

The Holy Eucharist

The Fifth Sunday of Easter

May 15, 2022 • 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.

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

Awake, Arise, Lift Up Your Voice

Richmond; arr. Edward M. Nassor (b. 1957)

PRELUDE

Allegretto

Percy W. Whitlock (1903–1946)

The Women at the Tomb

Dorothy Papadakos (b. 1960)

Jesus at the Center

Israel Houghton (b. 1971), Micah Massey (b. 1987), Adam Ranney

He Is Exalted

Twila Paris (b. 1959)

THE ENTRANCE RITE

INTROIT

Regina caeli

Cristóbal de Morales (ca. 1500–1553)

Sung in Latin.

Queen of heaven, rejoice, alleluia: for he whom you were worthy to bear has risen as he promised, alleluia: pray for us to God, alleluia.

(anon., ca. 1200)

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

HYMN AT THE PROCESSION • 296

We Know That Christ Is Raised and Dies No More *Sung by all.*

Engelberg

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



1. We know that Christ is raised and dies no more. Em-braced by death he
2. We share by wa - ter in his sav - ing death. Re - born we share with
3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's pow - er
4. A new cre - a - tion comes to life and grows as Christ's new bo - dy



broke its fear - ful hold; and our de - spair he turned to blaz - ing joy.
him an Eas - ter life as liv - ing mem - bers of a liv - ing Christ.
shakes the Church of God. Bap - tized we live with God the Three in One.
takes on flesh and blood. The u - ni - verse re - stored and whole will sing:



Al - le - lu - ia! — Al - le - lu - ia! A - men.

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 FIFTH 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.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, 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 11:1-18

Hechos 11:1-18

Now the apostles and the believers who were in Judea heard that the Gentiles had also accepted the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him, saying, "Why did you go to uncircumcised men and eat with them?" Then Peter began to explain it to them, step by step, saying, "I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. I also heard a voice saying to me, 'Get up, Peter; kill and eat.' But I replied, 'By no means, Lord; for nothing profane or unclean has ever entered my mouth.' But a second time the voice answered from heaven, 'What God has made clean, you must not call profane.' This happened three times; then everything was pulled up again to heaven. At that very moment three men, sent to me from Caesarea, arrived at the house where we were. The Spirit told me to go with them and not to make a distinction between them and us. These six brothers also accompanied me, and we entered the man's house. He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; he will give you a message by which you and your entire household will be saved.' And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" When they heard this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

The Word of the Lord.
Thanks be to God.

Los apóstoles y los hermanos que estaban en Judea recibieron noticias de que también los no judíos habían aceptado el mensaje de Dios. Pero cuando Pedro volvió a Jerusalén, lo criticaron algunos de los creyentes procedentes del judaísmo. Le preguntaron: «¿Por qué fuiste a visitar a los que no son judíos, y comiste con ellos?» Pedro les contó desde el principio todo lo que había pasado. Les dijo: «Yo estaba en la ciudad de Jope, y mientras oraba tuve una visión: Vi algo parecido a una gran sábana que, atada por las cuatro puntas, bajaba del cielo hasta donde yo estaba. Me fijé bien para ver lo que había dentro, y vi cuadrúpedos y fieras, reptiles y aves. Y oí una voz, que me dijo: "Levántate, Pedro; mata y come." Yo contesté: "No, Señor, porque nunca ha entrado en mi boca nada profano ni impuro." Entonces la voz del cielo me habló de nuevo, diciéndome: "Lo que Dios ha purificado, no lo llames tú profano." Esto sucedió tres veces, y luego todo volvió a subir al cielo. En aquel momento, tres hombres enviados desde Cesarea a buscarme llegaron a la casa donde estábamos. El Espíritu me mandó que, sin dudar, fuera con ellos. Y también fueron conmigo estos seis hermanos. Todos entramos en casa de cierto hombre, que nos contó cómo en su casa había visto a un ángel, que puesto de pie le había dicho: "Manda a alguien a la ciudad de Jope para que haga venir a Simón, que también es conocido como Pedro; él te dirá cómo puedes salvarte, tú y toda tu familia." Cuando comencé a hablarles, el Espíritu Santo vino sobre ellos de igual manera que al principio vino sobre nosotros. Entonces me acordé de lo que había dicho el Señor: "Es cierto que Juan bautizó con agua, pero ustedes serán bautizados con el Espíritu Santo." Pues bien, si Dios les da también a ellos lo mismo que nos ha dado a nosotros que hemos creído en el Señor Jesucristo, ¿quién soy yo para oponerme a Dios?» Cuando los hermanos de Jerusalén oyeron estas cosas, se callaron y alabaron a Dios, diciendo: «¡De manera que también a los que no son judíos les ha dado Dios la oportunidad de volverse a él y alcanzar la vida eterna!»

Palabra del Señor.
Demos gracias a Dios.

