

# The Holy Eucharist

The Fourth Sunday of Easter

May 8, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.*

*The people's responses are in bold.*

*This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.*

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.*

## CARILLON PRELUDE

*Aleluia, Alleluia! Hearts and Voices Heavenward Raise*

*Lux eoi*; arr. Frank P. Law (1918–1985)

## PRELUDE

*Rhosymedre*

Ralph Vaughan Williams (1872–1958)

*The Glory of the Lord*

Richard Smallwood (b. 1948)

*Arise (You Are Good)*

William Murphy (b. 1973)

## THE ENTRANCE RITE

### INTROIT

*Ego sum pastor bonus*

Costanzo Porta (ca. 1529–1601)

*Sung in Latin.*

I am the good shepherd: I lead my sheep to pasture, and I lay down my life for my sheep, alleluia.

I am the good shepherd: I know my sheep, and my sheep know me, alleluia.

*(after John 10:11, 14-15)*

*The people stand as able at the introduction to the hymn.*

HYMN AT THE PROCESSION • 205 (STANZAS 1, 3-5)

*Good Christians All, Rejoice and Sing!*

*Sung by all.*

*Gelobt sei Gott*

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



1. Good Chris-tians all, re-joice and sing! Now is the tri-umph of our King!  
3. Praise we in songs of vic-to-ry that love, that life which can-not die,  
4. Your Name we bless, O ris-en Lord, and sing to-day with one ac-cord  
5. To God the Fa-ther, God the Son, to God the Spi-rit, al-ways One,



To all the world glad news we bring: Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!  
and sing with hearts up-lift-ed high:  
the life laid down, the life re-stored:  
we sing for life in us be-gun:

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.**

**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 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 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 people are seated.*

# THE WORD OF GOD

## THE FIRST LESSON

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

Acts 9:36-43

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

The Word of the Lord.  
Thanks be to God.

Hechos 9:36-43

Por aquel tiempo había en la ciudad de Jope una creyente llamada Tabitá, que en griego significa Dorcas. Esta mujer pasaba su vida haciendo el bien y ayudando a los necesitados. Por aquellos días, Dorcas enfermó y murió. Su cuerpo, después de haber sido lavado, fue puesto en un cuarto del piso alto. Jope estaba cerca de Lida, donde Pedro se encontraba; y como los creyentes supieron que estaba allí, mandaron dos hombres a decirle: «Venga usted a Jope sin demora.» Y Pedro se fue con ellos. Cuando llegó, lo llevaron al cuarto donde estaba el cuerpo; y todas las viudas, llorando, rodearon a Pedro y le mostraron los vestidos y túnicas que Dorcas había hecho cuando aún vivía. Pedro los hizo salir a todos, y se arrodilló y oró; luego, mirando a la muerta, dijo: «¡Tabitá, levántate!» Ella abrió los ojos y, al ver a Pedro, se sentó. Él la tomó de la mano y la levantó; luego llamó a los creyentes y a las viudas, y la presentó viva. Esto se supo en toda la ciudad de Jope, y muchos creyeron en el Señor. Pedro se quedó varios días en la ciudad, en casa de un curtidor que se llamaba Simón.

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: Walford Davies (1869–1941)

*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 be in want.  
He makes me lie down in green pastures  
and leads me beside still waters.  
He revives my soul  
and guides me along right pathways for his  
Name's sake.  
Though I walk through the valley of the shadow  
of death,  
I shall fear no evil;  
for you are with me;  
your rod and your staff, they comfort me.

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.

You spread a table before me in the presence of those  
who trouble me;  
you have anointed my head with oil,  
and my cup is running over.  
Surely your goodness and mercy shall follow me all  
the days of my life,  
and I will dwell in the house of the Lord for ever.

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 LESSON

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

Revelation 7:9-17

Revelación 7:9-17

I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

The Word of the Lord.  
**Thanks be to God.**

Miré y vi una gran multitud de todas las naciones, razas, lenguas y pueblos. Estaban en pie delante del trono y delante del Cordero, y eran tantos que nadie podía contarlos. Iban vestidos de blanco y llevaban palmas en las manos. Todos gritaban con fuerte voz: «¡La salvación se debe a nuestro Dios que está sentado en el trono, y al Cordero!» Y todos los ángeles estaban en pie alrededor del trono y de los ancianos y de los cuatro seres vivientes; y se inclinaron delante del trono hasta tocar el suelo con la frente, y adoraron a Dios diciendo: «¡Amén! La alabanza, la gloria, la sabiduría, la gratitud, el honor, el poder y la fuerza sean dados a nuestro Dios por todos los siglos. ¡Amén!» Entonces uno de los ancianos me preguntó: «¿Quiénes son estos que están vestidos de blanco, y de dónde han venido?» «Tú lo sabes, señor», le contesté. Y él me dijo: «Éstos son los que han pasado por la gran tribulación, los que han lavado sus ropas y las han blanqueado en la sangre del Cordero. Por eso están delante del trono de Dios, y día y noche le sirven en su templo. El que está sentado en el trono los protegerá con su presencia. Ya no sufrirán hambre ni sed, ni los quemará el sol, ni el calor los molestará; porque el Cordero, que está en medio del trono, será su pastor y los guiará a manantiales de aguas de vida, y Dios secará toda lágrima de sus ojos.»

