



WELCOME

WASHINGTON NATIONAL CATHEDRAL

AUGUST 2, 2020



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



Presiding Today

The Rev. Canon Dana
Colley Corsello

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

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

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

LEARN & EXPLORE

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

CHAPEL PILGRIMAGES

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

CARILLON RECITALS

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

LET THERE BE LEGO!

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

Virtual Coffee Hour

Sundays

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

Preaching Next Week

Sunday, August 9, 11:15 am

[Join us next week](#) when the Very Rev. Cynthia Briggs Kittredge, ThD, dean and president of Seminary of the Southwest, preaches and the Rev. Patrick Keyser presides.

Stay in Touch

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

COVID Memorial Prayers

Saturdays, noon

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

Online Magazine

The latest issue of *Cathedral Age* magazine documents how the we found new ways to live into its call to be a "great church for national purposes" during the spring lockdown. [Read online.](#)

School Supply Drive

August 12 & 13, 11 am–5 pm

We join with [United Planning Organization](#) to support children in the District of Columbia as they prepare for the upcoming school year. We are collecting school supplies and non-perishable food donations for healthy snacks, breakfast items and lunches. Please consider [donating school supplies on our list.](#)

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, August 4, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, August 4, 6 pm

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

SPIRITUAL SUMMER CAMP

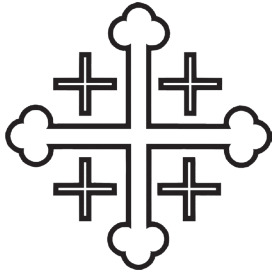
Sunday, 4–5 pm

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

Why should kids have all the fun? Explore playful practices that nourish the spirit. Invite your friends or make new ones and engage with the Spirit in creative community. Register for Zoom link and password.

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The Holy Eucharist

The Ninth Sunday after Pentecost

August 2, 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

God Is on Our Side

Andraé Crouch (1942-2015)

Fill My Cup, Lord

Richard Blanchard (1925-2004)

INTROIT

"The Call" from *Five Mystical Songs*

Ralph Vaughan Williams (1872-1958)

Come, my Way, my Truth, my Life:

Such a Way, as gives us breath:

Such a Truth, as ends all strife:

Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:

Such a Light, as shows a feast:

Such a Feast, as mends in length:

Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:

Such a Joy, as none can move:

Such a Love, as none can part:

Such a Heart, as joys in love.

(George Herbert, 1593-1633)

O God of Bethel, by whose hand

Sung by all.

Dundee

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

1. O God of Beth - el, by whose hand thy peo - ple still are fed;
 2. Our vows, our prayers, we now pre - sent be - fore thy throne of grace;
 3. Through each per - plex - ing path of life our wan - dering foot - steps guide;
 4. O spread thy shel - ter ing wings a - round, till all our wan - derings cease,
 5. Such bless - ings from thy gra - cious hand our hum - ble prayers im - plore;

1. who through this earth - ly pil - grim - age hast all thine Is - rael led:
 2. O God of Is - rael, be the God of this suc - ceed - ing race.
 3. give us each day our dai - ly bread, and rai - ment fit pro - vide.
 4. and at our Fa - ther's loved a - bode our souls ar - rive in peace!
 5. and thou shalt be our cov - enant God and por - tion 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 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 you, Lord God of our fa - thers; you are wor - thy of praise; glo - ry to
 you. Glo - ry to you, for the ra - di - ance of your ho - ly Name; we will
 praise you and high - ly ex - alt you for ev - er. Glo - ry to you in the
 splen - dor of your tem - ple, on the throne of your ma - jes - ty, glo - ry to you. Glo - ry to
 you, seat - ed be - tween the Cher - u - bim; we will praise you and high - ly ex - alt you for -
 ev - er. Glo - ry to you, be - hold - ing the depths; in the
 high vault of hea - ven, glo - ry to you. Glo - ry to you, Fa - ther, Son, and
 Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

THE WORD OF GOD

THE COLLECT FOR THE NINTH 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.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING

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

Genesis 32:22-31

Jacob got up at night and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Peniel, limping because of his hip.

The Word of the Lord.

Thanks be to God.

