



WELCOME

WASHINGTON NATIONAL CATHEDRAL

JANUARY 24, 2021



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



Presiding Today

The Rev. Canon Jan Naylor Cope

An Online House of Prayer for All People

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

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

Your Online Cathedral

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

PRAYER REQUESTS

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

PRAYERS FOR COVID-19 DEATHS

Each week we pray for those lost to the COVID-19 pandemic. Submit the [names of those lost](#) to be included in the service.

Next Sunday

PREACHING AT 11:15 AM

[Cathedral Provost Jan Naylor Cope preaches](#) and the Rev. Canon Dana Colley Corsello presides.

Virtual Coffee Hour

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

Online Healing Prayer

SUNDAYS 12:45–1:30

Healing ministers are available for private online healing prayers following today's service. Join via Zoom, then break out for a healing minister in a private online chapel. [Register for link](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, February 2, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, February 2, 6 pm

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

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths passes 400,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at a weekly memorial service.

Cathedral Spotlights: African American Highlights

Tuesday, January 26, 4 pm

Celebrate notable African American men and women who have made significant contributions to our culture—in theology, human rights, or education. Virtually explore Cathedral artwork highlighting the achievements of African American trailblazers. [Register today](#).

Organ Recital: George Fergus

Sunday, January 31, 6 pm

George Fergus, associate director of music and assistant organist, presents the monumental *Introduction, Passacaglia and Fugue* of Healey Willan. A Q&A follows the recital. [Register](#) for this free event and [download the leaflet](#).

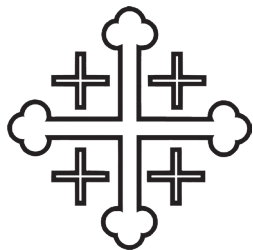
Les Colombes (The Doves) Installation

Just before Christmas, German artist Michael Pendry installed Les Colombes: a winding column of 2,000 origami paper doves in our grand nave. This installation will bring give new life to our Cathedral, and embodies our resolve to be kind to our fellow human and to do our part in making a better tomorrow. [Learn more](#).

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The Holy Eucharist

The Third Sunday after the Epiphany

January 24, 2021 • 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.

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

Only You Are Holy

Donnie McClurkin (b. 1959)

Holy, Holy

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

INTROIT

Glory to Your Name

Jimmy Fisher (b. 1968)

Glory to your name,

Glory to your name,

Glory to your name;

Forever you are the same.

We worship and adore you,

We bow ourselves before you,

Giving all the glory that is due your name!

We magnify your name,

Glorify your name,

O God!

Give Praise and Glory unto God

Sung by all.

Du Lebensbrot, Herr Jesu Christ

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

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

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

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

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.
 Glory to God for ever and ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios omnipotente,
 para quien todos los corazones están manifiestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos la grandeza de tu santo
 Nombre;
 por Cristo nuestro Señor. Amén.

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 - jice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE THIRD SUNDAY AFTER THE EPIPHANY

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.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

THE FIRST LESSON

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

Jonah 3:1-5, 10

The word of the Lord came to Jonah a second time, saying, "Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you." So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

The Word of the Lord.
Thanks be to God.

Jonás 3:1-5, 10

El Señor se dirigió por segunda vez a Jonás, y le dijo: «Anda, vete a la gran ciudad de Nínive y anuncia lo que te voy a decir.» Jonás se puso en marcha y fue a Nínive, como el Señor se lo había ordenado. Nínive era una ciudad tan grande que para recorrerla toda había que caminar tres días. Jonás entró en la ciudad y caminó todo un día, diciendo a grandes voces: «¡Dentro de cuarenta días Nínive será destruida!» Los habitantes de la ciudad, grandes y pequeños, creyeron en Dios, proclamaron ayuno y se pusieron ropas ásperas en señal de dolor. Dios vio lo que hacía la gente de Nínive y cómo dejaba su mala conducta, y decidió no hacerles el daño que les había anunciado.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: James Turle (1802–1882)

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

Psalms 62:6-10, 12-14

Salmo 62:6-10, 12-14

For God alone my soul in silence waits;
truly, my hope is in him.
He alone is my rock and my salvation,
my stronghold, so that I shall not be shaken.
In God is my safety and my honor;
God is my strong rock and my refuge.
Put your trust in him always, O people,
pour out your hearts before him, for God is
our refuge.
Those of high degree are but a fleeting breath,
even those of low estate cannot be trusted.
Put no trust in extortion;
in robbery take no empty pride;
though wealth increase, set not your heart upon it.
God has spoken once, twice have I heard it,
that power belongs to God.
Steadfast love is yours, O Lord,
for you repay everyone according to his deeds.

