



WELCOME

WASHINGTON NATIONAL CATHEDRAL

APRIL 25, 2021



Preaching Today

The Rev. Patrick Keyser



Presiding Today

The Rev. Canon Jan Naylor Cope

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 Dana Colley Corsello preaches and the Very Rev. Randolph Marshall Hollerith 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, April 27, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, April 27, 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.

LGBTQIA Alliance Conversations

Wednesday, May 5, 7 pm

Join Cathedral LGBTQIA community members for an informal conversation. Share whatever is on your hearts and minds and connect with others in a safe space. [Registration required](#).

The Doves: Share the Hope

A winding column of 2,000 origami doves soars through our nave, messengers of hope inviting us to be kind to one another. Find updates on upcoming programs and [share the hope](#).

Docent Spotlight: Wrought Iron & Nol Putnam

Tuesday, April 27, 4 pm

In the grand spaces of the Cathedral, it can be easy to overlook the masterpieces in wrought iron. Docent Barry Bem talks about wrought iron in general, focusing on the work of blacksmith Nol Putnam and showcasing three wonderful gates by Putnam in an area not usually accessible on tours. [Information & registration](#).

Dealing with Addictions

Wednesday, May 5, 7:30 pm

Explore the nature and types of addictive disorders, their complex impacts and what can effectively be done to help everyone affected. Participants agree to respect the confidentiality of those who attend! [Registration required](#).

Honest to God with José Andrés

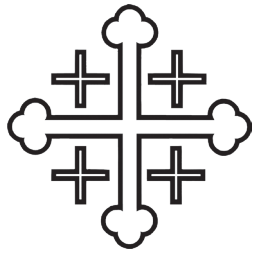
Tuesday, May 11, 7 pm

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](#).



The Holy Eucharist

The Fourth Sunday of Easter

April 25, 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 an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

Pastorale

Janet Correll (b. 1942)

Pastorale

Darius Milhaud (1892–1974)

Pregiera pastorale, Op. 1256

Carson Cooman (b. 1982)

Prelude on "The King of Love My Shepherd Is"

Richard Wayne Dirksen (1921–2003)

THE ENTRANCE RITE

INTROIT

The Lamb

Scott Lamlein (b. 1972)

Little Lamb who made thee
Dost thou know who made thee
Gave thee life & bid thee feed.
By the stream & o'er the mead;
Gave thee clothing of delight,
Softest clothing woolly bright;
Gave thee such a tender voice,
Making all the vales rejoice!
Little Lamb who made thee
Dost thou know who made thee

Little Lamb I'll tell thee,
Little Lamb I'll tell thee!
He is called by thy name,
For he calls himself a Lamb:
He is meek & he is mild,
He became a little child:
I a child & thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.

(William Blake, 1757–1827)

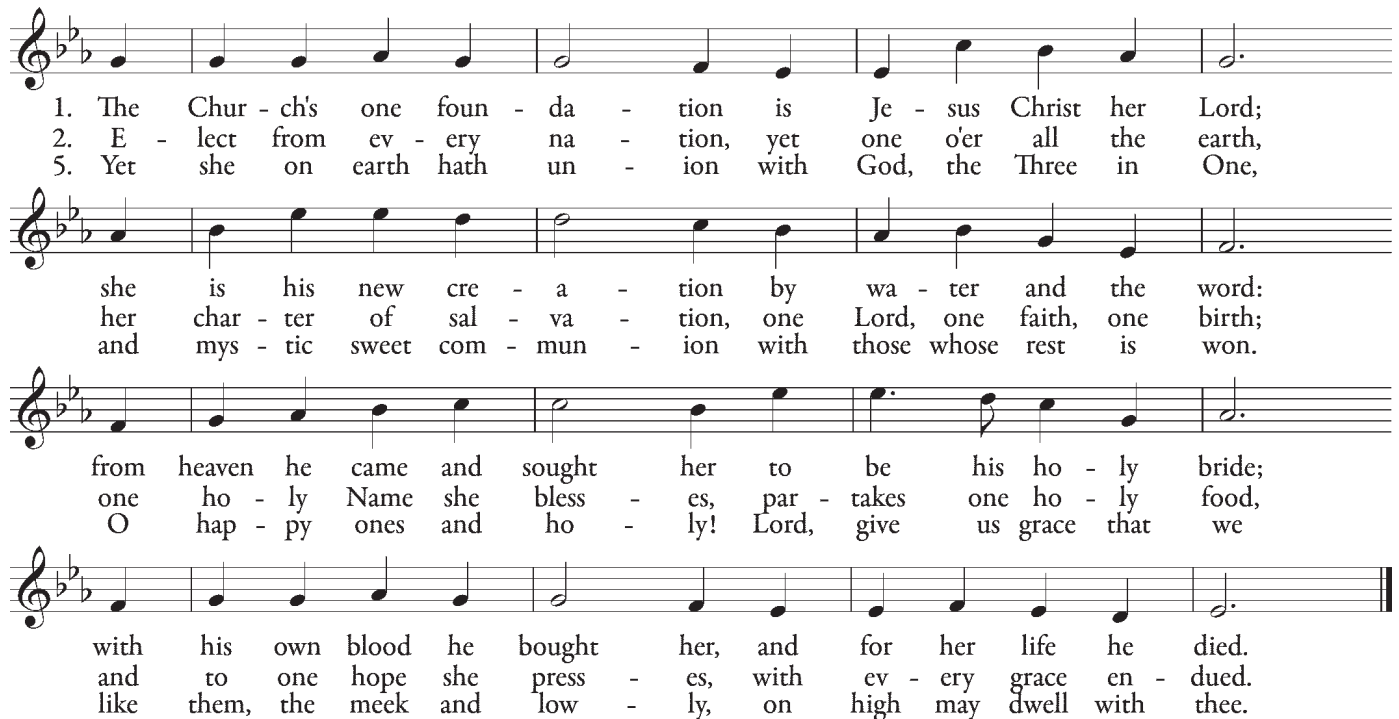
HYMN AT THE PROCESSION • 525 (STANZAS 1-2, 5)

