



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MAY 9, 2021



Preaching Today

The Very Rev. Randolph Marshall Hollerith



Presiding Today

The Rev. Canon Kelly Brown Douglas

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support.

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

ONLINE HEALING PRAYER

Sign up to reserve a space in a private online chapel with our healing ministers following the service. [Register for your space](#).

Next Sunday

SERVICE AT 11:15 AM

The Rev. Canon Leonard L. Hamlin preaches and the Rev. Canon Dana Colley Corsello presides.

Virtual Coffee Hour

Join us for fellowship and a cup of "coffee" following the service. [Register](#) for upcoming dates.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, May 11, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, May 11, 6 pm

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

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths exceeds 560,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at an upcoming memorial service.

Les Colombes: Tickets Now Available!

Experience Michael Pendry's dramatic installation of nearly 2,000 origami doves and discover a sense of wonder, hope and inspiration. Daytime, evening exhibit walks available. Find out more and [share the hope](#).

Honest to God with José Andrés

Tuesday, May 11, 7 pm

José Andrés spends an evening in intimate conversation with Dean Randolph Marshall Hollerith and Canon Missioner Leonard Hamlin, Sr., about leadership, inspiration and public service. We invite Andrés to pull back the curtain and share the stories behind his internationally recognized humanitarian efforts to eliminate poverty and feed the hungry. [Reserve your ticket](#).

Laughter Yoga

Sunday, May 16, 4 pm

Need a laugh? Want to laugh for the health of it? Do you think that "laughter is the best medicine"? Discover the joy of "laughing for no reason" in this 60-minute online laughter yoga session. Laughter Yoga helps us build resilience, lower stress, boost our immune system and feel more light-hearted. [Sign up](#).

Hope Floats: A Night of Storytelling

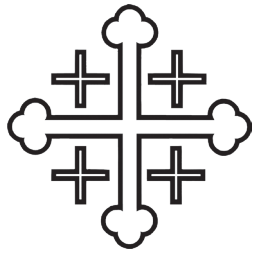
Wednesday, May 19, 7 pm

As spring warms the air and our collective spirits, join us for a night of storytelling about hope, renewal and light. Personal storytelling is all the rage, and if you've ever been to a storytelling show, you know why. Humans need stories to connect us to each other and our deepest selves; and as we begin to emerge from a year apart, connecting is more important than ever! [Registration required](#).

Cathedral Music Staff Recital

Sunday, May 30, 6 pm

The talented performers of the Cathedral Music Staff put their heads together to create a varied program of music in this performance. Serious and more lighthearted selections combine to create an end-of-the-year event. [Get tickets](#).



The Holy Eucharist

The Sixth Sunday of Easter

May 9, 2021 • 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 a piece of music, during which the congregation can prepare for worship.

PRELUDE

Variations on a Theme by Ellie

Trevor Weston (b. 1967)

Jubilate Deo

Margaret V. Sandresky (b. 1921)

"Come Unto Him" from *Messiah*, HWV 56

George Frideric Handel (1685–1759)

Sung by Maddie, Cathedral Head Chorister.

THE ENTRANCE RITE

INTROIT

Sing a New Song to the Lord, Op. 445

Carson Cooman (b. 1982)

Sing a new song to the Lord,
To God who saved us give your praise.
Sing a new song to the Lord,
The earth should know his ways!
Go to all the world and tell
All the marvels God has done;
All the powers that cannot save
Are idols, every one.

Sing a new song to the Lord,
The story sung before will do.
Days no one has seen before
Will make the old song new:
Like new rooms whose echoing
None has heard till now and here;
Will the song be loud and strong,
Or small but bold and clear?

Sing a new song to the Lord,
The news we know by heart will do.
Ears that have not heard before
Will make the old song new;
Hearing hints and hopes we missed,
Though by us the song was sung;
Then those who have heard will tell
The news in their own tongue.

Sing a new song to the Lord,
Until the day where all is new,
And the world is judged at last
By righteousness and truth.
Call the heaven and the earth,
Call the sea to rise and roar;
Tell the field and trees to sing,
And let rejoicing soar.

(Richard Leach, b. 1953)

HYMN AT THE PROCESSION • 348 (STANZAS 1-3)

Lord, We Have Come at Your Own Invitation *Sung by all.*

O quanta qualia

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



1. Lord, we have come at your own in - vi - ta - tion, cho - sen by you, to be coun - ted as friends:
2. Here, at your ta - ble, con - firm our in - ten - tion ev - er to cher - ish the gifts you pro - vide;
3. When, at your ta - ble, each time of re - turn - ing, vows are re newed, and our cour - age re - stored:



yours is the strength that sus - tains our vo - ca - tion, ours a com - mit - ment we know nev - er ends.
teach us to serve with - out pride or pre - ten - sion, led by your Spi - rit, de - fend - er and guide.
may we in - creas - ing - ly glo - ry in learn - ing all that it means to ac - cept you as Lord.