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

Psalm 148:1-6, 13-14

Salmo 148:1-6, 13-14

Hallelujah!
 Praise the Lord from the heavens;
 praise him in the heights.
 Praise him, all you angels of his;
 praise him, all his host.
 Praise him, sun and moon;
 praise him, all you shining stars.
 Praise him, heaven of heavens,
 and you waters above the heavens.
 Let them praise the Name of the Lord;
 for he commanded, and they were created.
 He made them stand fast for ever and ever;
 he gave them a law which shall not pass away.
 Let them praise the Name of the Lord,
 for his Name only is exalted,
 his splendor is over earth and heaven.
 He has raised up strength for his people
 and praise for all his loyal servants,
 the children of Israel, a people who are near him.
 Hallelujah!

¡Aleluya!
 Alaben al Señor desde los cielos;
 alábenle en las alturas.
 Alábenle, todos sus ángeles;
 alábenle, toda su hueste.
 Alábenle, sol y luna;
 alábenle, todas las estrellas lucientes.
 Alábenle, cielos de los cielos;
 alábenle, aguas que están sobre los cielos.
 Alaben el Nombre del Señor,
 porque él mandó, y fueron creados.
 Los afirmó eternamente y para siempre;
 les dio una ley que no pasará.
 Alaben el Nombre del Señor,
 porque sólo su Nombre es excelso,
 su gloria sobre la tierra y los cielos.
 Ha alzado el cuerno de su pueblo,
 y alabanza para todos sus fieles,
 los hijos de Israel, el pueblo cercano a él.
 ¡Aleluya!

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 21:1-6

Revelación 21:1-6

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life."

The Word of the Lord.
Thanks be to God.

Vi un cielo nuevo y una tierra nueva; porque el primer cielo y la primera tierra habían dejado de existir, y también el mar. Vi la ciudad santa, la nueva Jerusalén, que bajaba del cielo, de la presencia de Dios. Estaba arreglada como una novia vestida para su prometido. Y oí una fuerte voz que venía del trono, y que decía: «Aquí está el lugar donde Dios vive con los hombres. Vivirá con ellos, y ellos serán sus pueblos, y Dios mismo estará con ellos como su Dios. Secará todas las lágrimas de ellos, y ya no habrá muerte, ni llanto, ni lamento, ni dolor; porque todo lo que antes existía ha dejado de existir.» El que estaba sentado en el trono dijo: «Yo hago nuevas todas las cosas.» Y también dijo: «Escribe, porque estas palabras son verdaderas y dignas de confianza.» Después me dijo: «Ya está hecho. Yo soy el alfa y la omega, el principio y el fin. Al que tenga sed le daré a beber del manantial del agua de la vida, sin que le cueste nada.»

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Soon and Very Soon

Sung by all.

Andraé Crouch (1942–2015)

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. Soon and ver - y soon we are goin' to see the King,
2. No more cry - in' there we are goin' to see the King,
3. No more dy - in' there we are goin' to see the King,
4. Soon and ver - y soon we are goin' to see the King,



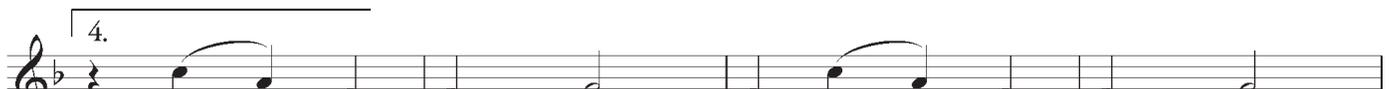
Soon and ver - y soon we are goin' to see the King,
No more cry - in' there we are goin' to see the King,
No more dy - in' there we are goin' to see the King,
Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,
No more cry - in' there we are goin' to see the King,
No more dy - in' there we are goin' to see the King,
Soon and ver - y soon we are goin' to see the King,



Hal - le - lu - jah, Hal - le - lu - jah, we're goin' to see the King.



Hal - le - lu - jah, Hal - le - lu -



jah, Hal - le - lu - jah, Hal - le - lu - jah.

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 13:31-35

Juan 13:31-35

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

Glory to you, Lord Christ.

At the last supper, when Judas had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Después que Judas hubo salido, Jesús dijo: «Ahora se muestra la gloria del Hijo del hombre, y la gloria de Dios se muestra en él. Y si el Hijo del hombre muestra la gloria de Dios, también Dios mostrará la gloria de él; y lo hará pronto. Hijitos míos, ya no estaré con ustedes mucho tiempo. Ustedes me buscarán, pero lo mismo que les dije a los judíos les digo ahora a ustedes: No podrán ir a donde yo voy. Les doy este mandamiento nuevo: Que se amen los unos a los otros. Así como yo los amo a ustedes, así deben amarse ustedes los unos a los otros. Si se aman los unos a los otros, todo el mundo se dará cuenta de que son discípulos míos.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Jan Naylor Cope

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,

God of new life,
Hear our prayer.

Dios de vida nueva,
Atiende nuestra súplica.

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, 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

He's Worthy, God's Worthy

Sung by the cantor.

