



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JUNE 7, 2020



Preaching Today

The Rt. Rev. Mariann Edgar Budde



Presiding Today

The Reverend Canon Kelly Brown Douglas

Your Online Cathedral

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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 music in the Cathedral's art.

CHAPEL PILGRIMAGES

Join Cathedral clergy for a series of [Chapel Pilgrimages](#), exploring the chapels and offering meditations. This week the Canon Vicar Dana Colley Corsello leads us through Holy Spirit Chapel.

LET THERE (STILL) 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.

CATHEDRAL PODCASTS

Check out [The Crossing](#), a sermon podcast from the Cathedral. [The Crossing: Tower Talks](#), a new conversational podcast connects listeners with the Cathedral from afar. Catch up on episodes you might have missed or share with your friends.

Honest to God

HONEST TO GOD WITH ANDREW YOUNG

Wednesday, June 17, 8 pm

Join [Ambassador Andrew Young](#) and [the Rev. Dr. Paul Smith](#) for a conversation about faith, their lives, and civil rights. [Register for the Zoom conversation.](#)

Online Conversations

GUNS IN AMERICA WITH MICHAEL AUSTIN

Tuesday, June 9, 8 pm

What would it look like for Christians to go beyond "thoughts and prayers" in their response to gun violence? The Cathedral with [The Dietrich Bonhoeffer Institute](#) hosts [Michael W. Austin](#) for an online discussion about his new book, *God & Guns in America*. Dean Hollerith speaks with Austin considering the issue of guns in America from a Christian perspective. [Register for Zoom link.](#)

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

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

Guest Preacher

Sunday, June 9, 11:15 am

Join us for the celebration of the Holy Eucharist on the Second Sunday after Pentecost with [the Rev. Dr. William J. Barber II](#), guest preacher.

Help Our Neighbors

If you are not in the D.C. area, please consider donating locally.

PACK THE TRUCK—D.C. AREA FOOD DRIVE

June 10 & 11, 11 am–5 pm

Help us pack a 26' truck with non-perishable food. We're partnering with the [Capital Area Food Bank](#) and the [Emergency Child Care Initiative](#) for distribution. [Please follow our guidelines.](#)

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, June 9, 5:30 pm

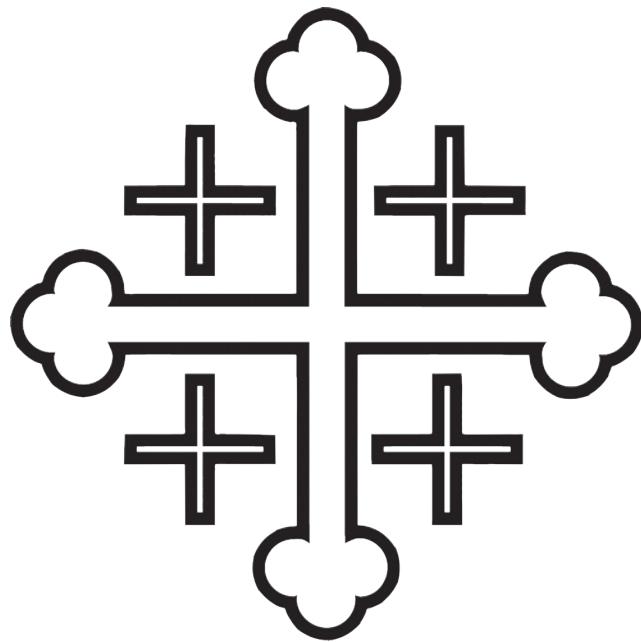
ONLINE CENTERING PRAYER

Tuesday, June 9, 6 pm

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

Trinity Sunday

The First Sunday after Pentecost



June 7, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL



TRINITY SUNDAY

Trinity Sunday is the only principal feast of the Church that commemorates a reality and doctrine rather than a person or event. Falling on the Sunday after Pentecost, we celebrate the Holy and Undivided Trinity as the final celebration, after Christ's resurrection, ascension, and the descent of the Holy Spirit at Pentecost.

