



WELCOME

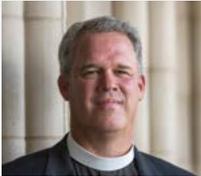
WASHINGTON NATIONAL CATHEDRAL

JULY 26, 2020



Preaching Today

The Rev. Canon Dana
Colley Corsello



Presiding Today

The Very Rev. Randolph
Marshall Hollerith

An Online House of Prayer for All People

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

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

Your Online Cathedral

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

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love and the world. During the week we offer these prayers during a time of prayer and intercession.

LEARN & EXPLORE

Since you can't visit the Cathedral, we'll bring the Cathedral to you! Each week we share new Cathedral highlights online. This week, we showcase our patron saints, Peter and Paul, in the Cathedral's art.

CHAPEL PILGRIMAGES

Join Cathedral clergy for a series of [Chapel Pilgrimages](#), exploring the chapels and offering meditations.

CARILLON RECITALS

Most Saturdays Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon. Listen from outside on the Cathedral grounds.

LET THERE BE LEGO!

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

Virtual Coffee Hour

Sundays

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

Preaching Next Week

Sunday, August 2, 11:15 am

[Join us next week](#) when the Very Rev. Randolph Marshall Hollerith preaches and the Rev. Canon Dana Colley Corsello presides.

Stay in Touch

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

COVID Memorial Prayers

Saturdays, noon

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

Online Magazine

The latest issue of *Cathedral Age* magazine documents how the Cathedral found new ways to live into its call to be a "great church for national purposes" during the spring lockdown. Whether you're part of our newly expanded family, or a longtime member, we hope you'll enjoy reading our latest issue. [Read online.](#)

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, July 28, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, July 28, 6 pm

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

SPIRITUAL SUMMER CAMP

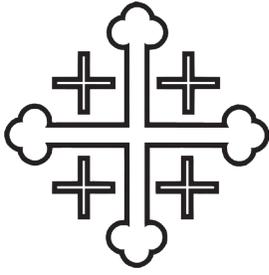
Sunday, 4–5 pm

August 9 - [Lectio Divina: A Doorway Into Creative Prayer](#)

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 Zoom link and password.

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The Holy Eucharist

The Eighth Sunday after Pentecost

July 26, 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

"Andante" from *Sonata IV*, BWV 528

Johann Sebastian Bach (1685-1750)

"Auch mit gedämpften, schwachen Stimmen" from *Cantata No. 36*

J. S. Bach

INTROIT

10,000 Reasons (Bless the Lord)

Jonas Myrin (b. 1982) & Matt Redman (b. 1974)

Refrain Bless the Lord, O my soul,
O my soul,
Worship his holy name.
Sing like never before, O my soul,
I'll worship your holy name.

The sun comes up, it's a new day dawning,
It's time to sing your song again.
Whatever may pass and whatever lies before me,
Let me be singing when the evening comes.

Refrain

You're rich in love and you're slow to anger,
Your name is great and your heart is kind.
For all your goodness, I will keep on singing,
Ten thousand reasons for my heart to find.

Refrain

And on that day when my strength is failing,
 The end draws near and my time has come.
 Still, my soul will sing your praise unending,
 Ten thousand years and then forevermore, forevermore.

Refrain

Sing like never before, O my soul
 I'll worship your holy name.
 Jesus, I will worship your holy name,
 Worship your holy name.

HYMN AT THE PROCESSION • 594

God of grace and God of glory

Sung by all.

Cwm Rhondda

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

1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
 2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
 3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
 4. Save us from weak res - ig - na - tion to the e - vils we de - plore; let the gift of

Church - 's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom,
 long have bound us free our hearts to faith and praise: grant us wis - dom,
 self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom,
 thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour, for the fac - ing of this hour.
 grant us cour - age, for the liv - ing of these days, for the liv - ing of these days.
 grant us cour - age, lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
 grant us cour - age, serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

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.

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE WORD OF GOD

THE COLLECT FOR THE EIGHTH 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 God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING

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

1 Kings 3:5-12

At Gibeon the Lord appeared to Solomon in a dream by night; and God said, “Ask what I should give you.” And Solomon said, “You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?” It pleased the Lord that Solomon had asked this. God said to him, “Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.”

The Word of the Lord.

Thanks be to God.

