



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MAY 3, 2020



Preaching Today

The Right Rev. Mariann Edgar Budde



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.

The 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 now: cathedral.org/support

Your *Online* Cathedral

Enjoy exclusive online content at cathedral.org/online

PRAYERS

[Submit prayers](#) for yourself, those you love and the world. During the week we offer these prayers during a time of prayer and intercession. Create a customized prayer for the people in your life who are sacrificing for the greater good at [Prayers for Our Heroes](#).

LEARN & EXPLORE

Since you can't visit the Cathedral, we'll bring the Cathedral to you! Each week we share new Cathedral treasures online. This week, we showcase the flowers and gardens in the building's art.

CHAPEL PILGRIMAGES

Join Cathedral clergy for a series of [Chapel Pilgrimages](#), exploring the chapels and offering meditations. This week the Rev. Patrick Keyser visits Good Shepherd Chapel.

LET THERE (STILL) BE LEGO!

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

CATHEDRAL PODCASTS

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

Honest to God

HONEST TO GOD WITH FATHER JAMES MARTIN, SJ
Wednesday, May 5, 8 pm

Join our weekly conversation, this week with guest Father James Martin, SJ, Jesuit priest, editor-at-large at *America* magazine and author of *My Life with the Saints*.

[Watch live on Facebook](#). The full video will be available later on [YouTube](#).

Help Our Neighbors

D.C. AREA RESOURCES

During these times of uncertainty, it is more important than ever to support our neighbors. [Find a list](#) of our partner organizations in the D.C. metropolitan area and ways you can help.

FOOD DRIVE

Wednesday, May 9, 11 am–4 pm

We are collecting non-perishable, unopened groceries and household supplies (diapers, cleaners, toilet paper) in the Cathedral's bus garage to help local food pantries replenish diminished supplies.

Contactless drop-offs will be held in the Cathedral bus garage (enter via Wisconsin Avenue, follow the signage). Please wear a mask and stay in your car. [Please follow our guidelines](#).

If you are not in the D.C. area, please contribute to a local food pantry.

Online Flower Mart

We are taking [Flower Mart online!](#) Shop online through May 10 and many vendors will donate 20% of your purchase to support the gardens and grounds! Look for the logo and use code FLOWERMART.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, May 5, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, May 5, 6 pm

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

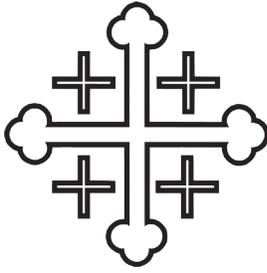
MEDITATION CIRCLE WITH SUSAN MAGEE: COVID-19, I HEAR YOUR CALL

Sunday, May 11, 7 pm

At this extraordinary time, join the circle to learn ways to clear fears, center and listen. No experience is necessary. [Register online](#) to receive the Zoom link.

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The Holy Eucharist

The Fourth Sunday of Easter

May 3, 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

Pastorale

Jean Roger-Ducasse (1873-1954)

INTROIT

En Prière

Gabriel Fauré (1845-1924)

Sung in French.

If the voice of a child can reach You,
O my Father,
Listen to the prayer of Jesus, on his knees before You!
If You have chosen me to teach your laws
on earth,
I will know how to serve You, noble King of kings,
O Light!
On my lips, Lord, place the salutary
truth,
In order that he who doubts should with humility
revere You!
Do not abandon me, give me
the necessary gentleness,
To ease suffering, to relieve sorrow,
the misery!
Reveal Yourself to me, Lord in whom I believe
and hope:
For You I wish to suffer and to die on the cross,
at Calvary!

(Stéphan Bordèse, 1847-1919; tr. David K. Smythe)

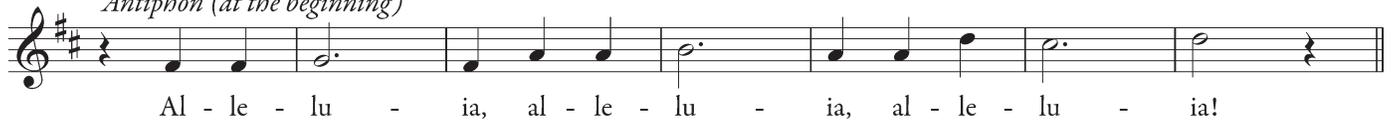
The strife is o'er, the battle done

Sung by all.