Génesis 32:22-31

Aquella misma noche Jacob se levantó, tomó a sus dos esposas, sus dos esclavas y sus once hijos, y los hizo cruzar el vado del río Jaboc, junto con todo lo que tenía. Cuando Jacob se quedó solo, un hombre luchó con él hasta que amaneció; pero como el hombre vio que no podía vencer a Jacob, lo golpeó en la coyuntura de la cadera, y esa parte se le zafó a Jacob mientras luchaba con él. Entonces el hombre le dijo: «Suéltame, porque ya está amaneciendo.» «Si no me bendices, no te soltaré» contestó Jacob. «¿Cómo te llamas?» preguntó aquel hombre. «Me llamo Jacob» respondió él. Entonces el hombre le dijo: «Ya no te llamarás Jacob. Tu nombre será Israel, porque has luchado con Dios y con los hombres, y has vencido.» «Ahora dime cómo te llamas tú» preguntó Jacob. Pero el hombre contestó: «¿Para qué me preguntas mi nombre?» Luego el hombre lo bendijo allí mismo. Y Jacob llamó a aquel lugar Peniel, porque dijo: «He visto a Dios cara a cara, y sin embargo todavía estoy vivo.» Ya Jacob estaba pasando de Peniel cuando el sol salió; pero debido a su cadera, iba cojeando.

Palabra del Señor.

Demos gracias a Dios.

THE PSALM*Sung by the cantor.*

chant: Thomas Sheehan (b. 1988)

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

Psalm 145:8-9, 15-22

The Lord is gracious and full of compassion,
 slow to anger and of great kindness.
 The Lord is loving to everyone
 and his compassion is over all his works.
 The Lord upholds all those who fall;
 he lifts up those who are bowed down.
 The eyes of all wait upon you, O Lord,
 and you give them their food in due season.
 You open wide your hand
 and satisfy the needs of every living creature.
 The Lord is righteous in all his ways
 and loving in all his works.
 The Lord is near to those who call upon him,
 to all who call upon him faithfully.
 He fulfills the desire of those who fear him;
 he hears their cry and helps them.
 The Lord preserves all those who love him,
 but he destroys all the wicked.
 My mouth shall speak the praise of the Lord;
 let all flesh bless his holy Name for ever and ever.

Salmo 145:8-9, 15-22

Clemente y compasivo es el Señor,
 lento para la ira y grande en misericordia.
 Amante es el Señor para con todos;
 su compasión está sobre todas sus obras.
 Sostiene el Señor a los que caen,
 y levanta a todos los oprimidos.
 Los ojos de todos esperan en ti, oh Señor,
 y tú les das su comida a su tiempo.
 Abres bien tu mano,
 y sacias de favores a todo viviente.
 Justo es el Señor en todos sus caminos,
 y bondadoso en todas sus acciones.
 Cercano está el Señor a todos los que le invocan,
 a los que le invocan con confianza.
 Satisface los deseos de los que le temen;
 escucha su clamor, y los salva.
 El Señor guarda a todos los que le aman,
 mas destruye a los malvados.
 Mi boca pronunciará la alabanza del Señor;
 que bendiga toda carne su santo Nombre,
 eternamente y para siempre.

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

Romans 9:1-5

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

The Word of the Lord.
Thanks be to God.

Romanos 9:1-5

Como creyente que soy en Cristo, estoy diciendo la verdad, no miento. Además, mi conciencia, guiada por el Espíritu Santo, me asegura que esto es verdad: tengo una gran tristeza y en mi corazón hay un dolor continuo, pues hasta quisiera estar yo mismo bajo maldición, separado de Cristo, si así pudiera favorecer a mis hermanos, los de mi propia raza. Son descendientes de Israel, y Dios los adoptó como hijos. Dios estuvo entre ellos con su presencia gloriosa, y les dio las alianzas, la ley de Moisés, el culto y las promesas. Son descendientes de nuestros antepasados; y de su raza, en cuanto a lo humano, vino el Mesías, el cual es Dios sobre todas las cosas, alabado por siempre. Amén.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Break thou the bread of life

Sung by all.

William F. Sherwin (1826-1888)

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. Break thou the bread of life, dear Lord, to me, as thou didst
2. Bless thou the truth, dear Lord, to me, to me, as thou didst
3. Teach me to live, dear Lord, on - ly for thee, as thy dis -
break the loaves be - side the sea; be - yond the sa - cred page
bless the bread by Gal - i - lee; then shall all bond - age cease,
ci - ples lived in Gal - i - lee; then, all my strug - gles o'er,
I seek thee, Lord; my spir - it pants for thee, O liv - ing word!
all fet - ters fall, and I shall find my peace, my all in all.
then, vic - t'ry won, I shall be - hold thee, Lord, the liv - ing one.