1 Reyes 3:5-12

Una noche, en Gabaón, el Señor se apareció en sueños a Salomón y le dijo: «Pídemelo que quieras, y yo te lo daré.» Salomón respondió: «Tú trataste con gran bondad a mi padre, tu siervo David, pues él se condujo delante de ti con lealtad, justicia y rectitud de corazón para contigo. Por eso lo trataste con tanta bondad y le concediste que un hijo suyo se sentara en su trono, como ahora ha sucedido. Tú, Señor y Dios mío, me has puesto para que reine en lugar de David, mi padre, aunque yo soy un muchacho joven y sin experiencia. Pero estoy al frente del pueblo que tú escogiste: un pueblo tan grande que, por su multitud, no puede contarse ni calcularse. Dame, pues, un corazón atento para gobernar a tu pueblo, y para distinguir entre lo bueno y lo malo; porque ¿quién hay capaz de gobernar a este pueblo tuyo tan numeroso?» Al Señor le agradó que Salomón le hiciera tal petición, y le dijo: «Porque me has pedido esto, y no una larga vida, ni riquezas, ni la muerte de tus enemigos, sino inteligencia para saber oír y gobernar, voy a hacer lo que me has pedido: yo te concedo sabiduría e inteligencia como nadie las ha tenido antes que tú ni las tendrá después de ti.»

Palabra del Señor.

Demos gracias a Dios.

THE PSALM*Sung by the cantor.*

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

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

Psalm 119:129-136

Salmo 119:129-136

Your decrees are wonderful;
 therefore I obey them with all my heart.
 When your word goes forth it gives light;
 it gives understanding to the simple.
 I open my mouth and pant;
 I long for your commandments.
 Turn to me in mercy,
 as you always do to those who love your Name.
 Steady my footsteps in your word;
 let no iniquity have dominion over me.
 Rescue me from those who oppress me,
 and I will keep your commandments.
 Let your countenance shine upon your servant
 and teach me your statutes.
 My eyes shed streams of tears,
 because people do not keep your law.

Maravillosos son tus decretos;
 por tanto, los guardo de todo corazón.
 La revelación de tu palabra ilumina;
 hace entender a los inocentes.
 Abro la boca y jadeo;
 ansío tus mandamientos.
 Vuélvete a mí, y ten misericordia,
 como acostumbras con los que aman tu Nombre.
 Afirmas mis pasos con tu palabra;
 que ninguna iniquidad me domine.
 Rescátame de los que me oprimen,
 y guardaré tus mandamientos.
 Haz resplandecer tu rostro sobre tu siervo,
 y enséñame tus estatutos.
 Ríos de aguas brotan de mis ojos
 a causa de los que no guardan tu ley.

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 8:26-39

Romanos 8:26-39

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will

De igual manera, el Espíritu nos ayuda en nuestra debilidad. Porque no sabemos orar como es debido, pero el Espíritu mismo ruega a Dios por nosotros, con gemidos que no pueden expresarse con palabras. Y Dios, que examina los corazones, sabe qué es lo que el Espíritu quiere decir, porque el Espíritu ruega, conforme a la voluntad de Dios, por los del pueblo santo. Sabemos que Dios dispone todas las cosas para el bien de quienes lo aman, a los cuales él ha llamado de acuerdo con su propósito. A los que de antemano Dios había conocido, los destinó desde un principio a ser como su Hijo, para que su Hijo fuera el primero entre muchos hermanos. Y a los que Dios destinó desde un principio, también los llamó; y a los que llamó, los hizo justos; y a los que hizo justos, les dio parte en su gloria. ¿Qué más podremos decir? ¿Que si Dios está a nuestro favor, nadie podrá estar contra nosotros! Si Dios no nos negó ni a su propio Hijo, sino que lo entregó a la muerte por todos nosotros, ¿cómo no habrá de darnos también, junto con su Hijo, todas las cosas? ¿Quién podrá acusar a los que Dios ha escogido? Dios es quien

separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, “For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

The Word of the Lord.
Thanks be to God.

los hace justos. ¿Quién podrá condenarlos? Cristo Jesús es quien murió; todavía más, quien resucitó y está a la derecha de Dios, rogando por nosotros. ¿Quién nos podrá separar del amor de Cristo? ¿El sufrimiento, o las dificultades, o la persecución, o el hambre, o la falta de ropa, o el peligro, o la muerte violenta? Como dice la Escritura: «Por causa tuya estamos siempre expuestos a la muerte; nos tratan como a ovejas llevadas al matadero.» Pero en todo esto salimos más que vencedores por medio de aquel que nos amó. Estoy convencido de que nada podrá separarnos del amor de Dios: ni la muerte, ni la vida, ni los ángeles, ni los poderes y fuerzas espirituales, ni lo presente, ni lo futuro, ni lo más alto, ni lo más profundo, ni ninguna otra de las cosas creadas por Dios. ¡Nada podrá separarnos del amor que Dios nos ha mostrado en Cristo Jesús nuestro Señor!