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 LITURGY OF THE WORD

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 10:44-48

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

The Word of the Lord.

Thanks be to God.

Hechos 10:44-48

Todavía estaba hablando Pedro, cuando el Espíritu Santo vino sobre todos los que escuchaban su mensaje. Y los creyentes procedentes del judaísmo que habían llegado con Pedro, se quedaron admirados de que el Espíritu Santo fuera dado también a los que no eran judíos, pues los oían hablar en lenguas extrañas y alabar a Dios. Entonces Pedro dijo: «¿Acaso puede impedirse que sean bautizadas estas personas, que han recibido el Espíritu Santo igual que nosotros?» Y mandó que fueran bautizados en el nombre de Jesucristo. Después rogaron a Pedro que se quedara con ellos algunos días.

Palabra del Señor.

Demos gracias a Dios.

Psalm 98:1-2, 5-10

Salmo 98:1-2, 5-10

Sing to the Lord a new song,
 for he has done marvelous things.
 With his right hand and his holy arm
 has he won for himself the victory.
 Shout with joy to the Lord, all you lands;
 lift up your voice, rejoice, and sing.
 Sing to the Lord with the harp,
 with the harp and the voice of song.
 With trumpets and the sound of the horn
 shout with joy before the King, the Lord.
 Let the sea make a noise and all that is in it,
 the lands and those who dwell therein.
 Let the rivers clap their hands,
 and let the hills ring out with joy before the Lord,
 when he comes to judge the earth.
 In righteousness shall he judge the world
 and the peoples with equity.

Canten al Señor cántico nuevo,
 porque ha hecho maravillas.
 Con su diestra, y con su santo brazo,
 ha alcanzado la victoria.
 Aclamen con júbilo al Señor, pueblos todos;
 levanten la voz, gócese y canten.
 Canten al Señor con el arpa,
 con el arpa y la voz de cántico.
 Con trompetas y al son de clarines,
 aclamen con júbilo ante el Rey, el Señor.
 Ruja el mar y cuanto contiene,
 el mundo y los que en él habitan.
 Den palmadas los ríos, aclamen los montes al Señor,
 cuando llegue para juzgar la tierra.
 Juzgará al mundo con justicia,
 y a los pueblos con equidad.

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.

1 John 5:1-6

1 Juan 5:1-6

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God? This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

The Word of the Lord
Thanks be to God.

Todo el que tiene fe en que Jesús es el Mesías, es hijo de Dios; y el que ama a un padre, ama también a los hijos de ese padre. Cuando amamos a Dios y hacemos lo que él manda, sabemos que amamos también a los hijos de Dios. El amar a Dios consiste en obedecer sus mandamientos; y sus mandamientos no son una carga, porque todo el que es hijo de Dios vence al mundo. Y nuestra fe nos ha dado la victoria sobre el mundo. El que cree que Jesús es el Hijo de Dios, vence al mundo. La venida de Jesucristo quedó señalada con agua y sangre; no sólo con agua, sino con agua y sangre. El Espíritu mismo es testigo de esto, y el Espíritu es la verdad.

Palabra del Señor.
Demos gracias a Dios.

Now the Green Blade Riseth

Sung by all.

Noël nouvelet

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. Now the green blade ris - eth from the bur - ied grain,
 2. In the grave they laid him, Love whom hate had slain,
 3. Forth he came at Eas - ter, like the ris - en grain,
 4. When our hearts are win - try, griev - ing, or in pain,



wheat that in dark earth man - y days has lain;
 think - ing that nev - er he would wake a - gain,
 he that for three days in the grave had lain,
 thy touch can call us back to life a - gain,



love lives a - gain, that with the dead has been:
 laid in the earth like grain that sleeps un - seen:
 quick from the dead my ris - en Lord is seen:
 fields of our hearts that dead and bare have been:

Refrain



Love is come a - gain like wheat that spring - eth green.

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 15:9-17

Juan 15:9-17

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

Glory to you, Lord Christ.

Jesus said to his disciples, "As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love 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!