En silencio aguarda mi alma a Dios;
ciertamente, en él esta mi esperanza.
Sólo él es mi roca y mi salvación,
mi fortaleza; no seré conmovido.
En Dios está mi salvación y mi gloria;
Dios es mi roca fuerte y mi refugio.
Confíen siempre en él, oh pueblos;
desahoguen delante de él su corazón,
porque Dios es nuestro refugio.
Por cierto, la plebe no es más que un sopro;
aun los nobles son apariencia.
No confíen en la opresión;
en la rapiña no se envanezcan;
aunque aumenten las riquezas,
no pongan en ellas el corazón.
Habló Dios una vez; dos veces lo he oído:
de Dios es el poder.
De ti, oh Soberano mío, es la misericordia,
porque tú pagas a cada uno conforme a su obra.

THE SECOND LESSON

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

1 Corinthians 7:29-31

1 Corintios 7:29-31

I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

The Word of the Lord
Thanks be to God.

Hermanos, lo que quiero decir es esto: Nos queda poco tiempo. Por lo tanto, los casados deben vivir como si no lo estuvieran; los que están de luto deben portarse como si estuvieran de fiesta, y los que están de fiesta deben portarse como si estuvieran de luto; los que compran deben vivir como si nada fuera suyo; y los que están usando de este mundo deben vivir como si no estuvieran sacando provecho de él, porque este mundo que vemos ha de terminar.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 533

How Wondrous and Great

Sung by all.

Lyons

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. How won-drous and great thy works, God of praise! How just, King of saints, and true are thy ways!
2. To na-tions of earth thy light shall be shown; their wor-ship and vows shall come to thy throne:



O who shall not fear thee, and hon-or thy Name? Thou on-ly art ho-ly, thou on-ly su-preme.
thy truth and thy judg-ments shall spread all a-broad, till earth's ev-ery peo-ple con-fess thee their God.

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.

Mark 1:14-20

Marcos 1:14-20

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

Glory to you, Lord Christ.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, "Follow me and I will make you fish for people." And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Después que metieron a Juan en la cárcel, Jesús fue a Galilea a anunciar las buenas noticias de parte de Dios. Decía: «Ya se cumplió el plazo señalado, y el reino de Dios está cerca. Vuélvanse a Dios y acepten con fe sus buenas noticias.» Jesús pasaba por la orilla del Lago de Galilea, cuando vio a Simón y a su hermano Andrés. Eran pescadores, y estaban echando la red al agua. Les dijo Jesús: «Sígueme, y yo haré que ustedes sean pescadores de hombres.» Al momento dejaron sus redes y se fueron con él. Un poco más adelante, Jesús vio a Santiago y a su hermano Juan, hijos de Zebedeo, que estaban en una barca arreglando las redes. En seguida los llamó, y ellos dejaron a su padre Zebedeo en la barca con sus ayudantes, y se fueron con Jesús.

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 Very Reverend Randolph Marshall Hollerith

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

After each intercession,

Light of the world,
Fill us with your love.

Después de cada intercesión,

Luz del mundo,
Llénanos con tu amor.

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

CONFESSION OF SIN & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

There's a Wideness in God's Mercy

Sung by the cantor.

Calvin Hampton (1938–1984)

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior;
There is healing in his blood.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

For the love of God is broader
Than the measure of the mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more faithful,
We should take him at his word;
And our life would be thanksgiving
For the goodness of the Lord.

(Frederick William Faber, 1814–1863, alt.)

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.

God of blessing, we thank you always for making us in your image to serve the peace of all creation. You shared your name with our mothers and fathers: Sarah and Abraham, who left their home and became a blessing to all nations; Moses and Miriam, who went through sea and wilderness to the place of revelation; Deborah and Samson, who gave hope and justice to a people ruled by fear; Ruth and Jonah, who went to foreign soil and found a God who loves the stranger.