Victory

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

Antiphon (at the beginning)

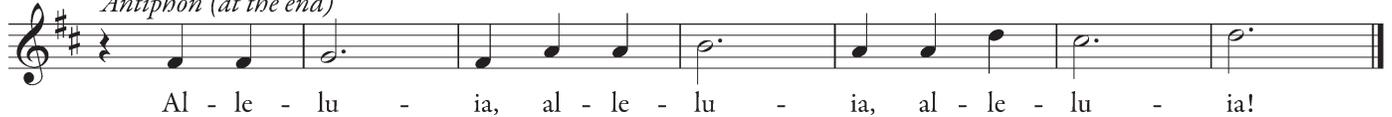


1. The strife is o'er, the bat - tle done, the vic - to - ry of life
2. The powers of death have done their worst, but Christ their le - gions hath
3. The three sad days are quick - ly sped, he ris - es glo - rious from
4. He closed the yawn - ing gates of hell, the bars from heaven's high por -
5. Lord! by the stripes which wound - ed thee, from death's dread sting thy serv -



1. is won; the song of tri - umph has be - gun. Al - le - lu - ia!
2. dis - persed: let shout of ho - ly joy out - burst. Al - le - lu - ia!
3. the dead: all glo - ry to our ris - en Head! Al - le - lu - ia!
4. tals fell; let hymns of praise his tri - umphs tell! Al - le - lu - ia!
5. ants free, that we may live and sing to thee. Al - le - lu - ia! [Ant.]

Antiphon (at the end)



THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

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.

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 FOURTH SUNDAY OF EASTER

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.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

THE FIRST READING

During the Easter season this reading comes from the Acts of the Apostles, which tells the early history of the Church.

Acts 2:42-47

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

The Word of the Lord.

Thanks be to God.

Hechos 2:42-47

Eran fieles en conservar la enseñanza de los apóstoles, en compartir lo que tenían, en reunirse para partir el pan y en la oración. Todos estaban asombrados a causa de los muchos milagros y señales que Dios hacía por medio de los apóstoles. Todos los creyentes estaban muy unidos y compartían sus bienes entre sí; vendían sus propiedades y todo lo que tenían, y repartían el dinero según las necesidades de cada uno. Todos los días se reunían en el templo, y en las casas partían el pan y comían juntos con alegría y sencillez de corazón. Alababan a Dios y eran estimados por todos; y cada día el Señor hacía crecer la comunidad con el número de los que él iba llamando a la salvación.

Palabra del Señor.

Demos gracias a Dios.

THE PSALM*Sung by the cantor.*William Hubbard (b. 1958);
arr. Daryl L. A. Hunt (b. 1970)*The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.***Psalm 23****Salmo 23**

The Lord is my shepherd;
I shall not want.
He maketh me to lie in green pastures:
he leadeth me beside still waters.
He restoreth my soul:
he leadeth me in paths of righteousness for his
name's sake.
Yea, though I walk through the valley of the shadow
of death,
I will fear no evil:
for thou art with me;
for thy rod and thy staff they comfort me.
Thou preparest a table in the presence of mine
enemies:
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me:
and I will dwell in the house of the Lord forever
and ever.

El Señor es mi pastor;
nada me faltará.
En verdes pastos me hace yacer;
me conduce hacia aguas tranquilas.
Aviva mi alma
y me guía por sendas seguras por amor de
su Nombre.
Aunque ande en valle de sombra de muerte,
no temeré mal alguno;
porque tú estás conmigo;
tu vara y tu cayado me infunden aliento.
Aderezarás mesa delante de mi
en presencia de mis angustiadores;
unges mi cabeza con óleo;
mi copa está rebosando.
Ciertamente el bien y la misericordia me seguirán
todos los días de mi vida,
y en la casa del Señor moraré por largos días.

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.***1 Peter 2:19-25****1 Pedro 2:19-25**

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse;

Es cosa agradable a Dios que uno soporte sufrimientos injustamente, por sentido de responsabilidad delante de él. Pues si a ustedes los castigan por haber hecho algo malo, ¿qué mérito tendrá que lo soporten con paciencia? Pero si sufren por haber hecho el bien, y soportan con paciencia el sufrimiento, eso es agradable a Dios. Pues para esto los llamó Dios, ya que Cristo sufrió por ustedes, dándoles un ejemplo para que sigan sus pasos. Cristo no cometió ningún pecado

when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

The Word of the Lord.
Thanks be to God.

ni engañó jamás a nadie. Cuando lo insultaban, no contestaba con insultos; cuando lo hacían sufrir, no amenazaba, sino que se encomendaba a Dios, que juzga con rectitud. Cristo mismo llevó nuestros pecados en su cuerpo sobre la cruz, para que nosotros muramos al pecado y vivamos una vida de rectitud. Cristo fue herido para que ustedes fueran sanados. Pues ustedes andaban antes como ovejas extraviadas, pero ahora han vuelto a Cristo, que los cuida como un pastor y vela por ustedes.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 343

Shepherd of souls, refresh and bless

Sung by all.

