



WELCOME

WASHINGTON NATIONAL CATHEDRAL

OCTOBER 11, 2020



Preaching Today

The Rev. Canon Dana Colley Corsello



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

CHAPEL PILGRIMAGES

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

EXPLORE THE BISHOP'S GARDEN

All Hallows Guild offers an [online tour](#) of the Bishop's Garden, allowing visitors to enjoy the grounds at any time of day or night, from anywhere around the world.

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.

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 Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, October 6, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, October 6, 6 pm

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

Stay in Touch

[Visit our homepage](#) and sign up to connect to have weekday meditations, our weekly newsletter or other updates set to your inbox.

Next Sunday

PREACHING AT 11:15 AM

[Bishop of Washington Mariann Edgar Budde preaches](#) and Cathedral Dean Randolph Marshall Hollerith presides.

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Blessing of the Animals

Celebrate the feast day of Francis of Assisi, patron saint of animals and the environment, in an online service. [Join us today at 1 pm.](#)

COVID Memorial Prayers

Saturdays, new time—7 am

The Cathedral joins in grieving the thousands of lives lost to the coronavirus pandemic, and we share the anxiety and loss in these uncertain times. [We invite you to submit the names](#) of friends or loved ones—regardless of religious affiliation—lost to the COVID-19 pandemic to be recognized in a weekly memorial service.

25 Days of Prayer

The Cathedral Center for Prayer and Pilgrimage is offering [25 Days of Prayer](#) to mark its 25th anniversary, to help calm your soul and lift your spirit as we head toward Election Day and the months to come.

We The People

VOTING RESOURCES

Find resources on polling locations and resource to ensure your voice is heard this election at [cathedral.org/wethepeople](https://www.cathedral.org/wethepeople)

Why Do You Love the Cathedral?

What makes the Cathedral special to you? We want to know! [Download your I Heart Cathedral sign](#) and share a photo of your reason for worshipping with us.

Your True Home: The Present Moment

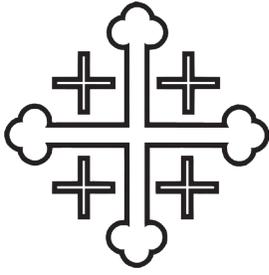
Sunday, October 18, 4 pm

Join Joy Rains, host of the [Mindful 180](#) podcast leads an afternoon of guided meditation, silence, and reflection time designed to help you meditate with present moment awareness. [Information and registration.](#)

Writing from the Heart of Autumn: Liminal Times and Places

Saturday, October 31, 10:30 am

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



The Holy Eucharist

The Eighteenth Sunday after Pentecost

October 4, 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

Festal March

Florence Price (1887-1953)

Soliloquy

David Conte (b. 1955)

INTROIT

When from bondage we are summoned

Thomas Pavlechko (b. 1962)

When from bondage we are summoned
Out of darkness into light,
We must go in hope and patience,
Walk by faith and not by sight

See the prize our God has promised:
Endless life with Christ our Lord.
Now we fix our eyes on Jesus,
Walk by faith in Jesus' word.

Refrain Let us throw off all that hinders;
Let us run the race to win!
Let us hasten to our homeland
And, rejoicing, enter in.

Refrain

We must not lose sight of Jesus,
Who accepted pain and loss,
Who, for joy of love unmeasured,
Dared embrace the shameful cross.

Refrain

(Delores Dufner, OSB, b. 1939)

HYMN AT THE PROCESSION • 448 (stanzas 1, 3-6)

O love, how deep, how broad, how high

Sung by all.

Deus tuorum militum

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



1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
3. For us he prayed; for us he taught; for us his dai - ly works he wrought:
4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,
5. For us he rose from death a - gain; for us he went on high to reign;
6. All glo - ry to our Lord and God for love so deep, so high, so broad;



1. that God, the Son of God, should take our mor - tal form for mor - tals' sake.
3. by words and signs and ac - tions, thus still seek - ing not him - self, but us.
4. he bore the shame - ful cross and death; for us gave up his dy - ing breath.
5. for us he sent his Spi - rit here to guide, to strength - en, and to cheer.
6. the Trin - i - ty whom we a - dore for ev - er and for ev - er - more.

THE OPENING ACCLAMATION

Blessed be our God.
For ever and ever. Amen.

THE COLLECT FOR PURITY

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

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

Dios omnipotente,
para quien todos los corazones están manifestos,
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 EIGHTEENTH SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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.

Isaiah 5:1-7

Isaías 5:1-7

Let me sing for my beloved
my love-song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.
He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.
And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.
What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?
And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briers and
thorns;
I will also command the clouds
that they rain no rain upon it.
For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!