Jesús dijo a sus discípulos: «Yo los amo a ustedes como el Padre me ama a mí; permanezcan, pues, en el amor que les tengo. Si obedecen mis mandamientos, permanecerán en mi amor, así como yo obedezco los mandamientos de mi Padre y permanezco en su amor. Les hablo así para que se alegren conmigo y su alegría sea completa. Mi mandamiento es este: Que se amen unos a otros como yo los he amado a ustedes. El amor más grande que uno puede tener es dar su vida por sus amigos. Ustedes son mis amigos, si hacen lo que yo les mando. Ya no los llamo siervos, porque el siervo no sabe lo que hace su amo. Los llamo mis amigos, porque les he dado a conocer todo lo que mi Padre me ha dicho. Ustedes no me escogieron a mí, sino que yo los he escogido a ustedes y les he encargado que vayan y den mucho fruto, y que ese fruto permanezca. Así el Padre les dará todo lo que le pidan en mi nombre. Esto, pues, es lo que les mando: Que se amen unos a otros.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.
Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy,
Hear our prayer.

Señor, en tu misericordia,
Atiende nuestra súplica.

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

THE PEACE

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

La paz del Cristo Resucitado sea siempre con ustedes.
Y con tu espíritu.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

If Ye Love Me

Sung by the cantor.

Paul Mealor (b. 1975)

If ye love me, keep my commandments.
And I shall pray the Father, and he shall give you another Comforter, that he may abide with you forever.
Even the Spirit of the truth.

(John 14:15-17a)

THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.

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

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

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

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

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

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

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

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
heaven and earth are full of your glo-ry. Ho-san-na in the high-est.
Bless - ed is he who comes in the name of the Lord. Ho-san-na in the high-est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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.

D. Major

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

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

My Jesus, I believe that you are truly present
in the Blessed Sacrament of the Altar.
I desire to offer you praise and thanksgiving
as I proclaim your resurrection.
I love you above all things,
and long for you in my soul.
Since I cannot receive you in the Sacrament of your
Body and Blood,
come spiritually into my heart.
May I live in you, and you in me,
in this life and in the life to come. Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La presidenta invita a todos a rezar esta oración.

Jesús mío, creo que estás verdaderamente presente
en el Santísimo Sacramento del Altar.
Deseo ofrecerte alabanza y acción de gracias
mientras proclamo tu resurrección.
Te amo por encima de todas las cosas,
y te anhelo en mi alma.
Como no te puedo recibir en el Sacramento de tu
Cuerpo y Sangre,
entra al menos espiritualmente en mi corazón.
Que pueda vivir en ti, y tú en mí,
en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

Holy Spirit, Come and Fill This Place

Sung by the cantor.

Marty Hennis and Babbie Mason (b. 1955)

Refrain Holy Spirit, come and fill this place,
Bring us healing with your warm embrace.
Show your power, make your presence known.
Holy Spirit, come fill this place.

My heart is longing just to hear from you.
My soul is waiting to know someone who
Can take us higher; help us make it through,
So will you please come and set us free?

Refrain

Breath of God, we need a touch from you.
Shine down on us with the light of truth.
Stir our hearts and set our spirit free,
Holy Spirit, come fill this place.

Our hearts are hungry for your perfect peace.
Our souls are thirsty for the joy you bring,
So, send your glory; make your praise complete.
Send down the rain, touch us again.

Refrain

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

HYMN AT THE CLOSING

We're Marching to Zion

Sung by all.

Robert S. Lowry (1826–1899)

1. Come, we that love the Lord, and let our joys be known;
2. Let those re - fuse to sing who nev - er knew our God;
3. The hill of Zi - on yields a thou - sand sa - cred sweets
4. Then let our songs a - bound, and ev - 'ry tear be dry;
join in a song with sweet ac - cord, join in a song with
but chil - dren of the heav'n - ly King, but chil - dren of the
be - fore we reach the heav'n - ly fields, be - fore we reach the
we're march - ing through Im - man - uel's ground, we're march - ing through Im -
sweet ac - cord, and thus sur - round the throne, and thus sur-round the throne.
heav'n - ly King, may speak their joys a - broad, may speak their joys a - broad.
heav'n - ly fields, or walk the gold - en streets, or walk the gold - en streets.
man - uel's ground, to fair - er worlds on high, to fair - er worlds on high.
We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on;
we're march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

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

I Need You to Survive

Hezekiah Walker (b. 1963)

PARTICIPANTS/PARTICIPANTES

PREACHER/PREDICADOR

The Very Reverend Randolph Marshall Hollerith
Dean

PRESIDER/PRESIDENTA

The Reverend Canon Kelly Brown Douglas
Canon Theologian

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Verne Rinker
Verger

MUSICIANS/MÚSICOS

Thomas M. Sheehan
Organist and Associate Director of Music

Imani-Grace Cooper, *singer*

David Evans, *singer*

Michele Fowlin, *piano*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Jeremy Mann

Ashley Middleton

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