St. Agnes

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. Shep-herd of souls, re - fresh and bless thy cho - sen pil - grim flock
 2. We would not live by bread a - lone, but by thy word of grace,
 3. Be known to us in break - ing bread, and do not then de - part;
 4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,
 with man - na in the wil - der - ness, with wa - ter from the rock.
 in strength of which we trav - el on to our a - bid - ing place.
 Sa - vior, a - bide with us, and spread thy ta - ble in our heart.
 that liv - ing bread, that heaven - ly wine, be our im - mort - tal food.

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.

John 10:1-10

Juan 10:1-10

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

Glory to you, Lord Christ.

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «Les aseguro que el que no entra en el redil de las ovejas por la puerta es un ladrón y un bandido. Pero el que entra por la puerta es el pastor que cuida las ovejas. El portero le abre la puerta, y el pastor llama a cada oveja por su nombre, y las ovejas reconocen su voz; las saca del redil, y cuando ya han salido todas, camina delante de ellas, y las ovejas lo siguen porque reconocen su voz. En cambio, a un desconocido no lo siguen, sino que huyen de él, porque desconocen su voz.» Jesús les puso esta comparación, pero ellos no entendieron lo que les quería decir. Jesús volvió a decirles: «Esto les aseguro: Yo soy la puerta por donde pasan las ovejas. Todos los que vinieron antes de mí, fueron unos ladrones y unos bandidos; pero las ovejas no les hicieron caso. Yo soy la puerta: el que por mí entre, se salvará. Será como una oveja que entra y sale y encuentra pastos. El ladrón viene solamente para robar, matar y destruir; pero yo he venido para que tengan vida, y para que la tengan en abundancia.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Right Reverend Mariann Edgar Budde

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 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,

God of new life,
hear our prayer.

Después de cada intercesión,

Dios de vida nueva,
atiende nuestra súplica.

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

THE PEACE

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

La paz del Cristo Resucitado 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

I Thank You God

Sung by the cantor.

Gwyneth Walker (b. 1947)

i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky;and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday;this is the birth
day of life and of love and wings:and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginaire You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

(E. E. Cummings, 1894-1962)

THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.

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

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

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

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

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

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
heaven 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.

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

THE LORD'S PRAYER

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

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

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,**

on earth as it is in heaven.

Give us this day our daily bread.

**And forgive us our trespasses,
as we forgive those**

who trespass against us.

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,**

en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

**Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.**

**No nos dejes caer en tentación
y líbranos del mal.**

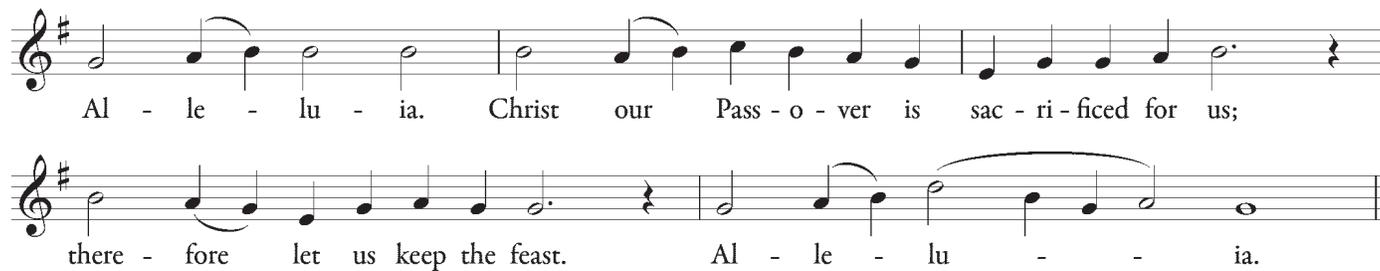
**Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

Sung by all.

Douglas Major (b. 1953)



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast. Al - le - lu - ia.

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 desire to offer you praise and thanksgiving as I proclaim your resurrection. 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.

El presidente invita a todos a rezar esta oración.

Jesús mío, creo que estás verdaderamente presente en el Sagrado Sacramento del Altar. Deseo ofrecerte alabanza y acción de gracias mientras proclamo tu resurrección. 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

He's been just that good

Sung by the cantor.

Kirk Whalum, Jerry Peters,
Jonathan Jackson & Brandi Jackson

God's been so good,
He's been just that good.
Oh, God's been so good
He's been just that good.

