

ALL SAINTS' SUNDAY



The Festival Holy Eucharist

with the Renewal of Baptismal Vows

Sunday, November 7

11:15 AM

WASHINGTON NATIONAL CATHEDRAL

All Saints' Sunday

The custom of commemorating all the saints of the Church as a single celebration dates back to at least the third century. The early history of the Church is filled with stories of the heroic faith of these witnesses to Christ's truth and love. The stories of these saints—those baptized Christians of all ages and in all walks of life—are models for all Christians throughout history. On this All Saints' Sunday we hold up holy men and women in the Church who have lived lives of faithful and joy-filled service. As one of the recommended days for the Sacrament of Holy Baptism, we renew and reaffirm our own baptismal promises. And at the Lord's table we gather with the faithful of every time and place, trusting that the promises of God will be fulfilled in our lives.



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November 7, 2021 • 11:15 AM

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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Fantasy on *Old Hundredth* and *Sine Nomine*

John Gouwens (b. 1957)

PRELUDE

All Saints

Carlotta Ferrari (b. 1975)

Grace & Mercy

Franklin Williams 1947–1993

Grace, Grace, God's Grace

Don Moen (b. 1950)

Grace

Jonathan McReynolds (b. 1989)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

"I Waited for the Lord"
from *Hymn of Praise*, Op. 52

Sung by the choir.

Felix Mendelssohn (1809–1847)

I waited for the Lord, he inclined unto me,
He heard my complaint.
O blest are they that hope and trust in him.

(Psalm 40:1, 5a)

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

HYMN AT THE PROCESSION • 287

For All the Saints

Sung by all.

Sine Nomine

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



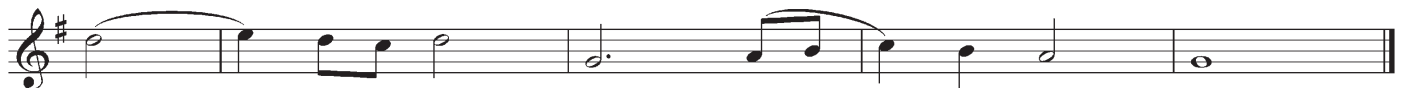
1. For all the saints, who from their labors rest, who
 2. Thou wast their rock, their for- tress, and their might: _____
 3. O may thy sol- diers, faith- ful, true, and bold, _____
 4. O blest com- mun- ion, fel- low- ship di- vine! _____
 5. And when the strife is fierce, the war- fare long, _____



1. thee _____ by faith be- fore the world con- fessed, thy
 2. thou, Lord, their Cap- tain in the well- fought fight; _____
 3. fight as the saints who no- bly fought of old, and
 4. We fee- bly strug- gle, they in glo- ry shine; yet
 5. steals on the ear the dis- tant tri- umph song, and



1. Name, O _____ Je- sus, be for ev- er blessed.
 2. thou, in the dark- ness dread, the one true Light.
 3. win, with _____ them, the vic- tor's crown of gold.
 4. all are _____ one in thee, for all are thine.
 5. hearts are _____ brave a- gain, and arms are strong.



A - - le - lu - ia, al - le - lu - ia!

6. The golden evening brightens in the west;
 soon, soon to faithful warriors cometh rest;
 sweet is the calm of paradise the blest.
 Alleluia, alleluia!

7. But lo! there breaks a yet more glorious day;
 the saints triumphant rise in bright array;
 the King of glory passes on his way.
 Alleluia, alleluia!

8. From earth's wide bounds, from ocean's farthest coast,
 through gates of pearl streams in the countless host,
 singing to Father, Son, and Holy Ghost,
 Alleluia, alleluia!

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord. Amen.

Dios omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu santo
Nombre;
por Cristo nuestro Señor. Amén.

GLORIA IN EXCELSIS • S 280

Sung by all.

Robert Powell (b. 1932)

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 ALL SAINTS' SUNDAY

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, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Isaiah 25:6-9

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

The Word of the Lord.

Thanks be to God.

Isaías 25:6-9

En el monte Sión, el Señor todopoderoso preparará para todas las naciones un banquete con ricos manjares y vinos añejos, con deliciosas comidas y los más puros vinos. En este monte destruirá el Señor el velo que cubría a todos los pueblos, el manto que envolvía a todas las naciones. El Señor destruirá para siempre la muerte, secará las lágrimas de los ojos de todos y hará desaparecer en toda la tierra la deshonra de su pueblo. El Señor lo ha dicho. En ese día se dirá: «Éste es nuestro Dios, en él confiamos y él nos salvó. Alegrémonos, gocémonos, él nos ha salvado.»

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

chant: Joseph Barnby (1838–1896)

The choir introduces the refrain, then all repeat.



The choir sings the psalm.

“Who can ascend the hill of the Lord?
and who can stand in his holy place?”
“Those who have clean hands and a pure heart,
who have not pledged themselves to falsehood,
nor sworn by what is a fraud.

