



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JULY 12, 2020



Preaching Today

The Rev. Dr. William H. Willimon



Presiding Today

The Rev. Canon Jan Naylor Cope

Your *Online* Cathedral

Enjoy exclusive online content at cathedral.org/online

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.

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.

Carillon Recital

Saturday, July 18, 12:30 pm

Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon. Listen from outside on the Cathedral grounds (sorry, not webcast).

Oral Histories

ORAL HISTORIES

We can only work for a better future if we truly understand our past. The Cathedral's Racial Justice Task Force has been collecting a series of first-person oral histories from African American members of the Cathedral community to help us all learn, reflect and walk forward together. [Watch the series.](#)

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

COVID Memorial Prayers

Saturdays, noon

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

Online Conversations

WHERE DO WE GO FROM HERE?

Thursday, July 16, 7:30 pm

National Urban League President Marc Morial, Thurgood Marshall Fund President and CEO Harry L. Williams, and Opportunity Finance Network President and CEO Lisa Mensah speak with Cathedral Dean Randolph Hollerith about the roles of historic civil rights organizations, community development and investment. [Information and registration](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, July 14, 5:30 pm

ONLINE CENTERING PRAYER

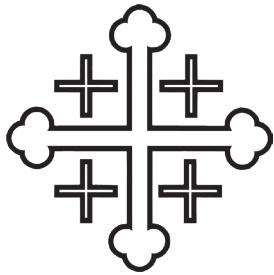
Tuesday, July 14, 6 pm

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

SPIRITUAL SUMMER CAMP

Sundays, July 26 & August 9, 4–5 pm

Why should kids have all the fun? Explore playful practices that nourish the spirit. Invite your friends or make new ones as we write, draw, and engage with the Spirit in creative community. [Register for the Zoom link and password](#).



The Holy Eucharist

The Sixth Sunday after Pentecost

July 12, 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

Jesus Paid It All

Kirk Whalum (b. 1958)

Speak to My Heart

Donnie McClurkin (b. 1959)

INTROIT

A Simple Song from Mass

Leonard Bernstein (1918-1990)

Sing God a simple song:

I will lift up my eyes

Lauda, Laudē

To the hills from whence comes my help.

Make it up as you go along:

I will lift up my voice to the Lord

Lauda, Laudē

Singing Lauda, Laudē.

Sing like you like to sing,

For the Lord is my shade,

God loves all simple things,

Is the shade upon my right hand,

For God is the simplest of all,

And the sun shall not smite me by day

I will sing the Lord a new song

Nor the moon by night.

To praise him, to bless him, to bless the Lord.

Blessed is the man who loves the Lord,

I will sing his praises while I live

Lauda, Laudā, Laudē,

All of my days.

And walks in his ways.

Blessed is the man who loves the Lord,

Lauda, Laudā, Laudē,

Blessed is the man who praises him.

Lauda, Laudā di da di day.

Lauda, Laudā, Laudē

All of my days.

And walks in his ways.

HYMN AT THE PROCESSION • 433

We gather together to ask the Lord's blessing

Sung by all.

Kremser

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

1. We gath - er to - geth - er to ask the Lord's bless - ing;
 2. Be - side us to - guide us, our God with us join - ing,
 3. We all do ex - tol thee, thou lead - er tri - umphant,

he chas - tens and has - tens his will - to make known;
 or - dain - ing, main - tain - ing his king - dom di - vine;
 and pray that thou still our de - fend - er wilt be.

the wick - ed op - press - ing now cease from dis - tress - ing:
 so from the be - gin - ning the fight we were win - ning:
 Let thy con - gre - ga - tion es - cape trib - u - la - tion:

sing prais - es to his Name; he for - gets not his own.
 thou, Lord, wast at our side: all____ glo - ry be thine!
 thy Name be ev - er praised! O____ Lord, make us free!

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, now and for 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.

HYMN OF PRAISE

To God be the glory

Sung by all.

William Howard Doane (1832-1915)

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

The musical score consists of eight staves of music in G major, common time. The lyrics are integrated directly onto the staves. The first staff begins with "To God be the glo - ry— great things he hath done!" The second staff continues with "So loved he the world that he gave us his Son,". The third staff continues with "who yield - ed his life, an a - tone - ment for sin,". The fourth staff continues with "and o - pened the life - gate that all may go in.". The fifth staff begins with "Praise the Lord, praise the Lord, let the earth hear his voice!". The sixth staff continues with "Praise the Lord, praise the Lord, let the peo - ple re - joice!". The seventh staff begins with "O come to the Fa - ther through Je - sus, the Son,". The eighth and final staff concludes with "and give him the glo - ry— great things he hath done!".