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios, te damos gracias
porque nos has nutrido con el alimento espiritual
del preciosísimo Cuerpo y Sangre
de tu Hijo, nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo para cumplir
la misión
que tú nos has encomendado,
para amarte y servirte
como fieles testigos de Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

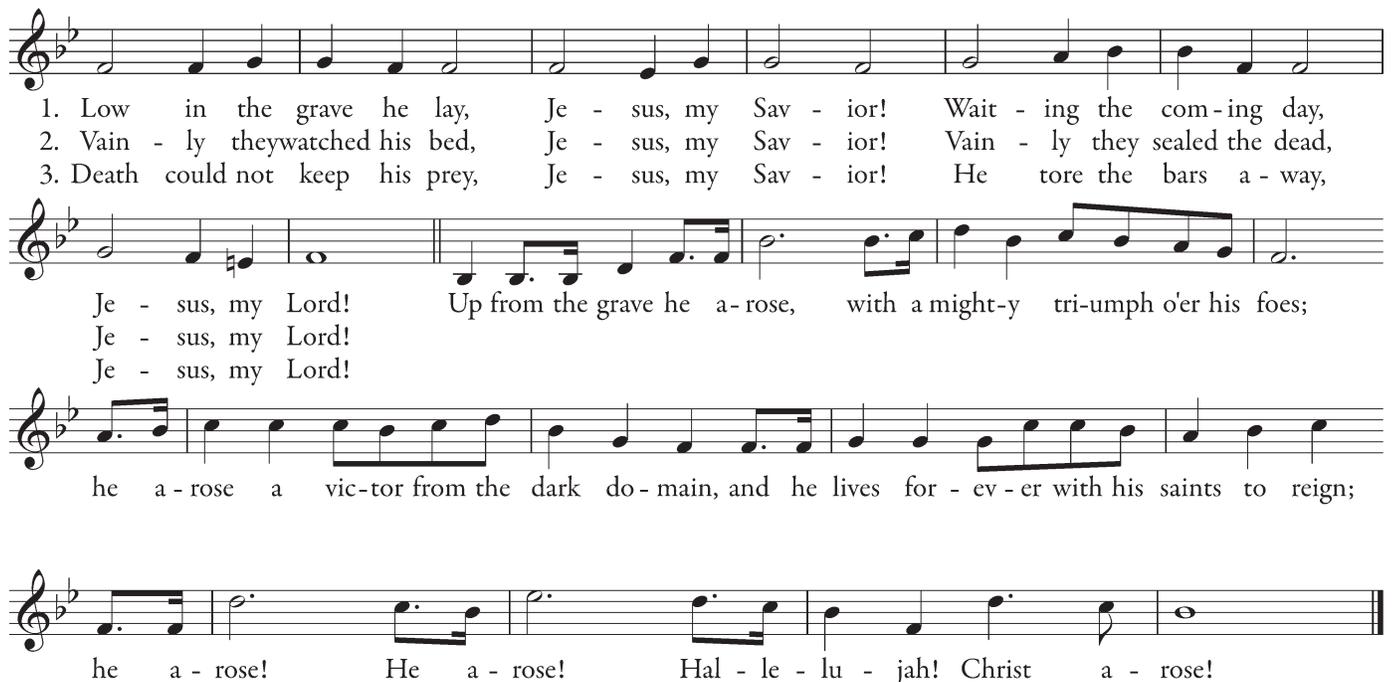
The bishop blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING

Christ arose

Sung by all.

Robert Lowry (1826-1899)



1. Low in the grave he lay, Je - sus, my Sav - ior! Wait - ing the com - ing day,
2. Vain - ly they watched his bed, Je - sus, my Sav - ior! Vain - ly they sealed the dead,
3. Death could not keep his prey, Je - sus, my Sav - ior! He tore the bars a - way,
Je - sus, my Lord! Up from the grave he a - rose, with a might - y tri - umph o'er his foes;
Je - sus, my Lord!
Je - sus, my Lord!
he a - rose a vic - tor from the dark do - main, and he lives for - ev - er with his saints to reign;
he a - rose! He a - rose! Hal - le - lu - jah! Christ a - rose!

DISMISSAL

Go in peace. Serve the Risen Christ. Alleluia,
alleluia.

Thanks be to God. Alleluia, alleluia.

Vayan en paz. Sirvan al Cristo Resucitado. Aleluya,
aleluya.

Demos gracias a Dios. Aleluya, aleluya.

POSTLUDE

Prelude and Fugue in B-flat

Bernard Wayne Sanders (b. 1957)

PARTICIPANTS/PARTICIPANTES

PREACHER/PREDICADORA

The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLER

The Reverend Canon Paula E. Clark
Canon to the Ordinary, Episcopal Diocese of Washington

EVANGELISTA

The Reverend Sarabeth Goodwin
Latino Missioner, Episcopal Diocese of Washington

READER/LECTOR

G. Scott Sanders
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

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

Amy Broadbent, *singer*

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

Victor Simonson, *piano*

Prayer for People Facing Great Uncertainty

God of the present moment,
God who in Jesus stills the storm
and soothes the frantic heart;
bring hope and courage to all
who wait or work in uncertainty.
Bring hope that you will make them the equal
of whatever lies ahead.
Bring them courage to endure what cannot be avoided,
for your will is health and wholeness;
you are God, and we need you.
Amen.

Taken from *A New Zealand Prayer Book—He Karakia Mihinare o Aotearoa'* (adapted)

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