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Children of the heavenly Father

Sung by all.

Tryggare kan ingen vara

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. Chil-dren of the heaven-ly Fa-ther safe-ly in his bos-om gath-er;
 2. God his own doth tend and nour-ish, in his ho-ly courts they flour-ish;
 3. Nei-ther life nor death shall ev-er from the Lord his child-ren sev-er;
 4. Praise the Lord in joy-ful num-bers, your pro-tect-or nev-er slum-bers;
 5. Though he giv-eth or he tak-eth, God his chil-dren ne'er for-sak-eth;

1. nest-ling bird nor star in heav-en, such a ref-uge e'er was giv-en.
 2. from all e-vil things he spares them, in his might-y arms he bears them.
 3. un-to them his grace he show-eth, and their sor-rows all he know-eth.
 4. at the will of your de-fend-er ev-ery per-son must sur-ren-der.
 5. his the lov-ing pur-pose sole-ly to pre-serve them pure and ho-ly.

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 13:31-33, 44-52

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

Glory to you, Lord Christ.

Another parable Jesus put before the crowds: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened. The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Have you understood all this?" They answered, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

The Gospel of the Lord.

Praise to you, Lord Christ.

Mateo 13:31-33, 44-52

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús también les contó esta parábola: «El reino de los cielos es como una semilla de mostaza que un hombre siembra en su campo. Es, por cierto, la más pequeña de todas las semillas; pero cuando crece, se hace más grande que las otras plantas del huerto, y llega a ser como un árbol, tan grande que las aves van y se posan en sus ramas.» También les contó esta parábola: «El reino de los cielos es como la levadura que una mujer mezcla con tres medidas de harina para hacer fermentar toda la masa. El reino de los cielos es como un tesoro escondido en un terreno. Un hombre encuentra el tesoro, y lo vuelve a esconder allí mismo; lleno de alegría, va y vende todo lo que tiene, y compra ese terreno. Sucede también con el reino de los cielos como con un comerciante que andaba buscando perlas finas; cuando encontró una de mucho valor, fue y vendió todo lo que tenía, y compró esa perla. Sucede también con el reino de los cielos como con la red que se echa al mar y recoge toda clase de pescado. Cuando la red se llena, los pescadores la sacan a la playa, donde se sientan a escoger el pescado; guardan el bueno en canastas y tiran el malo. Así también sucederá al fin del mundo: saldrán los ángeles para separar a los malos de los buenos, y echarán a los malos en el horno de fuego. Entonces vendrán el llanto y la desesperación.» Jesús preguntó: «¿Entienden ustedes todo esto?» «Sí» contestaron ellos. Entonces Jesús les dijo: «Cuando un maestro de la ley se instruye acerca del reino de los cielos, se parece al dueño de una casa, que de lo que tiene guardado sabe sacar cosas nuevas y cosas viejas.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Dana Colley Corsello

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.

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,

Atiéndonos, 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.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

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

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of 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

Ordinary People

Sung by the cantor.

Danniebelle Hall (1938-2000)

Just ordinary people,
God uses ordinary people.
He chooses people,
just like me and you,
who are willing to do what he commands.
God uses people that will give him all,
No matter how small your all may seem to you, because
Little becomes much,
As you place it in the master's hand.

Just like that little lad,
Who gave Jesus all he had.
How the multitude was fed
With the fish and the loaves of bread.
What you have may not seem much,
But when you yield it to the touch,
Of the master's loving hand, yes,
Then you'll understand,
How your life could never be the same.

Just ordinary people,
God uses ordinary people.
He chooses people,
just like me and you,
who are willing to do what he commands.
God uses people that will give him all,
No matter how small your all may seem to you, because
Little becomes much,
As you place it in the master's hand.

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.