THE WORD OF GOD

THE COLLECT FOR THE SIXTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE FIRST READING

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Isaiah 55:10-13

As the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

The Word of the Lord.

Thanks be to God.

Isaías 55:10-13

Así como la lluvia y la nieve bajan del cielo, y no vuelven allá, sino que empapan la tierra, la fecundan y la hacen germinar, y producen la semilla para sembrar y el pan para comer, así también la palabra que sale de mis labios no vuelve a mí sin producir efecto, sino que hace lo que yo quiero y cumple la orden que le doy. Ustedes saldrán de allí con alegría, volverán a su país con paz. Al verlos, los montes y las colinas estallarán en cantos de alegría y todos los árboles del campo aplaudirán. En vez de zarzas crecerán pinos, en vez de ortigas crecerán arrayanes; esto hará glorioso el nombre del Señor; será una señal eterna, indestructible.

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

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

Sung by the cantor.

arr. Daryl L. A. Hunt (b. 1970)

Psalm 65

You are to be praised, O God, in Zion;
to you shall vows be performed in Jerusalem.
To you that hear prayer shall all flesh come,
because of their transgressions.
Our sins are stronger than we are,
but you will blot them out.
Happy are they whom you choose
and draw to your courts to dwell there!
they will be satisfied by the beauty of your
house,
by the holiness of your temple.
Awesome things will you show us in your
righteousness,
O God of our salvation,
O Hope of all the ends of the earth
and of the seas that are far away.
You make fast the mountains by your power;
they are girded about with might.
You still the roaring of the seas,
the roaring of their waves,
and the clamor of the peoples.
Those who dwell at the ends of the earth will tremble
at your marvelous signs;
you make the dawn and the dusk to sing for joy.
You visit the earth and water it abundantly;
you make it very plenteous;
the river of God is full of water.
You prepare the grain,
for so you provide for the earth.
You drench the furrows and smooth out the ridges;
with heavy rain you soften the ground and bless
its increase.
You crown the year with your goodness,
and your paths overflow with plenty.
May the fields of the wilderness be rich for grazing,
and the hills be clothed with joy.
May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain;
let them shout for joy and sing.

Tú eres digno de alabanza en Sión, oh Dios;
a ti se pagarán los votos en Jerusalén.
A ti, que escuchas la oración, vendrá toda carne,
a causa de sus transgresiones.
Nuestros pecados nos abruman,
pero tú los borrarás.
Dichosos los que tú escogieres y atrajeres a ti,
para que habiten en tus atrios;
se saciarán de la belleza de tu casa,
de la santidad de tu templo.
Cosas asombrosas nos mostrarás en tu justicia,
oh Dios de nuestra salvación,
tú, la esperanza de todos los términos de la tierra,
y de los más remotos mares.
Tú afirmas los montes con tu poder;
están ceñidos de valentía.
Tú calmas el estruendo de los mares,
el estruendo de sus olas,
y el alboroto de las gentes.
Los que habitan los confines de la tierra
se estremecerán ante tus maravillas;
tú haces gritar de júbilo al lucero y al héspero.
Visitas la tierra, y la riegas en abundancia;
en gran manera la enriqueces;
la acequia de Dios va llena de agua.
Tú preparas el grano,
pues así abasteces la tierra.
Haces que se empapen los surcos,
y rasas los terrones;
la ablandas con lluvias copiosas,
y bendices sus renuevos.
Tú coronas el año con tus bienes,
y tus carriles rebosan con abundancia.
Rebosan los pastos del páramo,
y los collados se vistan de alegría.
Se cubran las praderas de manadas,
y los valles se revistan de grano;
den voces de júbilo y canten.

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 8:1-II

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Word of the Lord.
Thanks be to God.

