

The Holy Eucharist

The Sixth Sunday of Easter

May 22, 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

Prélude sur L'Alleluia de Fulbert de Chartres (évêque 1007–1029)

Louis Delapierre (1899–1981)

PRELUDE

Christ Is Risen! Alleluia!

J. William Greene (b. 1956)

Hold Up the Light

Donnie Harper

You Are Great

Juanita Bynum (b. 1959)

THE ENTRANCE RITE

INTROIT

Christus resurgens ex mortuis

Peter Philips (1561–1628)

Sung in Latin.

Christ, being raised from the dead, will never die again; death no longer has dominion over him.

The death he died, he died to sin, once for all; but the life he lives, he lives to God.

He died for our trespasses and was raised for our justification, who lives to God. Alleluia.

(after Romans 6:9-10 and Romans 4:25)

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

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

1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
 2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
 3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
 4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
 in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
 with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est ben - e - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

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 SIXTH 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, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and 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 16:9-15

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them. We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

The Word of the Lord.
Thanks be to God.

Hechos 16:9-15

Pablo tuvo de noche una visión; vio a un hombre de la región de Macedonia, que puesto de pie le rogaba: «Pasa a Macedonia y ayúdanos.» En cuanto Pablo tuvo esa visión, preparamos el viaje a Macedonia, seguros de que Dios nos estaba llamando para anunciar allí la buena noticia. Nos embarcamos, pues, en Tróade, y fuimos directamente a la isla de Samotracia, y al día siguiente llegamos a Neápolis. De allí fuimos a Filipos, que es una colonia romana y una ciudad muy importante de esa parte de Macedonia. Allí estuvimos algunos días. El sábado salimos a las afueras de la ciudad, junto al río, donde pensamos que había un lugar de oración de los judíos. Nos sentamos y hablamos del evangelio a las mujeres que se habían reunido. Una de ellas se llamaba Lidia; era de la ciudad de Tiatira y vendía telas finas de púrpura. A esta mujer, que adoraba a Dios y que estaba escuchando, el Señor la movió a poner toda su atención en lo que Pablo decía. Fue bautizada, junto con toda su familia, y después nos rogó: «Si ustedes juzgan que de veras soy creyente en el Señor, vengan a alojarse en mi casa.» Y nos obligó a quedarnos.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Malcolm Archer (b. 1952)

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

Psalms 67

Salmo 67

May God be merciful to us and bless us,
show us the light of his countenance and come to us.
Let your ways be known upon earth,
your saving health among all nations.
Let the peoples praise you, O God;
let all the peoples praise you.
Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide all the nations upon earth.
Let the peoples praise you, O God;
let all the peoples praise you.
The earth has brought forth her increase;
may God, our own God, give us his blessing.
May God give us his blessing,
and may all the ends of the earth stand in awe of him.

Dios tenga misericordia de nosotros, y nos bendiga,
haga resplandecer su rostro y venga a nosotros.
Sean conocidos en la tierra tus caminos,
en todas las naciones tu salvación.
Te alaben los pueblos, oh Dios;
todos los pueblos te alaben.
Alégrese las naciones y aclamen con júbilo,
porque juzgas los pueblos con equidad,
y diriges todas las naciones de la tierra.
Te alaben los pueblos, oh Dios;
todos los pueblos te alaben.
La tierra ha dado su fruto;
nos bendiga Dios, el Dios nuestro.
Dios nos bendiga;
témanlo todos los confines de la tierra.

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 21:10, 22–22:5

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

The Word of the Lord.
Thanks be to God.

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

Revelación 21:10, 22–22:5

En la visión que me hizo ver el Espíritu, el ángel me llevó a un monte grande y alto, y me mostró la gran ciudad santa de Jerusalén, que bajaba del cielo, de la presencia de Dios. No vi ningún santuario en la ciudad, porque el Señor, el Dios todopoderoso, es su santuario, y también el Cordero. La ciudad no necesita ni sol ni luna que la alumbren, porque la alumbra el resplandor de Dios, y su lámpara es el Cordero. Las naciones caminarán a la luz de la ciudad, y los reyes del mundo le entregarán sus riquezas. Sus puertas no se cerrarán de día, y en ella no habrá noche. Le entregarán las riquezas y el esplendor de las naciones; pero nunca entrará nada impuro, ni nadie que haga cosas odiosas o engañosas. Solamente entrarán los que tienen su nombre escrito en el libro de la vida del Cordero. El ángel me mostró un río limpio, de agua de vida. Era claro como el cristal, y salía del trono de Dios y del Cordero. En medio de la calle principal de la ciudad y a cada lado del río, crecía el árbol de la vida, que da fruto cada mes, es decir, doce veces al año; y las hojas del árbol sirven para sanar a las naciones. Ya no habrá allí nada puesto bajo maldición. El trono de Dios y del Cordero estará en la ciudad, y sus siervos lo adorarán. Lo verán cara a cara, y llevarán su nombre en la frente. Allí no habrá noche, y los que allí vivan no necesitarán luz de lámpara ni luz del sol, porque Dios el Señor les dará su luz, y ellos reinarán por todos los siglos.

Palabra del Señor.
Demos gracias a Dios.

I Want to Walk as a Child of the Light

Sung by all.