All repeat the refrain.

They shall receive a blessing from the Lord
and a just reward from the God of their salvation.”
Such is the generation of those who seek him,
of those who seek your face, O God of Jacob.

All repeat the refrain.

Lift up your heads, O gates;
lift them high, O everlasting doors;
and the King of glory shall come in.
“Who is this King of glory?”
“The Lord, strong and mighty,
the Lord, mighty in battle.”

All repeat the refrain.

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 21:1-6a

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 as their God; 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.”

The Word of the Lord.
Thanks be to God.

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

“¿Quién subirá al monte del Señor?
Y ¿quién estará en su santo lugar?”
“El limpio de manos, y puro de corazón,
el que no ha elevado su mente a un ídolo,
ni jurado por dios falso.

Recibirá bendición del Señor,
y recompensa merecida del Dios de su salvación”.
Tal es la generación de los que le buscan,
de los que buscan tu rostro, oh Dios de Jacob.

Alcen, oh puertas, sus cabezas;
álcese, oh puertas del Eterno;
y entrará el Rey de gloria.
“¿Quién es este Rey de gloria?”
“El Señor, fuerte y valiente,
el Señor, poderoso en batalla”.

Revelación 21:1-6a

Después 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.»

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Only Believe

Sung by all.

Paul Rader (1879–1938)

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. Fear not, pre-cious flock, from the cross to the throne, from death in-to life he
2. Fear not, pre-cious flock, what - ev - er your lot; he en - ters all rooms, "the
went for his own; all pow - er in earth, all pow - er a - bove, is
doors be - ing shut." He nev - er for - sakes, he nev - er is gone— so
giv - en to him for the flock of his love. On - ly be - lieve, on - ly be - lieve;
count on his pres - ence in dark-ness and dawn.
all things are pos - si - ble, on - ly be - lieve; on - ly be - lieve,
on - ly be - lieve; all things are pos - si - ble, on - ly be - lieve.

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 11:32-44

Juan 11:32-44

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

Glory to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Juan.

¡Gloria a ti, Cristo Señor!

When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not

Cuando María llegó a donde estaba Jesús, se puso de rodillas a sus pies, diciendo: «Señor, si hubieras estado aquí, mi hermano no habría muerto.» Jesús, al ver llorar a María y a los judíos que habían llegado con ella, se conmovió profundamente y se estremeció, y les preguntó: «¿Dónde lo sepultaron?» Le dijeron: «Ven a verlo, Señor.» Y Jesús lloró. Los judíos dijeron entonces: «¡Miren cuánto lo quería!» Pero algunos de ellos decían: «Éste, que dio la vista al ciego, ¿no podría haber hecho algo para que Lázaro no muriera?» Jesús, otra vez muy conmovido, se acercó a la tumba. Era una cueva, cuya entrada estaba tapada con una piedra. Jesús dijo: «Quiten la piedra.» Marta, la hermana del muerto, le dijo: «Señor, ya huele mal, porque hace cuatro días que murió.» Jesús le contestó: «¿No te

tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

The Gospel of the Lord.
Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

Jon Meacham

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 RENEWAL OF BAPTISMAL VOWS

The presider invites the people to renew their baptismal vows.

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

I do.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit

and born of the Virgin Mary.

He suffered under Pontius Pilate,

was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

dije que, si crees, verás la gloria de Dios?» Quitaron la piedra, y Jesús, mirando al cielo, dijo: «Padre, te doy gracias porque me has escuchado. Yo sé que siempre me escuchas, pero lo digo por el bien de esta gente que está aquí, para que crean que tú me has enviado.» Después de decir esto, gritó: «¡Lázaro, sal de ahí!» Y el que había estado muerto salió, con las manos y los pies atados con vendas y la cara envuelta en un lienzo. Jesús les dijo: «Desátelo y déjenlo ir.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

¿Reafirmas tu renuncia al mal y renuevas tu entrega a Jesucristo?

Sí, la reafirmo.

¿Crees en Dios Padre?

Creo en Dios Padre todopoderoso, creador del cielo y de la tierra.

¿Crees en Jesucristo, el Hijo de Dios?

Creo en Jesucristo, su único Hijo, nuestro Señor.

Fue concebido por obra y gracia del Espíritu Santo

y nació de María la Virgen.

Padeció bajo el poder de Poncio Pilato.

Fue crucificado, muerto y sepultado.

Descendió a los infiernos.

Al tercer día resucitó de entre los muertos.

Subió a los cielos,

y está sentado a la diestra de Dios Padre.

Desde allí ha de venir a juzgar a vivos y muertos.

¿Crees en Dios el Espíritu Santo?

**Creo en el Espíritu Santo,
la santa Iglesia católica,
la comunión de los santos,
el perdón de los pecados,
la resurrección de los muertos,
y la vida eterna.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?
I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?
I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?
I will, with God's help.