Christians have held a festival to honor the Holy Trinity since the ninth century, when it was celebrated in French monastic communities. In the fourteenth century, the festival was added to the Church calendar and has been celebrated throughout the world since that time.

The word "trinity" is actually not found in the scriptures, but in the Gospel reading from Matthew today, Jesus sends his disciples forth to baptize in the name of the Father, and the Son, and the Holy Spirit. From the day of our baptism, we are commissioned to go out into the world and show the love God as Jesus showed his disciples.

More than a doctrine, the Trinity expresses the heart of our faith: we have experienced the God of creation made known in Jesus Christ and with us always through the Holy Spirit. We celebrate the mystery of the Holy Trinity in word and sacrament, as we profess the creed, and as we are sent into the world to bear witness to our faith. We, as the body of Christ—the Church—are called to be a sign in the world of the Holy Trinity's unity-in-diversity.



Trinity Sunday

The First Sunday after Pentecost

June 7, 2020

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

From *Three Organ Pieces*

Mark Fax (1911-1974)

Freely, hauntingly

Toccata

INTROIT

The Promise

I'll never leave you, never forsake you;
No matter what you're going through,
I've got good news for you;
I'll be with you always.

And when sorrow comes,
And there's no other place to run,
Just look to me and I'll be there;
Just a whisper of a prayer—
I'll be with you always.

I'll never leave you, never forsake you;
No matter what you're going through,
I've got good news for you;
I'll be with you always.

In stormy weather, it is my pleasure.
I want to take care of all your needs.
Trust me and you'll see
I'll be with you always.

Andraé Crouch (1942-2015) and Luther Hanes

And when trouble comes,
And there's no other place to run,
Just look to me and I'll be there;
Just a whisper of a prayer—
I'll be with you always.

Never, never, never.
I'll be with you!

No matter who you are,
No matter what you need,
No matter what you're going through,
I've got good news for you;
I'll be with you always.

HYMN AT THE PROCESSION • 362

Holy, holy, holy! Lord God Almighty

Sung by all.

Nicæa

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

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God which per - fect in three Per - art, power, Per - sons, bless - ed in love, and bless - ed Trin - ev - er - more Trin - shalt be.
 in three Per - sons, and pu - ri - ty. Trin - i - ty.

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.

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 FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY

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, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

A PRAYER FOR UNITY

O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth in our nation, to support one another without hatred or bitterness, that, being bonded in love, we may live in unity with you and one another; through Jesus Christ our Lord. **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.

Genesis 1:1–2:4a

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said,

Génesis 1:1–2:4a

En el comienzo de todo, Dios creó el cielo y la tierra. La tierra no tenía entonces ninguna forma; todo era un mar profundo cubierto de oscuridad, y el espíritu de Dios se movía sobre el agua. Entonces Dios dijo: «Que haya luz!», Y hubo luz. Al ver Dios que la luz era buena, la separó de la oscuridad y la llamó «día», y a la oscuridad la llamó «noche». De este modo se completó el primer día. Despues Dios dijo: «Que haya una bóveda que separe las aguas, para que estas queden separadas.» Y así fue. Dios hizo una bóveda que separó las aguas: una parte de ellas quedó debajo de la bóveda, y otra parte quedó arriba. A la bóveda la llamó «cielo». De este modo se completó el segundo día. Entonces Dios dijo: «Que el agua que está debajo del cielo se junte en un solo lugar, para que aparezca lo seco.» Y así fue. A la parte seca Dios la llamó «tierra», y al agua que se había juntado la llamó «mar». Al ver Dios que todo estaba bien, dijo: «Que produzca la tierra toda clase de plantas: hierbas que den semilla y árboles que den fruto.» Y así fue. La tierra produjo

"Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day. And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds

toda clase de plantas: hierbas que dan semilla y árboles que dan fruto. Y Dios vio que todo estaba bien. De este modo se completó el tercer día. Entonces Dios dijo: «Que haya luces en la bóveda celeste, que alumbran la tierra y separen el día de la noche, y que sirvan también para señalar los días, los años y las fechas especiales.» Y así fue. Dios hizo las dos luces: la grande para alumbrar de día y la pequeña para alumbrar de noche. También hizo las estrellas. Dios puso las luces en la bóveda celeste para alumbrar la tierra de día y de noche, y para separar la luz de la oscuridad, y vio que todo estaba bien. De este modo se completó el cuarto día. Luego Dios dijo: «Que produzca el agua toda clase de animales, y que haya también aves que vuelen sobre la tierra.» Y así fue. Dios creó los grandes monstruos del mar, y todos los animales que el agua produce y que viven en ella, y todas las aves. Al ver Dios que así estaba bien, bendijo con estas palabras a los animales que había hecho: «Que tengan muchas crías y llenen los mares, y que haya muchas aves en el mundo.» De este modo se completó el quinto día. Entonces Dios dijo: «Que produzca la tierra toda clase de animales: domésticos y salvajes, y los que se arrastran por el suelo.» Y así fue. Dios hizo estos animales y vio que todo estaba bien. Entonces dijo: «Ahora hagamos al hombre a nuestra imagen. Él tendrá poder sobre los peces, las aves, los animales domésticos y los salvajes, y sobre los que se arrastran por el suelo.» Cuando Dios creó al hombre, lo creó a su imagen; varón y mujer los creó, y les dio su bendición: «Tengan muchos, muchos hijos; llenen el mundo y gobiérneno; dominen a los peces y a las aves, y a todos los animales que se arrastran.» Después les dijo: «Miren, a ustedes les doy todas las plantas de la tierra que producen semilla, y todos los árboles que dan fruto. Todo eso les servirá de alimento. Pero a los animales salvajes, a los que se arrastran por el suelo y a las aves, les doy la hierba como alimento.» Así fue, y Dios vio que todo lo que había hecho estaba muy bien. De este modo se completó el sexto día. El cielo y la tierra, y todo lo que hay en ellos, quedaron terminados. El séptimo día terminó Dios lo que había hecho, y descansó. Entonces bendijo el séptimo día y

of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

The Word of the Lord.
Thanks be to God.

THE PSALM

Sung by the cantor.

arr. Michael McCarthy (b. 1966)

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

Psalm 8

Salmo 8

O Lord our Governor,
how exalted is your Name in all the world!

Out of the mouths of infants and children
your majesty is praised above the heavens.

You have set up a stronghold against your adversaries,
to quell the enemy and the avenger.

When I consider your heavens, the work of
your fingers,
the moon and the stars you have set in their courses,
What is man that you should be mindful of him?
the son of man that you should seek him out?

You have made him but little lower than the angels;
you adorn him with glory and honor;

You give him mastery over the works of your hands;
you put all things under his feet:

All sheep and oxen,
even the wild beasts of the field,

The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.

O Lord our Governor,
how exalted is your Name in all the world!

lo declaró día sagrado, porque en ese día descansó de todo su trabajo de creación. Ésta es la historia de la creación del cielo y de la tierra.

Palabra del Señor.

Demos gracias a Dios.

Oh Señor, soberano nuestro,
¡cuán glorioso es tu Nombre en toda la tierra!

Alabadá es tu gloria sobre los cielos,
por la boca de los niños y de los que maman.

Has fundado la fortaleza, a causa de tus enemigos,
para hacer callar al enemigo y al vengador.

Cuando contemplo tus cielos, obra de tus dedos,
la luna y las estrellas que tú formaste,
Digo: "¿Qué es el hombre, para que tengas de
el memoria,
el hijo del hombre, que lo ampare?"

Le has hecho poco menor que los ángeles,
y lo coronaste de gloria y honra.

Lo hiciste señorear sobre las obras de tus manos;
todo lo pusiste debajo de sus pies:

Ovejas y bueyes, todo ello,
y asimismo las bestias del campo;

Las aves de los cielos y los peces del mar,
todo cuanto pasa por los senderos del mar.