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 14:13-21

Mateo 14:13-21

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

Glory to you, Lord Christ.

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Cuando Jesús recibió la noticia, se fue de allí él solo, en una barca, a un lugar apartado. Pero la gente lo supo y salió de los pueblos para seguirlo por tierra. Al bajar Jesús de la barca, vio la multitud; sintió compasión de ellos y sanó a los enfermos que llevaban. Como ya se hacía de noche, los discípulos se le acercaron y le dijeron: «Ya es tarde, y éste es un lugar solitario. Despide a la gente, para que vayan a las aldeas y se compren comida.» Jesús les contestó: «No es necesario que se vayan; denles ustedes de comer.» Ellos respondieron: «No tenemos aquí más que cinco panes y dos pescados.» Jesús les dijo: «Tráiganmelos aquí.» Entonces mandó a la multitud que se sentara sobre la hierba. Luego tomó en sus manos los cinco panes y los dos pescados y, mirando al cielo, pronunció la bendición y partió los panes, los dio a los discípulos y ellos los repartieron entre la gente. Todos comieron hasta quedar satisfechos; recogieron los pedazos sobrantes, y con ellos llenaron doce canastas. Los que comieron fueron unos cinco mil hombres, sin contar las mujeres y los niños.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of
the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

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

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

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Después de cada intercesión,

Señor, en tu misericordia
Atiende nuestra súplica.

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

THE CONFESSION & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of 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

Won't Let Go

Sung by the cantor.

Travis Greene (b. 1984)

You fill me up,
Strength for the journey.
Always enough,
When I am lonely, you're there.
Everything I need,
Love all around,
You'll never leave me alone.

You won't let me go,
You got me, I know.
There's safety in your arms,
You won't let me go,
You won't let me go.
You got me, I know
There's safety in your arms.

Refrain When I'm ready to give up, Lord,
You won't let me go,
You keep holding me.
When I'm ready to give up, Lord,
You won't let me go,
You keep holding me.

Refrain
Never let me go,
Never let me go,
There's safety in your arms,
And you never will.
You won't let me go.

Still at the end,
Right where I was,
You came to find,
Dependable God.
You've been a friend,
I can count on you.
You never deny me.
You're there whenever I'm in need.
Goodness and mercy,
Shall follow me, I'm not alone.

Refrain

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.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS • S 129

Sung by all.

Robert Powell (b. 1932)

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 pow-er and might, hea-ven 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.

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 give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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 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.

Agnus Dei • S 164

Sung by all.

Franz Schubert (1797-1828)

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our
sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the
world: give us your peace, give us your 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.

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

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

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. Límpiame y fortaléceme con tu gracia, Señor Jesús, y nunca permitas que me separe de ti. Que pueda vivir en ti, y tú en mí, en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

Panis angelicus

Sung by the cantor.

César Franck (1822-1890)

Sung in Latin.

May the Bread of Angels
Become bread for humans;
The Bread of Heaven puts
All foreshadowings to an end;
Oh, miraculous thing!
The body of the Lord will nourish
the poor, the poor
the servile, and the humble.

(from Sacris solemniis, Thomas Aquinas, 1225-1274)

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 la Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo nuestro
Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 304

I come with joy to meet my Lord

Sung by all.

Land of Rest



1. I come with joy to meet my Lord, for - giv - en, loved, and free,
2. I come with Chris - tians far and near to find, as all are fed,
3. As Christ breaks bread and bids us share, each proud di - vi - sion ends.
4. And thus with joy we meet our Lord. His pres - ence, al - ways near,
5. To - ge - ther met, to - ge - ther bound, we'll go our dif - ferent ways,



1. in awe and won - der to re - call his life laid down for me.
2. the new com - mu - ni - ty of love in Christ's com - mun - ion bread.
3. That love that made us makes us one, and stran - gers now are friends.
4. is in such friend - ship bet - ter known: we see and praise him here.
5. and as his peo - ple in the world we'll live and speak his praise.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Paeon

Tim Knight (b. 1959)

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

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



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

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

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

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