The Word of the Lord.
Thanks be to God.

Voy a entonar en nombre de mi mejor amigo
el canto dedicado a su viñedo.
Mi amigo tenía un viñedo
en un terreno muy fértil.
Removió la tierra, la limpió de piedras
y plantó cepas de la mejor calidad.
En medio del sembrado levantó una torre
y preparó también un lugar donde hacer el vino.
Mi amigo esperaba del viñedo uvas dulces,
pero las uvas que éste dio fueron agrias.
Ahora, habitantes de Jerusalén, gente de Judá,
digan ustedes quién tiene la culpa,
si mi viñedo o yo.
¿Había algo más que hacerle a mi viñedo?
¿Hay algo que yo no le haya hecho?
Yo esperaba que diera uvas dulces,
¿por qué, entonces, dio uvas agrias?
Pues bien, les voy a decir
qué pienso hacer con mi viñedo:
voy a quitarle la cerca, para que lo destruyan;
voy a agrietarle el muro, para que lo pisoteen;
voy a dejarlo abandonado.
No lo podarán ni lo desyerbarán,
y se llenará de espinos y maleza.
Voy a ordenar a las nubes
que no envíen su lluvia sobre él.
El viñedo del Señor todopoderoso,
su sembrado preferido,
es el país de Israel,
el pueblo de Judá.
El Señor esperaba de ellos respeto a su ley,
y sólo encuentra asesinatos;
esperaba justicia,
y sólo escucha gritos de dolor.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM*Sung by the cantor.*

chant: Philip Armes (1836-1908)

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

Psalm 80:7-14

Salmo 80:7-14

Restore us, O God of hosts;
 show the light of your countenance, and we shall
 be saved.
 You have brought a vine out of Egypt;
 you cast out the nations and planted it.
 You prepared the ground for it;
 it took root and filled the land.
 The mountains were covered by its shadow
 and the towering cedar trees by its boughs.
 You stretched out its tendrils to the Sea
 and its branches to the River.
 Why have you broken down its wall,
 so that all who pass by pluck off its grapes?
 The wild boar of the forest has ravaged it,
 and the beasts of the field have grazed upon it.
 Turn now, O God of hosts, look down from heaven;
 behold and tend this vine;
 preserve what your right hand has planted.

Oh Dios de los Ejércitos, restáuranos;
 haz resplandecer tu rostro, y seremos salvos.
 Sacaste una vid de Egipto;
 expulsaste a las naciones, y la plantaste.
 Preparaste sitio para ella;
 se arraigó y llenó la tierra.
 Los montes fueron cubiertos por su sombra,
 y los cedros altísimos por sus ramas.
 Hiciste extender sus vástagos hasta el mar,
 y hasta el río, sus renuevos.
 ¿Por qué destruiste sus vallados,
 y la saquean los viandantes?
 La pisoteaban los jabalíes del bosque,
 y la comían las bestias silvestres.
 Vuélvete ahora, oh Dios de los Ejércitos,
 mira desde el cielo; considera, y visita esta viña;
 preserva lo que plantó tu diestra.

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.*

Philippians 3:4b-14

Filipenses 3:4b-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do:

Nadie tendría más razones que yo para confiar en las cosas externas: me circuncidaron a los ocho días de nacer, soy de raza israelita, pertenezco a la tribu de Benjamín, soy hebreo e hijo de hebreos. En cuanto a la interpretación de la ley judía, fui del partido fariseo; era tan fanático, que perseguía a los de la iglesia; y en cuanto a la justicia que se basa en el cumplimiento de la ley, era irreprochable. Pero todo esto, que antes valía mucho para mí, ahora, a causa de Cristo, lo tengo por algo sin valor. Aún más, a nada le concedo valor si lo comparo con el bien supremo de conocer a Cristo Jesús, mi Señor. Por causa de Cristo lo he perdido todo, y todo lo considero basura a cambio de ganarlo a él y encontrarme unido a él; no con una justicia propia, adquirida por medio de la ley, sino con la justicia que se adquiere por la fe en Cristo, la que da Dios con base en la fe. Lo que quiero es conocer a Cristo, sentir en mí el poder de su resurrección y la solidaridad en sus sufrimientos; haciéndome semejante a él en su muerte, espero llegar a la resurrección de los muertos. No quiero decir que ya lo haya conseguido todo, ni que ya sea perfecto; pero sigo adelante con la esperanza

forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

The Word of the Lord.
Thanks be to God.

de alcanzarlo, puesto que Cristo Jesús me alcanzó primero. Hermanos, no digo que yo mismo ya lo haya alcanzado; lo que sí hago es olvidarme de lo que queda atrás y esforzarme por alcanzar lo que está delante, para llegar a la meta y ganar el premio celestial que Dios nos llama a recibir por medio de Cristo Jesús.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 474

When I survey the wondrous cross

Sung by all.