Palabra del Señor.  
**Demos gracias a Dios.**

*The people stand as able at the introduction to the hymn.*

## HYMN AT THE SEQUENCE

*The Lord Is My Shepherd*

*Sung by all.*

*Poland*

*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. The \_\_\_\_\_ Lord is my Shep-herd, no want shall I know; I feed in green pas-tures, safe-fold-ed I rest; he  
2. Through the val-ley and shad-ow my death though I stray, since thou art my guard-ian, no e-vil I fear; thy



lead-eth my soul where the still wa-ters flow, re-stores me when wan-dering, re-  
rod shall de-fend me, thy staff be my stay; no harm can be-fall, with my



deems when op-pressed; re-stores me when wan-dering, re-deems when op-pressed.  
com-fort-er near; no harm can be-fall, with my com-fort-er near.

## 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 10:22-30

Juan 10:22-30

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

**Glory to you, Lord Christ.**

At that time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.” Jesus answered, “I have told you, and you do not believe. The works that I do in my Father’s name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father’s hand. The Father and I are one.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

**¡Gloria a ti, Cristo Señor!**

Era invierno, y en Jerusalén estaban celebrando la fiesta en que se conmemoraba la dedicación del templo. Jesús estaba en el templo, y andaba por el Pórtico de Salomón. Entonces los judíos lo rodearon y le preguntaron: «¿Hasta cuándo nos vas a tener en dudas? Si tú eres el Mesías, dínoslo de una vez.» Jesús les contestó: «Ya se lo dije a ustedes, y no me creyeron. Las cosas que yo hago con la autoridad de mi Padre, lo demuestran claramente; pero ustedes no creen, porque no son de mis ovejas. Mis ovejas reconocen mi voz, y yo las conozco y ellas me siguen. Yo les doy vida eterna, y jamás perecerán ni nadie me las quitará. Lo que el Padre me ha dado es más grande que todo, y nadie se lo puede quitar. El Padre y yo somos uno solo.»

El Evangelio del Señor.

**Te alabamos, Cristo Señor.**

*The people are seated at the invitation of the preacher.*

*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 people stand as able.*

## 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,*

Hear us, O God.  
Your mercy is great.

Atiéndenos, oh Dios.  
Tu misericordia es grande.

## 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 people greet one another with a sign of God's peace and then are seated.*

## 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.*

*An offering is received to support the Cathedral's ministry of sharing God's love this Easter season. All are invited to make a gift as the plate is passed, at [cathedral.org/support](http://cathedral.org/support), or by texting the dollar amount you wish to give to 202-856-9005.*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*Redeemer*

*Sung by the cantor.*

Aileen Coleman-Mullen (b. 1967)

Who taught the sun where to stand in the morning?  
And who told the ocean, "You can only come  
this far?"  
And who showed the moon where to hide  
'til evening?  
Whose words alone can catch a falling star?  
Well, I know my Redeemer lives!  
I know my Redeemer lives!  
All of creation testifies,  
This life within me cries,  
"I know my Redeemer lives!"  
The very same God that spins things in orbit,  
Runs to the weary, the worn and the weak,  
And the same gentle hands that hold me when  
I'm broken—  
They conquered death to bring me victory!

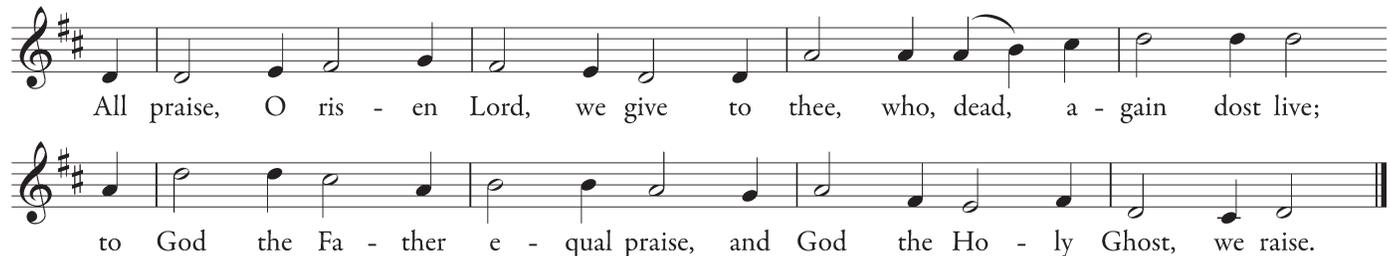
Now, I know my Redeemer lives!  
I know my Redeemer lives!  
Let all creation testify,  
Let this life within me cry,  
"I know my Redeemer;  
He lives to take away my shame,  
And he lives forever!" I'll proclaim,  
That the payment for my sin,  
Was the precious life He gave.  
But, now he's alive and  
There's an empty grave!  
I know my Redeemer lives!  
I know my Redeemer lives!  
Let all creation testify,  
Let this life within me cry,  
"I know my Redeemer lives!"  
He lives!