From our ancestors in faith came Jesus, the son of promise, to fulfill the law, embody your love, and draw all people to himself. He accepted death to break its fearful hold; he was raised to life to share it in abundance; he comes again to break the bread and pour the wine of hope.

Therefore, with all people whose story you have shaped, with women and men of faith in every part of the world, we glory in your generous love and sing in praise of you:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

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

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, Jesus took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this to remember me."

In the same way after supper, Jesus took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me."

As on that night, so here and now Jesus offers himself in touch and taste beyond what words can hold.

Great is the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Therefore we come in memory and hope, responding to your call and the promise that echoes from the dawn of all time. May mind and heart be held by your self-giving love as we stand before the cross, approach the empty tomb, and praise the one whose name is lifted high above all earthly power.

Receive our broken offering through his all-powerful grace, and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all the worlds are drawn into the ceaseless love of Father, Son, and Holy Spirit. **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 presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James E. Moore (b. 1951)

Taste and see, taste and see the good - ness of the Lord. O

taste and see, taste and see the good - ness of the Lord, of the Lord.

THE INVITATION TO HOLY COMMUNION

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

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

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

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

La presidenta invita a todos a rezar esta oración.

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

ANTHEM DURING THE COMMUNION

As We Gather at Your Table

Sung by the cantor.

Skinner Chávez-Melo (1944–1992)

As we gather at your Table,
As we listen to your Word,
Help us know, O God, your presence;
Let our hearts and minds be stirred.

Nourish us with sacred story
Till we claim it as our own;
Teach us through this holy banquet
How to make Love's victory known.

Turn our worship into witness
In the sacrament of life;
Send us forth to love and serve you,
Bringing peace where there is strife.

Give us, Christ, your great compassion
To forgive as you forgave;
May we still behold your image
In the world you died to save.

Gracious Spirit, help us summon
Other guests to share that Feast
Where triumphant Love will welcome
Those who had been last and least.

There no more will envy blind us
Nor will pride our peace destroy,
As we join with saints and angels
To repeat the sounding joy.

(Carl P. Daw, Jr., b. 1944)

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

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

THE BLESSING

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

HYMN AT THE CLOSING

Soon and Very Soon

Sung by all.

Andraé Crouch (1942–2015)



1. Soon and ver - y soon we are goin' to see the King,
 2. No more cry - in' there we are goin' to see the King,
 3. No more dy - in' there we are goin' to see the King,
 4. Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,
 No more cry - in' there we are goin' to see the King,
 No more dy - in' there we are goin' to see the King,
 Soon and ver - y soon we are goin' to see the King,

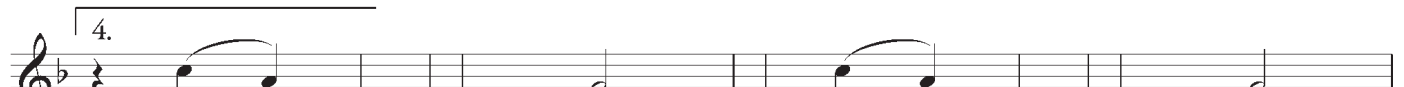


Soon and ver - y soon we are goin' to see the King,
 No more cry - in' there we are goin' to see the King,
 No more dy - in' there we are goin' to see the King,
 Soon and ver - y soon we are goin' to see the King,



Hal - le - lu - jah, Hal - le - lu - jah, we're goin' to see the King.

1. 2. 3.



Hal - le - lu - jah, Hal - le - lu -



jah, Hal - le - lu - jah, Hal - le - lu - jah.

THE DISMISSAL

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

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

POSTLUDE

Toccata

Edward Landin (b. 1988)

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Dean, Washington National Cathedral

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Priest Associate, Washington National Cathedral

READER/LECTORA

Catherine Able-Thomas
Verger, Washington National Cathedral

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Organist and Associate Director of Music, Washington National Cathedral

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Associate Director of Music for Contemporary Worship, Washington National Cathedral

Javan Bowden, *singer*

David Evans, *singer*

Marshall Keys, *saxophone*

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