Sandra Crouch (b. 1942)

He's worthy, God's worthy,
Almighty creator!
Alpha, Omega,
Beginning and the end.
Holy, Holy,
Lord God Almighty!
Which was and is,
And is to come.
Hallelujah!
Blessings and glory,
Wisdom and power,
God of my rock,
In him will I trust.
My strong tower,
And my refuge.
Savior, deliverer,
And soon coming King!

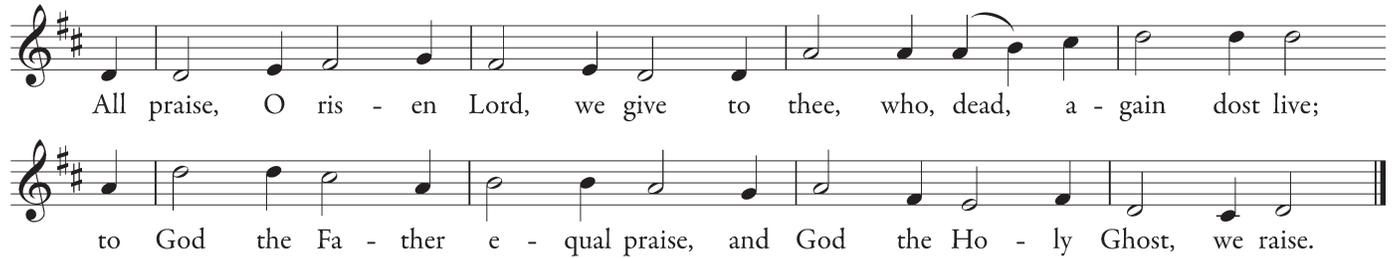
Hallelujah!
The King will come,
In the clouds with great power,
And glory with him!
Oh, but no man knows
The day nor the hour,
But we await his soon return!
Hallelujah!
Glory, glory!
Hallelujah!
Praise his name!

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

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.

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

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

If Ye Love Me

Sung by the choir.

Philip Wilby (b. 1949)

If ye love me, keep my commandments.
And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
Even the Spirit of truth; and ye know him; for he dwelleth with you, and shall be in you.
I will not leave you comfortless: I will come to you.

(from John 14:15-18, 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.

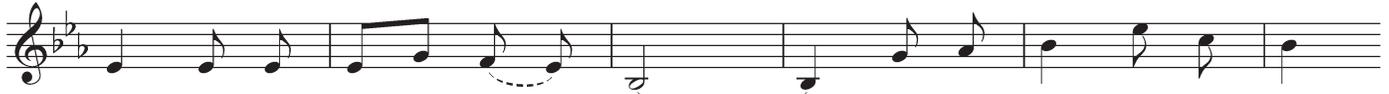
Come Away to the Skies

Sung by all.

Middlebury



1. Come a - way to the skies, my be - lov - ed, a - rise and re -
2. Now with sing - ing and praise, let us spend all the days, by our
3. For the glo - ry we were first cre - a - ted to share, both the
4. We with thanks do ap - prove the de - sign of that love which hath
5. Hal - le - lu - jah we sing, to our Fa - ther and King, and his



1. joice in the day thou wast born; _____ on this fes - ti - val day,
2. hea - ven - ly Fa - ther be - stowed, _____ while his grace we re - ceive
3. na - ture and king - dom di - vine! _____ Now cre - a - ted a - gain
4. joined us to Je - sus' _____ Name; _____ so u - ni - ted in heart,
5. rap - tu - rous prais - es, re - peat: _____ to the Lamb that was slain,



1. come ex - ult - ing a - way, and with sing - ing to Zi - on re - turn. _____
2. from his boun - ty, and live to the hon - or and glo - ry of God. _____
3. that our lives may re - main, through-out time and e - ter - ni - ty thine. _____
4. let us nev - er - more part, till we meet at the feast of the Lamb. _____
5. hal - le - lu - jah a - gain, sing, all hea - ven, and fall at his feet. _____

THE DISMISSAL

Go in peace. Serve the risen Christ.
 Alelluia, alelluia.
 Thanks be to God. Alleluia, alleluia.

Vayan en paz. Sirvan al Cristo Resucitado.
 Aleluya, aleluya.
 Demos gracias a Dios. Aleluya, aleluya.

POSTLUDE

Fête

Jean Langlais (1907–1991)



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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Anne-Marie Jeffery, Canon for Congregational Vitality, Episcopal Diocese of Washington, The Reverend Dr. Lisa Barrowclough, The Reverend Sarah E. Slater; Musicians: The Boys Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of John E. Ryerson, in celebration of the marriage of Gloria Hausman and Andrew Lindsey, in loving memory of Mary Burr Gibson Kelly, in memory of Huntington T. Harris, in memory of the Marquesa de Casa-Maury, in memory of Mr. and Mrs. Alexander Loder Wiener, in memory of Edwin E. Greigg.

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Thank you for joining us in worship.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.

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 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.