Oh Señor, soberano nuestro,
¡cuán glorioso es tu Nombre en toda la tierra!

THE SECOND READING

This reading, taken from the New Testament, is typically from a letter (*epistle*) to the early Church, the Acts of the Apostles, or the Revelation to John.

2 Corinthians 13:11-13

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

The Word of the Lord.
Thanks be to God.

2 Corintios 13:11-13

Para terminar, hermanos, deseo que vivan felices y que busquen la perfección en su vida. Anímense y vivan en armonía y paz; y el Dios de amor y de paz estará con ustedes. Salúdense los unos a los otros con un beso santo. Todos los hermanos en la fe les mandan saludos. Que la gracia del Señor Jesucristo, el amor de Dios y la participación del Espíritu Santo estén con todos ustedes.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

His eye is on the sparrow

Sung by all.

Sparrow

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. Why should I feel dis - cour - aged?
2. "Let not your heart be trou - bled,"

Why should the shad - ows come?
his ten - der word I hear,

Why should my heart be lone - ly
and rest - ing on his good- ness,
and long for heaven and home,
I lose my doubts and fears;

when Je - sus is my por - tion?
though by the path he lead - eth
My con - stant friend is he:
but one step I may see:

his eye is on the spar - row,
and I know he watch - es me;

his eye is on the spar - row,
and I know he watch - es me.

I sing be - cause I'm hap - py,
I sing be - cause I'm free,
for his eye is on the spar - row,
and I know he watch - es me.

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 28:16-20

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

Glory to you, Lord Christ.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Mateo 28:16-20

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Así pues, los once discípulos se fueron a Galilea, al cerro que Jesús les había indicado. Y cuando vieron a Jesús, lo adoraron, aunque algunos dudaban. Jesús se acercó a ellos y les dijo: «Dios me ha dado toda autoridad en el cielo y en la tierra. Vayan, pues, a las gentes de todas las naciones, y háganlas mis discípulos; bautícenlas en el nombre del Padre, del Hijo y del Espíritu Santo, y enséñenles a obedecer todo lo que les he mandado a ustedes. Por mi parte, yo estaré con ustedes todos los días, hasta el fin del mundo.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

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 Right Reverend Mariann Edgar Budde

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,

Holy Trinity,
hear our prayer.

Después de cada intercesión,

Santa Trinidad,
atiende nuestra súplica.

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

THE CONFESSION & ABSOLUTION

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 bishop offers absolution and the people respond, Amen.

La obispa ofrece la absolución, y el pueblo repite, Amén.

THE PEACE

Peace to you from God our heavenly Father.
Peace from his Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the Life-giver.
The peace of the triune God be always with you.
And also with you.

Paz a ustedes de Dios nuestro Padre celestial.
Paz de su Hijo Jesucristo quien es nuestra paz.
Paz del Espíritu Santo, el Dador de vida.
La paz del Dios trino esté 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

Healing

Sung by the cantor.

Earnest Pugh (b. 1966)
and Richard Smallwood (b. 1948)

Don't be discouraged;
Joy comes in the morning.
Know that God is nigh.
Stand still and look up;
God is going to show up.
He is standing by.

There's healing for your sorrow,
Healing for your pain,
Healing for your spirit;
There's shelter from the rain.
Lord, send the healing.
For this we know
There is a balm in Gilead.
For there's a balm in Gilead.
There is a balm in Gilead
To heal the soul.

Healing for the soul.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
 on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
 as we forgive those
 who trespass against us.
And lead us not into temptation,
 but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
 en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
 como también nosotros perdonamos
 a los que nos ofenden.
No nos dejes caer en tentación
 y lábranos 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.

Jesus is here right now

Sung by all.

Leon C. Roberts (1950-1999)

Je - sus is here right now, Je - sus is here. With this
bread and wine his peace you'll find, Christ Je - sus is here right now.

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

LA INVITACIÓN A LA SANTA EUCHARISTÍA

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

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.