Romanos 8:1-II

Así pues, ahora ya no hay ninguna condenación para los que están unidos a Cristo Jesús, porque la ley del Espíritu que da vida en Cristo Jesús, te liberó de la ley del pecado y de la muerte. Porque Dios ha hecho lo que la ley de Moisés no pudo hacer, pues no era capaz de hacerlo debido a la debilidad humana: Dios envió a su propio Hijo en condición débil como la del hombre pecador y como sacrificio por el pecado, para de esta manera condenar al pecado en esa misma condición débil. Lo hizo para que nosotros podamos cumplir con las justas exigencias de la ley, pues ya no vivimos según las inclinaciones de la naturaleza débil sino según el Espíritu. Los que viven según las inclinaciones de la naturaleza débil, sólo se preocupan por seguir las inclinaciones de la naturaleza débil sólo se preocupan por seguirlas; pero los que viven conforme al Espíritu, se preocupan por las cosas del Espíritu. Y preocuparse por seguir las inclinaciones de la naturaleza débil lleva a la muerte; pero preocuparse por las cosas del Espíritu lleva a la vida y a la paz. Los que se preocupan por seguir las inclinaciones de la naturaleza débil son enemigos de Dios, porque ni quieren ni pueden someterse a su ley. Por eso, los que viven según las inclinaciones de la naturaleza débil no pueden agradar a Dios. Pero ustedes ya no viven según esas inclinaciones, sino según el Espíritu, puesto que el Espíritu de Dios vive en ustedes. El que no tiene el Espíritu de Cristo, no es de Cristo. Pero si Cristo vive en ustedes, el espíritu vive porque Dios los ha hecho justos, aun cuando el cuerpo esté destinado a la muerte por causa del pecado. Y si el Espíritu de aquel que resucitó a Jesús vive en ustedes, el mismo que resucitó a Cristo dará nueva vida a sus cuerpos mortales por medio del Espíritu de Dios que vive en ustedes.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Spirit of the living God

Sung by all.

Iverson

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

The musical notation consists of four staves of music. The first two staves begin with a G clef and common time, featuring lyrics in black text: "Spi - rit of the liv - ing God, fall a - fresh on me," and "Spi - rit of the liv - ing God, fall a - fresh on me." The third staff begins with a G clef and common time, with lyrics in black text: "Melt me, mold me, fill me, use me." The fourth staff begins with a G clef and common time, with lyrics in black text: "Spi - rit of the liv - ing God, fall a - fresh on me." The music includes various note values (eighth and sixteenth notes), rests, and a fermata over the final note of the fourth staff.

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 13:1-9, 18-23

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

Glory to you, Lord Christ.

Jesus went out and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen! Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

The Gospel of the Lord.

Praise to you, Lord Christ.

Mateo 13:1-9, 18-23

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Aquel mismo día salió Jesús de casa y se sentó a la orilla del lago. Como se reunió mucha gente, Jesús subió a una barca y se sentó, mientras la gente se quedaba en la playa. Entonces se puso a hablarles de muchas cosas por medio de paráboles. Les dijo: «Un sembrador salió a sembrar. Y al sembrar, una parte de la semilla cayó en el camino, y llegaron las aves y se la comieron. Otra parte cayó entre las piedras, donde no había mucha tierra; esa semilla brotó pronto, porque la tierra no era muy honda; pero el sol, al salir, la quemó, y como no tenía raíz, se secó. Otra parte de la semilla cayó entre espinos, y los espinos crecieron y la ahogaron. Pero otra parte cayó en buena tierra, y dio buena cosecha; algunas espigas dieron cien granos por semilla, otras sesenta granos, y otras treinta. Los que tienen oídos, oigan. Escuchen, pues, lo que quiere decir la parábola del sembrador: Los que oyen el mensaje del reino y no lo entienden, son como la semilla que cayó en el camino; viene el maligno y les quita el mensaje sembrado en su corazón. La semilla que cayó entre las piedras representa a los que oyen el mensaje y lo reciben con gusto, pero como no tienen suficiente raíz, no se mantienen firmes; cuando por causa del mensaje sufren pruebas o persecución, fallan. La semilla sembrada entre espinos representa a los que oyen el mensaje, pero los negocios de esta vida les preocupan demasiado y el amor por las riquezas los engaña. Todo esto ahoga el mensaje y no lo deja dar fruto en ellos. Pero la semilla sembrada en buena tierra representa a los que oyen el mensaje y lo entienden y dan una buena cosecha, como las espigas que dieron cien, sesenta o treinta granos por semilla.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Dr. William H. Willimon
Bishop, United Methodist Church
Professor of the Practice of Christian Ministry, Duke Divinity School

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.

SERMONIC SELECTION

He Reigns

Sung by the cantor.

Kirk Franklin (b. 1970)

Our God is an awesome God;
He reigns from heaven above
With wisdom, power, and love;
Our God is an awesome God!

