Preaching Today
The Rev. Canon Jan Naylor Cope

Presiding Today
The Very Rev. Randolph Marshall Hollerith

An Online House of Prayer for All People

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

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

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. We invite you to submit the names of friends or loved ones—regardless of religious affiliation—lost to the COVID-19 pandemic to be read in weekly memorial services.

We are tolling the Bourdon bell 200 times today during the service, and again at 5 pm ET to commemorate the lives of who have lost their lives to this disease.

Upcoming Guest Preacher

Sunday, September 27, 11:15 am

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.

Blessing of the Animals

Celebrate the feast day of Francis of Assisi, patron saint of animals and the environment! Submit a photo of your animal companions by September 21 to be included in an online service on Sunday, October 4.

Online Spiritual Practices

ONLINE LISTENING FOR GOD
Tuesday, September 22, 5:30 pm

ONLINE CENTERING PRAYER
Tuesday, September 22, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage Facebook page.

MEDITATION HEALING CIRCLE WITH SUSAN MAGEE
Thursday, October 1, 7 pm

COVID-19 has transformed our world. Join our full moon meditation to honor that which we have lost, embrace new gifts and explore the greater meaning of this pandemic for mankind. Register for Zoom link.
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

Offertoire sur les grands jeux
Nicolas de Grigny (1672-1730)

Tree of Life
Angela Kraft Cross (b. 1957)

INTROIT

Center of My Joy
Gloria Gaither (b. 1942), William J. Gaither (b. 1936), and Richard Smallwood (b. 1948)

Refrain
Jesus, you’re the center of my joy.
All that’s good and perfect comes from you.
You’re the heart of my contentment, hope for all I do.
Jesus, you’re the center of my joy.

When I’ve lost my direction, you’re the compass for my way.
You’re the fire and light when nights are long and cold.
In sadness, you are the laughter that shatters all my fears.
When I’m all alone, your hand is there to hold.

Refrain
You are why I find pleasure in the simple things in life.
You’re the music in the meadows and the streams.
The voices of the children, my family, and my home.
You’re the source and finish of my highest dreams.

Refrain
Jesus, you are the center of my joy!
**We begin our worship as a gathered community by praising God in song.**

**1. God, my King, thy might confessing, ever will I bless thy Name;**
2. Hon- or great our God be- fit-teth; who his ma- jes- ty can reach?
3. They shall talk of all thy glo- ry, on thy might and great- ness dwell,
6. All thy works, O Lord, shall bless thee; thee shall all thy saints a- dore;

**Dios omnipotente,**
**para quien todos los corazones están manifiestos,**
**y ningún secreto se halla encubierto:**

**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.
Glorify to you, Lord God of our fathers; you are worthy of praise; glory to you. Glory to you, for the radiance of your holy Name; we will praise you and highly exalt you for ever. Glory to you in the splendor of your temple, on the throne of your majesty, glory to you. Glory to you, seated between the Cherubim; we will praise you and highly exalt you for ever. Glory to you, beholding the depths; in the high vault of heaven, glory to you. Glory to you, Father, Son, and Holy Spirit; we will praise you and highly exalt you for ever.
When God saw what the people of Nineveh 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. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.”

And the Lord said, “Is it right for you to be angry?”

Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.”

But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and
twenty thousand persons who do not know their right hand from their left, and also many animals.”

The Word of the Lord.

Thanks be to God.

THE PSALM

**Sung by the cantor:**

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

Psalm 145:1-8

I will exalt you, O God my King, and bless your Name for ever and ever.

Every day will I bless you and praise your Name for ever and ever.

Great is the Lord and greatly to be praised; there is no end to his greatness.

One generation shall praise your works to another and shall declare your power.

I will ponder the glorious splendor of your majesty and all your marvelous works.

They shall speak of the might of your wondrous acts, and I will tell of your greatness.

They shall publish the remembrance of your great goodness; they shall sing of your righteous deeds.

The Lord is gracious and full of compassion, slow to anger and of great kindness.

Salmo 145:1-8

Te exaltaré, oh Dios, mi Rey, y bendeciré tu Nombre por siempre jamás.

Día tras día te bendeciré, y alabaré tu Nombre por siempre jamás.

Grande es el Señor, y digno de toda alabanza; ilimitable es su grandeza.

Generación a generación loará tus obras, y proclamará tus hazañas.

Meditaré en la gloria y el esplendor de tu majestad, y en todas tus acciones maravillosas.

Se anunciará el poder de tus hechos temibles, y yo cantaré tus grandes proezas.

Se publicará la memoria de tu inmensa bondad; se cantará tu justicia.

Clemente y compasivo es el Señor, lento para la ira y grande en misericordia.