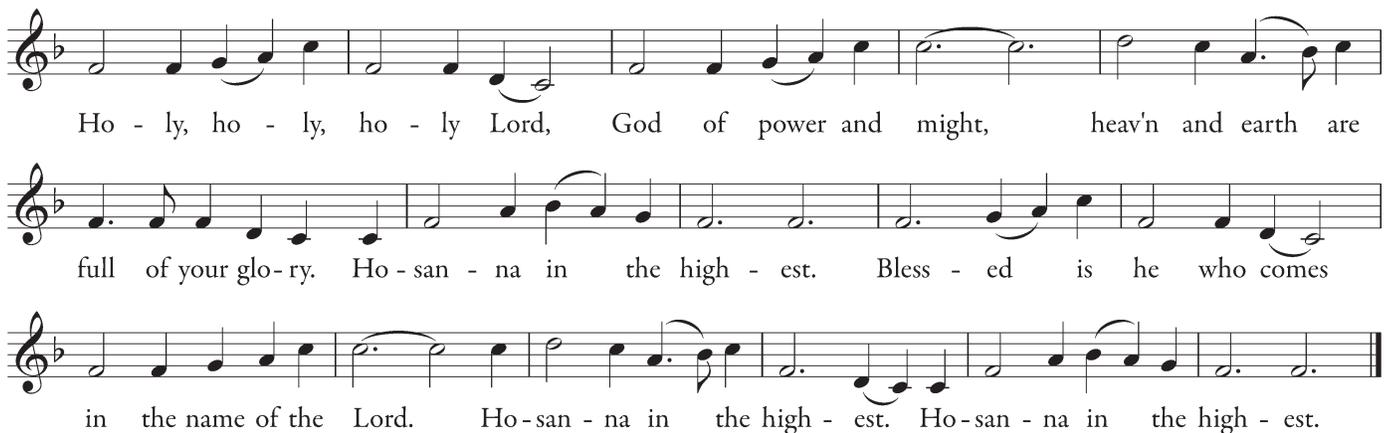
Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Land of Rest

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.

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

El presidente invita a todos a rezar esta oración.

Jesús mío, creo que estás verdaderamente presente en el Sagrado Sacramento del Altar. Te amo por encima de todas las cosas, y te anhelo en mi alma. Como no te puedo recibir en el Sacramento de tu Cuerpo y Sangre, entra al menos espiritualmente en mi corazón. Límpiame y fortaléceme con tu gracia, Señor Jesús, y nunca permitas que me separe de ti. Que pueda vivir en ti, y tú en mí, en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

Amazing grace

Sung by the cantor.

Lena McLin (b. 1928)

Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Through many danger, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
 His Word my hope secures:
 He will my shield and portion be
 As long as life endures.

Yea, when this flesh and heart shall fail,
 And mortal life shall cease,
 I shall possess within the veil
 a life of joy and peace.

(John Newton, 1725-1807)

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 a
 and continue in the risen life of Christ our Savior.
 Amen.

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

THE BLESSING

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

HYMN AT THE CLOSING • 194

Jesus lives! thy terrors now

Sung by all.

St. Albinus

1. Je - sus lives! thy ter - rors now can no long - er, death, ap - pall us;
 2. Je - sus lives! for us he died; then, a - lone to Je - sus liv - ing,
 3. Je - sus lives! our hearts know well nought from us his love shall sev - er;
 4. Je - sus lives! to him the throne o - ver all the world is giv - en:

Je - sus lives! by this we know thou, O grave, canst not en - thrall us. Al - le - lu - ia!
 pure in heart may we a - bide, glo - ry to our Sa - vior giv - ing. Al - le - lu - ia!
 life, nor death, nor powers of hell tear us from his keep - ing ev - er. Al - le - lu - ia!
 may we go where he has gone, rest and reign with him in hea - ven. Al - le - lu - ia!

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

Siyahamba

Andries van Tonder (1882-1955); adapted, Anders Nyberg (b. 1955)

A Prayer for the Power of the Spirit Among the People of God

God of all power and love, we give thanks for your unfailing presence and the hope you provide in times of uncertainty and loss. Send your Holy Spirit to enkindle in us your holy fire. Revive us to live as Christ's body in the world: a people who pray, worship, learn, break bread, share life, heal neighbors, bear good news, seek justice, rest and grow in the Spirit. Wherever and however we gather, unite us in common prayer and send us in common mission, that we and the whole creation might be restored and renewed, through Jesus Christ our Lord. Amen.



Una Oración por el Poder del Espíritu Entre el Pueblo de Dios

Dios de todo poder y amor, te damos gracias por tu constante presencia y por la esperanza que brindas en tiempos de incertidumbre y de pérdida. Envía tu Espíritu Santo a encender en nosotros tu fuego santo. Revívenos para vivir como cuerpo de Cristo en el mundo: un pueblo que ora, adora, parte el pan, comparte la vida, atiende a sus prójimos, es portador de buenas nuevas, busca la justicia, descansa y crece en el Espíritu. Dondequiera y de cualquier manera que nos reunamos, únenos en oración comunitaria y envíanos en una misión común: que nosotros y toda la creación podamos ser restaurados y renovados, mediante Jesucristo nuestro Señor. Amén.

— *The church-wide leadership of The Episcopal Church and the Evangelical Lutheran Church in America in response to the COVID-19 pandemic and commended for prayer May 31–September 6, 2020.*

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