Rockingham

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. When I sur - vey the won - drous cross where the young
2. For - bid it, Lord, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were an
Prince of Glo - ry died, my rich - est gain I
cross of Christ, my God: all the vain things that
love of flow - er min - gled down! Did e'er such love and
of - fering far too small; love so a - maz - ing,
count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

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 21:33-46

Mateo 21:33-46

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

Glory to you, Lord Christ.

Jesus said, “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús les dijo: «Escuchen otra parábola: El dueño de una finca plantó un viñedo y le puso un cerco; preparó un lugar donde hacer el vino y levantó una torre para vigilarlo todo. Luego alquiló el terreno a unos labradores y se fue de viaje. Cuando llegó el tiempo de la cosecha, mandó unos criados a pedir a los labradores la

seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They said to him, 'He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.' Jesus said to them, 'Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.' When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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

parte que le correspondía. Pero los labradores echaron mano a los criados: golpearon a uno, mataron a otro y apedrearon a otro. El dueño volvió a mandar más criados que al principio; pero los labradores los trataron a todos de la misma manera. Por fin mandó a su propio hijo, pensando: "Sin duda, respetarán a mi hijo." Pero cuando vieron al hijo, los labradores se dijeron unos a otros: "Éste es el que ha de recibir la herencia; matémoslo y nos quedaremos con su propiedad." Así que lo agarraron, lo sacaron del viñedo y lo mataron. Y ahora, cuando venga el dueño del viñedo, ¿qué creen ustedes que hará con esos labradores?» Le contestaron: «Matará sin compasión a esos malvados, y alquilará el viñedo a otros labradores que le entreguen a su debido tiempo la parte de la cosecha que le corresponde.» Jesús entonces les dijo: «¿Nunca han leído ustedes las Escrituras? Dicen: "La piedra que los constructores despreciaron se ha convertido en la piedra principal. Esto lo hizo el Señor, y estamos maravillados." Por eso les digo que a ustedes se les quitará el reino, y que se le dará a un pueblo que produzca la debida cosecha. En cuanto a la piedra, cualquiera que caiga sobre ella quedará hecho pedazos; y si la piedra cae sobre alguien, lo hará polvo.» Los jefes de los sacerdotes y los fariseos, al oír las parábolas que Jesús contaba, se dieron cuenta de que hablaba de ellos. Quisieron entonces arrestarlo, pero tenían miedo, porque la gente creía que Jesús era un profeta.

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.

In peace, we pray to you, Lord God.

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

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

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

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

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

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

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

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

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

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

As our nation faces the continuing challenges of COVID, economic distress, racial injustice, and prejudice, hear the cries of those who feel powerless and invisible. May those seeking elected office commit themselves to work for the welfare of each person and serve faithfully to the promise of liberty and justice for all. In this time of discernment, grant us as we vote a spirit of wisdom. Give us a sense of responsibility that the right to vote may be preserved for each citizen to exercise freely without fear of suppression or intimidation.

God of Love: **where there is despair, hope.** Dios de Amor: **donde haya desesperación, esperanza.**

For those living in the shadows of fear, violence, and poverty, enlighten the consciences of those in authority to respond to their needs with understanding, care, and compassion. May we shine as beacons of Christ’s love to all in need.

God of Love: **where there is darkness, light.** Dios de Amor: **donde haya tinieblas, luz.**

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

God of Love: **where there is sadness, joy.** Dios de Amor: **donde haya tristeza, gozo.**

The presider prays the concluding collect.

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

THE CONFESSION & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“An Instrument of Thy Peace”
from *Welcome Peace*

Sung by the cantor.

Gwyneth Walker (b. 1947)

Lord, make me an instrument of thy peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O, Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved, as to love.

For it is in giving, that we receive,
It is in pardoning, that we are pardoned,
And it is in dying, that we are born to eternal life.

THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

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

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

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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

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

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

THE LORD'S PRAYER

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

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

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

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

Padre nuestro que estás en el cielo,
 santificado sea tu Nombre,
 venga tu reino,
 hágase tu voluntad,
 en la tierra como en el cielo.
 Danos hoy nuestro pan de cada día.
 Perdona nuestras ofensas,
 como también nosotros perdonamos
 a los que nos ofenden.
 No nos dejes caer en tentación
 y líbranos del mal.
 Porque tuyo es el reino,
 tuyo es el poder,
 y tuya es la gloria,
 ahora y por siempre. Amén.