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 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God’s doing. For he has graciously granted

Filipenses 1:21-30

Porque para mí, seguir viviendo es Cristo, y morir, una ganancia. Y si al seguir viviendo en este cuerpo, mi trabajo puede producir tanto fruto, entonces no sé qué escoger. Me es difícil decidirme por una de las dos cosas: por un lado, quisiera morir para ir a estar con Cristo, pues eso sería mucho mejor para mí; pero, por otro lado, a causa de ustedes es más necesario que siga viviendo. Y como estoy convencido de esto, sé que me quedaré todavía con ustedes, para ayudarlos a seguir adelante y a tener más gozo en su fe. Así me tendrán otra vez entre ustedes, y haré que aumente su orgullo en Cristo Jesús. Solamente esto: procuren que su manera de vivir esté de acuerdo con el evangelio de Cristo. Así, lo mismo si voy a verlos que si no voy, quiero recibir noticias de que ustedes siguen firmes y muy unidos, luchando todos juntos por la fe del evangelio, sin dejarse asustar en nada por sus enemigos. Esto es una
you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

The Word of the Lord.
Thanks be to God.

Hymn at the Sequence • 527

Singing songs of expectation

Sung by all.

Ton-y-Botel

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. Singing songs of expectation, onward goes the pilgrim band,
2. One the light of God's own presence, o'er his ransomed people shed,
3. One the strain the lips of thousands lift as from the heart of one;

through the night of doubt and sorrow, marching to the promised land.

one the conflict, one the peril, one the march in God begun:

Clear before us through the darkness gleams and burns the guiding light:
one the object of our journey, one the faith which never tires,

one the gladness of rejoicing on the farther shore,

trust ing God we march together stepping fear less through the night.

one the earnest looking forward, one the hope our God inspires.

where the one al might y Fa ther reigns in love for ever more.
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 20:1-16

Glory to you, Lord Christ.

Jesus said, “The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But they replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

The Gospel of the Lord.

Praise to you, Lord Christ.
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.
The prayers of the people

We pray for ourselves and particularly on behalf of others. In our prayers we pray 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, Hear us, Lord; For you mercy is great.

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

The peace

The peace of the Lord be always with you. And also with you.

The Holy Communion

The officitory

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 officitory, 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 officitory

“Every day will I give thanks” Sung by the cantor. George Frideric Handel (1685-1759)

from I Will Magnify Thee, HWV 250a

Every day will I give thanks unto thee; and praise thy Name for ever and ever.

(Psalm 145:2)
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.

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.
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)

THE INVITATION TO HOLY COMMUNION

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

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

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

LA INVITACIÓN A LA SANTA EUCHARISTÍA

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

El presidente invita a todos a rezar esta oración.

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

O Jesu, nomen dulce, SWV 308

Sung in Latin.

O Jesus, sweet Name,
Wonderful Name,
Fortifying Name!
For what is more pleasant to sing about,
What is more agreeable to listen to,
What is sweeter to contemplate
Than Jesus, God’s Son?

O Name of Jesus,
True food for the soul,
Honey in my mouth,
A song in my ears,
My happiness in my heart!
And thus your name, sweetest Jesus,
I will carry in my mouth into eternity.

THE POSTCOMMUNION PRAYER

We thank you, Lord,
that you have fed us in this Sacrament
and united us with Christ.
Send us into the world to preach
the Gospel of his kingdom:
confirm us in this mission
and help us to live the good news we proclaim;
through Jesus Christ our Lord. Amen.

Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo para predicar
el Evangelio de su reino:
confirmamos en esta misión
y ayúdanos a vivir las buenas noticias que
proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.
HYMN AT THE CLOSING

Jesus in the morning  Sung by all.  Negro spiritual

-- Music --

1. Jesus, Jesus, Jesus in the morning, Jesus in the noon-time;
2. Praise him, praise him, praise him in the morning, praise him in the noon-time;
3. Love him, love him, love him in the morning, love him in the noon-time;
4. Serve him, serve him, serve him in the morning, serve him in the noon-time;
5. Jesus, Jesus, Jesus in the morning, Jesus in the noon-time;

1. Jesus, Jesus, Jesus when the sun goes down!
2. Praise him, praise him, praise him when the sun goes down!
3. Love him, love him, love him when the sun goes down!
4. Serve him, serve him, serve him when the sun goes down!
5. Jesus, Jesus, Jesus when the sun goes down!

THE DISMISSAL

Go in the peace of Christ.  Vayan en la paz de Cristo.
Thanks be to God.  Demos gracias a Dios.

POSTLUDE

When we all get to heaven  Emily D. Wilson (1865-1942); arr. Daryl L. A. Hunt (b. 1970)

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTE
The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

PREACHER/PREDICADORA
The Reverend Canon Jan Naylor Cope
Provost, Washington National Cathedral

DEACON/DÍACONA
The Venerable L. Sue von Rautenkranz
Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington

GOSPELLER/EVANGELISTA
The Reverend Yoimel González Hernández
Dean, Latino Deacons' School, Episcopal Diocese of Washington

READER/LECTORA
Erin Ennis
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS
Thomas M. Sheehan
Organist & Associate Director of Music, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Imani-Grace Cooper, singer
David Evans, 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.

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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 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.