ANTHEM DURING THE COMMUNION

Be still, and know

Sung by the cantor.

Steven Curtis Chapman (b. 1962)

Be still, and know that he is God.

Be still, and know that he is holy.

Be still, O restless soul of mine;

Bow before the Prince of Peace,

Let the noise and clamor cease.

Be still, and know that he is God.

Be still, and know that he is faithful.

Consider all that he has done;

Stand in awe and be amazed,

And know that he will never change.

Be still.

Be still, and know that he is God.

Be still, and know that he is God.

Be still, be speechless.

Be still, and know that he is God.

Be still, and know that he is our Father.

Come, rest your head upon his chest.

Listen to the rhythm of

His unfailing heart of love,

Beating for his little ones,

Calling each of us to come.

Be still.

THE POSTCOMMUNION PRAYER

Almighty and eternal God, you have revealed yourself as Father, Son, and Holy Spirit, and live and reign in the perfect unity of love: hold us firm in this faith, that we may know you in all your ways and evermore rejoice in your eternal glory, who are three Persons yet one God, now and for ever. Amen.

Omnipotente y eterno Dios, te has revelado como Padre, Hijo, y Espíritu Santo, y vives y reinas en la perfecta unidad de amor: mantennos firmes en esta fe, para que te conozcamos en todas tus maneras y regocijarte cada vez más en tu gloria eterna, quien es tres Personas pero uno solo Dios, ahora y por siempre. Amén.

THE BLESSING

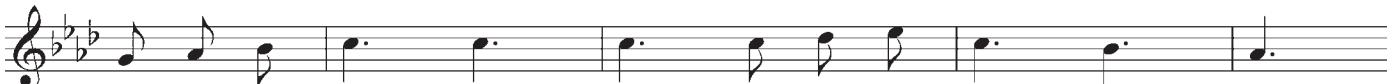
The bishop blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING

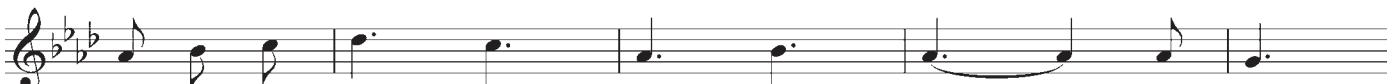
Lift every voice and sing

Sung by all.

J. Rosamond Johnson (1873-1954)



1. Lift ev - 'ry voice and sing, till earth and hea - ven ring,
2. Ston - y the road we trod, bit - ter the chas - tening rod,
3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mon - ies of lib - er - ty.
felt in the days when hope un - born had died;
thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - tening skies;
yet, with a stead - y beat, have not our wea - ry feet
thou who hast by thy might led us in - to the light;



let it re - sound loud as the roll - - - ing sea.
come to the place for which our fa - - - thers sighed?
keep us for ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;
We have come o - ver a way that with tears has been wa - tered;
Lest our feet stray from the pla - ces, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;
we have come, tread - ing our path through the blood of the slaug - tered,
lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - - ing sun of our new day be - gun,
out of the gloom - y past, till now we stand at last
sha-dowed be -neath thy hand may we for ev - er stand,



let us march on till vic - to - ry is won.
where the white gleam of true to our bright star is cast.
true to our na - - - tive land.

THE DISMISSAL

The eternal Creator calls us.
The risen Savior send us.
The dynamic Spirit empowers us.
Go in peace to serve the triune God.
Thanks be to God

El Creador eterno nos llama.
El Salvador resucitado nos envía.
El Espíritu dinámico nos da poder.
Vayan en paz para servir al Dios trino.
Demos gracias a Dios.

POSTLUDE

Don't Give Up (on You)

Sylver Logan Sharp (b. 1967) and Daryl L. A. Hunt (b. 1970)

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Bishop of the Episcopal Diocese of Washington

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Canon Theologian, Washington National Cathedral

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Emily Kim
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Associate Director for Contemporary Music, Washington National Cathedral

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

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. Dondequiero 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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