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

Lamb of God

Sung by all.

Lena McLin (b. 1928)

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

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

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

THE INVITATION TO HOLY COMMUNION

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

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

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

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

La presidenta invita a todos a rezar esta oración.

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

ANTHEM DURING THE COMMUNION

Draw me close to you

Sung by the cantor.

Kelly Carpenter
and William H. Doane (1832-1915)

Draw me close to you.
Never let me go.
I lay it all down again,
To hear you say that I'm your friend.
You are my desire,
No one else will do.
'Cause nothing else could take your place,
To feel the warmth of your embrace.
Help me find the way;
Bring me back to you.

You're all I want.
You're all I've ever needed.
You're all I want.
Help me know you are near.

Draw me nearer,
Nearer, blessed Lord,
To the cross where thou hast died;
Draw me nearer,
Nearer, blessed Lord,
To thy precious, bleeding side.

(Kelly Carpenter and Fanny Crosby, 1820-1915)

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

I'm pressing on the upward way

Sung by all.

Charles H. Gabriel (1856-1932)

1. I'm press-ing on the up-ward way, new heights I'm gain-ing ev-ery day;
2. My heart has no de-sire to stay where doubts a-rise and fears dis-may;
3. I want to scale the ut-most height, and catch a gleam of glo-ry bright;
still pray-ing as I on-ward bound, "Lord, plant my feet on high-er ground."
though some may dwell where these a-bound, my prayer, my aim is high-er ground.
but still I'll pray till heaven I've found, "Lord, lead me on to high-er ground."
Lord, lift me up, and let me stand by faith, on heav-en's ta-ble-land;
a high-er plane than I have found, Lord, plant my feet on high-er ground.

THE DISMISSAL

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

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

POSTLUDE

Just a closer walk with thee

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

About the Cathedral Center for Prayer and Pilgrimage

In 1992, the Reverend Carole Crumley, who served as the Cathedral's canon educator, proposed the creation of a spiritual retreat center in the rooms off Resurrection Chapel "to assist people in their life of prayer; that a ministry of hospitality, retreats, spiritual direction, and of presence be established as well as resources for the devotional life be provided." Three years later, on the feast of St. Michael and All Angels, the Cathedral Center for Prayer and Pilgrimage was commissioned and opened its doors for visitors on October 1, 1995. The ongoing ministry of the Center is to provide sacred spaces for the Cathedral to be experienced as a house of prayer for all people through programs, pilgrimages, and prayer gatherings. Within the physical space of the Cathedral, the Center's prayer and meditation rooms offer a refuge for persons who seek a quiet space to become attentive to the Spirit within. Although the Center's doors have been closed since mid-March, we continue to welcome all spiritual pilgrims who are searching for ways to grow closer to the Holy through weekly Tuesday evening prayer gatherings on Facebook Live and retreats and workshops offered via Zoom. Learn more about the Center at www.cathedral.org/ccpp and join in 25 days of prayer to celebrate the Center's quarter century of ministry. Prayers will be available beginning October 1 on the Cathedral's website at cathedral.org/ccpp25.



Prayer for the 25th Anniversary of the Cathedral Center for Prayer and Pilgrimage

O God who is our refuge and our strength: We ask your continued blessings on this Cathedral and the volunteers and staff of the Center for Prayer and Pilgrimage so that, in this twenty-fifth year of ministry, they may continue to welcome all pilgrims who seek sacred space for rest, reflection, and to be still and know that you are God; through him who called his disciples to seek out quiet places to pray, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*



Oración por el 25º Aniversario del Centro de Oración y Peregrinación de la Catedral

O Dios que eres nuestro refugio y nuestra fortaleza: Pedimos tus bendiciones continuas sobre esta Catedral y los voluntarios y el personal del Centro de Oración y Peregrinación para que, en este vigésimo quinto año de ministerio, puedan continuar dando la bienvenida a todos los peregrinos que buscan un espacio sagrado para descansar, reflexionar, y estar quietos sabiendo que tú eres Dios; por él que llamó a sus discípulos a buscar lugares quietos para orar, Jesucristo nuestro Señor, que vive y reina contigo y el Espíritu Santo, un solo Dios, por los siglos de los siglos.

A Prayer attributed to Saint Francis

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



Oración atribuida a San Francisco de Asís

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

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Matthew Goinz, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

Thank you for worshiping with Washington National Cathedral, your National Cathedral.

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.washingtonnationalcathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