*The people stand as able.*

PRESENTATION HYMN • 193 (STANZA 5)

*Sung by all.*

*Puer nobis*



All praise, O ris - en Lord, we give to thee, who, dead, a - gain dost live;  
to God the Fa - ther e - qual praise, and God the Ho - ly Ghost, we raise.

## 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 indeed right, our duty and our joy, always and everywhere to give you thanks, almighty and eternal Father, and in these days of Easter to celebrate with joyful hearts the memory of your wonderful works. For by the mystery of his passion Jesus Christ, your risen Son, has conquered the powers of death and hell and restored in men and women the image of your glory. He has placed them once more in paradise and opened to them the gate of life eternal. And so, in the joy of this Passover, earth and heaven resound with gladness, while angels and archangels and the powers of all creation sing for ever the hymn of your glory.

## SANCTUS &amp; BENEDICTUS

*Sung by all.*

Avon Gillespie (b. 1938)

*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, \_\_\_\_\_

heav - en 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, 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.

*The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.*

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 presider breaks the bread in silence.*

## FRACTION ANTHEM

*Christ Our Passover*

*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

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

*Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.*

## ANTHEM DURING THE COMMUNION

*The Lord Is My Shepherd, Op. 9, No. 1*

*Sung by the choir.*

Lennox Berkeley (1903–1989)

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the 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; thy rod and thy staff they comfort me.

*(Psalm 23:1-4, King James Version)*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

Eterno Dios, Padre celestial,  
en tu bondad nos has aceptado como miembros vivos  
de tu Hijo, nuestro Salvador Jesucristo;  
nos has nutrido con alimento espiritual  
en el Sacramento de su Cuerpo y de su Sangre.  
Envíanos ahora en paz al mundo;  
revístenos de fuerza y de valor  
para amarte y servirte  
con alegría y sencillez de corazón;  
por Cristo nuestro Señor. Amén.

## THE BLESSING

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

*Ye Servants of God, Your Master Proclaim*

*Sung by all.*

*Paderborn*

1. Ye ser - vants of God, your Mas - ter pro - claim, and pub - lish a - broad his  
 2. God rul - eth on high, al - might - y to save; and still he is nigh: his  
 3. Sal - va - tion to God who sits on the throne! Let all cry a - loud, and  
 4. Then let us a - dore, and give him his right: All glo - ry and power, all  
 won - der - ful Name; the Name all - vic - to - rious of Je - sus ex -  
 pres - ence we have. The great con - gre - ga - tion his tri - umph shall  
 hon - or the Son. The prais - es of Je - sus the an - gels pro -  
 wis - dom and might, and hon - or and bless - ing, with an - gels a -  
 tol: his king - dom is glo - rious; he rules o - ver all.  
 sing, as - crib - ing sal - va - tion to Je - sus our King.  
 claim, fall down on their fa - ces, and wor - ship the Lamb.  
 bove, and thanks nev - er - ceas - ing and in - fi - nite love.

**THE 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 G major, BWV 541

Johann Sebastian Bach (1685–1750)



*The Washington Ringing Society will ring the Cathedral bells following the service.*



**PARTICIPANTS** President: The Reverend Patrick L. Keyser, Priest Associate; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Yoimel González Hernández, Dean, Latino Deacons' School, Episcopal Diocese of Washington; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Martha Johns, The Reverend Lucretia Mann, The Reverend Sarah E. Slater; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Mark Francis, piano, Jasmine Jacobs, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. In memory of Martha and M. Carter Hall and Maude and Allan E. Walker; in memory of Helen Files; in loving memory of Dorothy G. Rockwell, Elizabeth G. Ryall and Dorothy Avery; in thanksgiving for Dorothy E. Greenwood; in memory of Mark S. Watson and in honor of Susan Owens Watson; in honor of and thanksgiving for Mother's Day; in honor of and thanksgiving for Mother's Day; in honor of the Altar Guild of St. Mary's Episcopal Church, Manchester, Connecticut.

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*Thank you for joining us in worship.*

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All are invited to make a gift to support the Cathedral's ministry of sharing God's love this Easter season as the plate is passed, at [cathedral.org/support](http://cathedral.org/support) or by texting the dollar amount you wish to give to 202-856-9005.

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