Houston

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. I want to walk as a child of the light. I want to fol - low Je - sus.
2. I want to see the bright-ness of God. I want to look at Je - sus.
3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.



God set the stars to give light to the world. The star of my life is Je - sus.
 Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.
 When we have run with pa-tience the race, we shall know the joy of Je - sus.



In him there is no dark-ness at all. The night and the day are both a - like.



The Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

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 5:1-9

Juan 5:1-9

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

Glory to you, Lord Christ.

There was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” Jesus said to him, “Stand up, take your mat and walk.” At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Los judíos celebraban una fiesta, y Jesús volvió a Jerusalén. En Jerusalén, cerca de la puerta llamada de las Ovejas, hay un estanque que en hebreo se llama Betzatá. Tiene cinco pórticos, en los cuales se encontraban muchos enfermos, ciegos, cojos y tullidos echados en el suelo. Había entre ellos un hombre que estaba enfermo desde hacía treinta y ocho años. Cuando Jesús lo vio allí acostado y se enteró del mucho tiempo que llevaba así, le preguntó: «¿Quieres recobrar la salud?» El enfermo le contestó: «Señor, no tengo a nadie que me meta en el estanque cuando se remueve el agua. Cada vez que quiero meterme, otro lo hace primero.» Jesús le dijo: «Levántate, alza tu camilla y anda.» En aquel momento el hombre recobró la salud, alzó su camilla y comenzó a andar. Era un sábado.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

Dr. Catherine Meeks

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, 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

No More Night

Sung by the cantor.

Walt Harrah (b. 1948)

The timeless theme;
Earth and Heaven will pass away.
It's not a dream,
God will make all things new that day!
Gone is the curse from which I stumbled and fell
Evil is banished to eternal hell!

Refrain No more night,
no more pain.
No more tears,
never crying again.
And praises to the great, "I am"—
We will live in the light of the
risen Lamb!

See all around,
Now the nations bow down to sing.
The only sound,
Is the praises to Christ, our King!
Slowly the names from the book are read,
I know the King, so there's no need,
No need to dread!

Refrain
See over there, there's a mansion;
Oh, that's prepared just for me!
Where I will live with my Savior,
Eternally!
And there will be

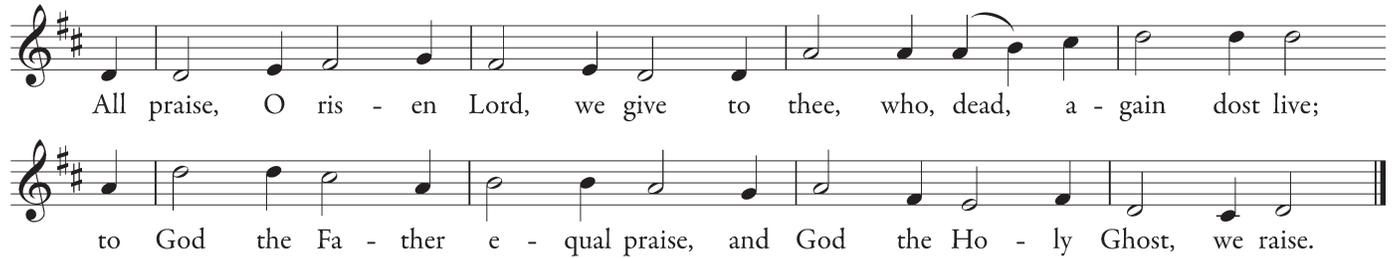
Refrain
All praises to the great, "I am"
We're going to live in the light of the risen Lamb!

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.

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

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.

O Jesus, Crowned with All Renown

Sung by all.

Kingsfold

1. O Je - sus, crowned with all re - nown, since thou the earth hast trod,
 2. Lord, in their change, let frost and heat, and winds and dews be given;
 3. that we may feed the poor a - right, and, gath - ering round thy throne,

thou reign - est and by thee come down hence - forth the gifts of God.
 all fost - ter - ing power, all in - flu - ence sweet, breathe from the boun - teous heaven.
 here, in the ho - ly an - gel's sight, re - pay thee of thine own:

Thine is the health and thine the wealth that in our halls a - bound,
 At - tem - per fair with gen - tle air the sun - shine and the rain,
 That we may praise thee all our days, and with the Fa - ther's Name,

and thine the beau - ty and the joy with which the years are crowned.
 that kind - ly earth with time - ly birth may yield her fruits a - gain:
 and with the Ho - ly Spi - rit's gifts, may Sa - vior's love pro - claim.

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

This Joyful Eastertide

J. W. Greene



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

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: Dr. Catherine Meeks, Executive Director, Absalom Jones Center for Racial Healing; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean; The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, 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, Dr. Edward M. Nassor, Carillonner, Imani-Grace Cooper, singer, Michele Fowlin, piano, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In loving memory of Beatrice E. Wilson Baker; in celebration of the marriage of Margaret Lukens and Jarrett Turner; in memory of and thanksgiving for Anne Peeke; in memory of Stephen Moore Lott, Margaret Elizabeth McKechnie Lott, and Patricia Hall Lott; in loving memory of Ruth and Caroline Clahane; in memory of Edith Sprenger and Norman Sprenger, Willard Ching and Charles Bell; in loving memory of Michael Reid McCarthy.

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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 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.

