even as we forgive those who have harmed us.

God of Love: **where there is injury, pardon.** Dios de Amor: **donde haya ofensa, perdón.**

We live in a time when so many people in this country are divided one from another. Enable us to see one another as your beloved children regardless of our different opinions and experiences. Open our hearts that we may listen deeply and speak honestly with compassion. Strengthen us to work together to uphold the integrity of our democracy and protect the rights of all, not only during this election season but for the generations to come.

God of Love: **where there is discord, union.** Dios de Amor: **donde haya discordia, unión**

When so many have lost trust in the institutions and principles that govern our national life, guide us with a spirit of wisdom and understanding, that we may discern what is good and just in your sight. Strengthen those who have lost their sense of your presence in the world.

God of Love: **where there is doubt, faith.** Dios de Amor: **donde haya duda, fe.**

As our nation faces the continuing challenges of COVID-19, economic distress, and racial injustice, hear the cries of those who feel powerless and invisible. We pray for Donald, President of the United States, all member of Congress, and Muriel, Mayor of this city. May those in elected office commit themselves to fulfill the promise of liberty and justice for all. In this time of discernment, grant us wisdom as we cast our votes, and give us a sense of responsibility that the right to vote may be exercised by each citizen without fear of suppression or intimidation.

God of Love: **where there is despair, hope.**

Dios de Amor: **donde haya desesperación, esperanza.**

We pray for those living in the shadows of fear, violence, and poverty. Enlighten the consciences of all in authority to respond to their needs with understanding, care, and compassion. May we shine as beacons of Christ's love to the world.

God of Love: **where there is darkness, light.**

Dios de Amor: **donde haya tinieblas, luz.**

We hold before your loving presence all who suffer and are afflicted in body, mind, or spirit. Lift up the broken-hearted and all who grieve. Grant your mercy to comfort and relieve their burdens. We remember the faithful departed who now find their rest in you.

God of Love: **where there is sadness, joy.**

Dios de Amor: **donde haya tristeza, gozo.**

The presider prays the concluding collect.

Gracious God,
Grant that we may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. **Amen.**

THE CONFESSION & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. **Amen.**

Dios de misericordia,
confesamos que hemos pecado contra ti,
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo que has
creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. **Amén.**

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"Tritt auf die Glaubensbahn" from BWV 152 *Sung by the cantor.*

J. S. Bach

Sung in German.

Step upon the path of faith,
God has laid the flagstone
which supports and bears Zion,
human, do not stumble upon it!
Step upon the path of faith!

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 our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.
 Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
 high - est. Bless-ed is he who comes in the name of the Lord,
 of the Lord. Ho - san - na in the
 high - - est. 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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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.

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us 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.

Beloved Jesus,
I believe that you are present
in the Blessed Sacrament of the Altar.
I love you above all things,
and I desire to receive you into my soul.
Since I cannot at this moment receive you
in the Sacrament of your Body and Blood,
come spiritually into my heart.
I embrace you and unite myself entirely to you.
Let me never be separated from you
in this life or 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.

La presidenta invita a todos a rezar esta oración.

Amado Jesús,
creo que estás presente
en el Santísimo Sacramento del Altar.
Te amo sobre todas las cosas,
y deseo recibirte en mi alma.
Como en este momento no puedo recibirte
en el Sacramento de tu Cuerpo y Sangre,
ven espiritualmente a mi corazón.
Te abrazo y me uno por completo a ti.
No permitas que jamás me separe de ti
en esta vida o en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

Amazing

Sung by the cantor.

Hezekiah Walker (b. 1962)
and Stephanie Oplacio (b. 1979)

It's so amazing;
Your love for me.
It's so amazing;
Your sacrifice for me.
For every blessing
Given to me;
For every valley
You used to strengthen me.
I don't deserve your love;
Your tender mercy.
If not for your grace where would I be.

I stand amazed at your glory.
I stand amazed at your strength.
I stand amazed at your power.
So amazing, so amazing.

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 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 • 551

Rise up, ye saints of God!

Sung by all.

Festal Song

1. Rise up, ye saints of God! Have done with less - er things,
 2. Rise up, ye saints of God! His king - dom tar - ries long;
 3. Lift high the cross of Christ! Tread where his feet have trod;

give heart and soul and mind and strength to serve the King of kings.
 Lord, bring the day of truth and love and end the night of wrong.
 and quick - ened by the Spi - rit's power, rise up, ye saints of God!

THE DISMISSAL

Go into the world in love; be an instrument of God's
peace.
Thanks be to God.

Vayan al mundo en amor; sé un instrumento de la paz de
Dios.
Demos gracias a Dios.

POSTLUDE

Blessin' Me

Anonymous, arr. Denise White (b. 1975)

A Prayer attributed to St. Francis

Lord, make us instruments of your peace.
Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
Grant that we may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.



Oración atribuida a San Francisco de Asís

Señor, haznos instrumentos de tu paz.
Donde haya odio, sembremos amor;
donde haya ofensa, perdón;
donde haya discordia, unión;
donde haya duda, fe;
donde haya desesperación, esperanza;
donde haya tinieblas, luz;
donde haya tristeza, gozo.
Concede que no busquemos ser consolados, sino consolar;
ser comprendidos, sino comprender;
ser amados, sino amar.
Porque dando, es como recibimos;
perdonando, es como somos perdonados;
y muriendo, es como nacemos a la vida eterna. Amén.

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