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord.
Amen.

¿Continuarás en la enseñanza y comunión de los apóstoles, en la fracción del pan y en las oraciones?
Así lo haré, con el auxilio de Dios.

¿Perseverarás en resistir al mal, y cuando caigas en pecado, te arrepentirás y te volverás al Señor?
Así lo haré, con el auxilio de Dios.

¿Proclamarás por medio de la palabra y el ejemplo las Buenas Nuevas de Dios en Cristo?
Así lo haré, con el auxilio de Dios.

¿Buscarás y servirás a Cristo en todas las personas, amando a tu prójimo como a ti mismo?
Así lo haré, con el auxilio de Dios.

¿Lucharás por la justicia y la paz entre todos los pueblos y respetarás la dignidad de todo ser humano?
Así lo haré, con el auxilio de Dios.

Que el Dios todopoderoso, Padre de nuestro Señor Jesucristo, quien nos ha dado el nuevo nacimiento por medio del agua y del Espíritu Santo, y nos ha concedido el perdón de los pecados, nos guarde en la vida eterna por su gracia, en Cristo Jesús Señor nuestro.
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, O Señor;
Tu misericordia es grande.

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

THE PEACE

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

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

The people greet one another with a sign of God's peace and 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.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Is There Anything Too Hard for God?

Sung by the cantor.

Bryan Davis (b. 1975)

Is there anything too hard for God?
Is there anything too hard for him?
Is there anything too hard for God?
No, no!
Tell me, can he work a miracle?
Tell me, can he work a miracle?
Can he do the impossible?
Yes, yes!

'Cause there is nothing impossible for him to do—
He's a wonder!
He's a wonder!
Anything you need for him to do,
You just ask and you shall receive!
He can do anything, just believe!
He can do anything, but fail!
He is God!
Just believe!

The people stand as able.

HYMN AT THE PRESENTATION

Praise God, from Whom All Blessings Flow

Sung by all.

Old 100th

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of the hymn: "Praise God, from whom all blessings flow; praise him, all creatures here below;". The second staff contains the melody for the second line: "praise him above, ye heavenly host: praise Father, Son, and Holy Ghost." The music is written in a simple, hymn-like style with a treble clef and a key signature of one sharp.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

Therefore, according to his command, O Father,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

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 remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. 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

Geistliches Lied, Op. 30

Sung by the choir.

Johannes Brahms (1833–1897)

Sung in German.

Let nothing afflict thee
With grief;
Be calm
As God ordains,
So be content,
My will.

Why dwell on
Tomorrow?
The one
Who gives thee
What is thine
Watches over all.

In all thy doings
Be steadfast
And true.
What God decrees
Is, and is acknowledged,
What is best.

Amen.

(Paul Fleming, 1609–1640)

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.

HYMN AT THE CLOSING • 618

Ye Watchers and Ye Holy Ones

Sung by all.

Lasst uns erfreuen

1. Ye watch-ers and ye ho-ly ones, bright ser-aphs, cher-u-bim and
2. O high-er than the cher-u-bim, more glo-rious than the ser-a-
3. Re-spond, ye souls in end-less rest, ye pa-tri-archs and pro-phets
4. O friends, in glad-ness let us sing, su-per-nal an-thems ech-o-

thrones, raise the glad strain, Al-le-lu-ia! Cry
phim, lead their prais-es, Al-le-lu-ia! Thou
blest, Al-le-lu-ia, al-le-lu-ia! Ye
ing, Al-le-lu-ia, al-le-lu-ia! To

out, do-min-ions, prince-doms, powers, vir-tues, arch-an-gels, an-gels'
bear-er of the-ter-nal Word, most gra-cious, mag-ni-fy the
ho-ly twelve, ye mar-tyrs strong, all saints tri-um-phant raise the
God the Fa-ther, God the Son, and God the Spi-rit, Three in

choirs, Al-le-lu-ia, al-le-lu-ia, al-le-
Lord,
song,
One,

lu-ia, al-le-lu-ia, al-le-lu-ia!

THE DISMISSAL

Following God's saints in the ways of holiness
and truth, go in the peace of Christ.

Thanks be to God.

Siguiendo los santos de Dios en el camino de santidad
y verdad, vayan en la paz de Cristo.

Demos gracias a Dios.

POSTLUDE

All Hallows Voluntary

Angela Kraft Cross (b. 1958)

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

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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: Jon Meacham, Canon Historian (Elect); Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, 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 Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Dr. Lisa Barrowclough, The Reverend Vincent P. Harris, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Boys 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, Carillonneur, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Orlin Lester Livdahl, Jr.; in memory of Grace Gibson; in memory of Harold and Harriet Anderson and Edward and Clara Bogumill; in thanksgiving for former First Lady Nancy Reagan; in memory of Dr. Luther Leader and Marian Widman Leader; and in memory of Haywood Martin Bains.

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