You're marvelous and you're glorious.
Your love has made me victorious.
You took away the fear in us.
Now we praise you 'cause you delivered us!

There ain't no stoppin' us!
Devil, there ain't no blockin' us!
Come on and clap your hands with us
Like this, like that!

He reigns! He reigns! He reigns!
Forever and ever.
He reigns! He reigns! He reigns!

(Rich Mullins, 1955-1997, refrain; K. Franklin, stanzas)

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.

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

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.

Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Hear us, O God.
Your mercy is great.

Después de cada intercesión,

Atiéndenos, O Señor.
Tu misericordia es grande.

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.

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 the Lord be always with you.
And also with you.

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Oh, for the wings of a dove from Hear My Prayer

Sung by the cantor.

Felix Mendelssohn (1809-1847)

Oh, for the wings of a dove!
Far away, far away would I rove!
In the wilderness build me a nest,
and remain there for ever at rest.

(Psalm 55:6)

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:

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 power and might, heav'n 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. 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.

This is the Body of Christ

Sung by all.

John Bell (b. 1949)

This is the Bo - dy of Christ,____ bro-ken that we may be whole;____ this cup, as
pro-mised by God, true to his word, cra-dles our Lord;____ food for the good of the soul.____

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

Stand

Sung by the cantor.

D. McClurkin

What do you do when you've done all you can,
And it seems like it's never enough?
And what do you say when your friends turn away,
And you're all alone, alone?
Tell me, what do you give when you've given your all,
And it seems like you can't make it through?

Well you just stand when there's nothing left to do.
You just stand, watch the Lord see you through.
Yes, after you done all you can, you just stand.

Tell me, how do you handle the guilt of your past?
Tell me, how do you deal with the shame?
And how can you smile while your heart has been
broken
And filled with pain, filled with pain?
Tell me what do you give when you've given your all,
Seems like you can't make it through?

Child, you just stand when there's nothing left to do.
You just stand, watch the Lord see you through.
Yes, after you've done all you can, you just stand.

Stand and be sure.
Be not entangled in that bondage again.
You just stand, and endure.
God has a purpose, yes, God has a plan.

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 las circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La presidenta invita a todos a rezar esta oración.

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

Tell me what do you do when you've done all you can,
And it seems like you can't make it through?
Child, you just stand, you just stand, stand.

Don't you dare give up through the storm, stand
through the rain,
Through the hurt, yeah, through the pain.
Don't you bow, and don't bend; don't give up, no, don't
give in.
Hold on, just be strong, God will step in and it won't
be long.

After you done all you can, after you done all you can,
After you gone through the hurt, after you gone
through the pain,
After you gone through the storm, after you gone
through the rain,

Prayed and cried, prayed and cried,
Prayed and you've cried,
Prayed and cried, oh my,

After you done all you can you just stand.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Eterno Dios, Padre celestial,
en tu bondad nos has aceptado como miembros
vivos
de tu Hijo, nuestro Salvador Jesucristo;
nos has nutrido con alimento espiritual
en el Sacramento de su Cuerpo y de su Sangre.
Envíanos ahora en paz al mundo;
revístenos de fuerza y de valor
para amarte y servirte
con alegría y sencillez de corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 530

Spread, O spread, thou mighty word

Sung by all.

Gott sei Dank

1. Spread, O spread, thou might - y word, spread the king - dom of the Lord,
2. word of how the Fa - ther's will made the world, and keeps it, still;
3. word of how the Sa - vior's love earth's sore bur - den doth re - move;
4. word of how the Spi - rit came bring - ing peace in Je - sus' name;
5. Word of life, most pure and strong, word for which the na - tions long,

1. that to earth's re - mot - est bound all may heed the joy - ful sound;
2. how his on - ly Son he gave, earth from sin and death to save;
3. how for - ev - er, in its need, through his death the world is freed;
4. how his nev - er - fail - ing love guides us on to heaven a - bove.
5. spread a - broad, un - til from night all the world a - wakes to light.

THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

Salgamos en nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

From *Te Deum Laudamus*
I. Toccata — The Acknowledgment

David Hurd (b. 1950)

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. Dondequieras 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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Catherine Able-Thomas
Verger, Washington National Cathedral

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Associate Director of Music & Assistant Organist, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Elissa Edwards
Music Education & Outreach Officer and Voice Instructor, Washington National Cathedral

Javan Bowden, *singer*

Marshall Keys, *saxophone*

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Jeremy Mann

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