The Church's One Foundation

Sung by all.

Aurelia

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



1. The Chur - ch's one foun - da - tion is Je - sus Christ her Lord;
2. E - lect from ev - ery na - tion, yet one o'er all the earth,
5. Yet she on earth hath un - ion with God, the Three in One,
she is his new cre - a - tion by wa - ter and the word:
her char - ter of sal - va - tion, one Lord, one faith, one birth;
and mys - tic sweet com - mun - ion with those whose rest is won.
from heaven he came and sought her to be his ho - ly bride;
one ho - ly Name she bless - es, par - takes one ho - ly food,
O hap - py ones and ho - ly! Lord, give us grace that we
with his own blood he bought her, and for her life he died.
and to one hope she press - es, with ev - ery grace en - dued.
like them, the meek and low - ly, on high may dwell with thee.

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

THE COLLECT FOR PURITY

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

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

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

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to God in the high-est, and peace to his
 peo-ple on earth. Lord God, heaven-ly King, al-might-y God and Fa-ther,
 we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus
 Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the
 world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:
 re-ceive our prayer. For you a-lone are the
 Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ,
 with the Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A - - - men.

THE COLLECT FOR THE FOURTH SUNDAY OF EASTER

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

THE 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 4:5-12

The rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, “By what power or by what name did you do this?” Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is ‘the stone that was rejected by you, the builders; it has become the cornerstone.’ There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.”

The Word of the Lord.

Thanks be to God.

Hechos 4:5-12

Se reunieron en Jerusalén los jefes de los judíos, los ancianos y los maestros de la ley. Allí estaban también el sumo sacerdote Anás, Caifás, Juan, Alejandro y todos los que pertenecían a la familia de los sumos sacerdotes. Ordenaron que les llevaran a Pedro y a Juan, y poniéndolos en medio de ellos les preguntaron: «¿Con qué autoridad, o en nombre de quién han hecho ustedes estas cosas?» Pedro, lleno del Espíritu Santo, les contestó: «Jefes del pueblo y ancianos: ustedes nos preguntan acerca del bien hecho a un enfermo, para saber de qué manera ha sido sanado. Pues bien, declaramos ante ustedes y ante todo el pueblo de Israel que este hombre que está aquí, delante de todos, ha sido sanado en el nombre de Jesucristo de Nazaret, el mismo a quien ustedes crucificaron y a quien Dios resucitó. Este Jesús es la piedra que ustedes los constructores despreciaron, pero que se ha convertido en la piedra principal. En ningún otro hay salvación, porque en todo el mundo Dios no nos ha dado otra persona por la cual podamos salvarnos.»

Palabra del Señor.

Demos gracias a Dios.

The Lord is my shepherd;
 I shall not be in want.
 He makes me lie down in green pastures
 and leads me beside still waters.
 He revives my soul
 and guides me along right pathways
 for his Name's sake.
 Though I walk through the valley of
 the shadow of death,
 I shall fear no evil;
 for you are with me;
 your rod and your staff, they comfort me.
 You spread a table before me in the presence of
 those who trouble me;
 you have anointed my head with oil,
 and my cup is running over.
 Surely your goodness and mercy shall follow me
 all the days of my life,
 and I will dwell in the house of the Lord for ever.

El Señor es mi pastor;
 nada me faltará.
 En verdes pastos me hace yacer;
 me conduce hacia aguas tranquilas.
 Aviva mi alma
 y me guía por sendas seguras por amor
 de su Nombre.
 Aunque ande en valle de sombra de muerte,
 no temeré mal alguno;
 porque tú estás conmigo;
 tu vara y tu cayado me infunden aliento.
 Aderezarás mesa delante de mi
 en presencia de mis angustiadores;
 unges mi cabeza con óleo;
 mi copa está rebosando.
 Ciertamente el bien y la misericordia me seguirán
 todos los días de mi vida,
 y en la casa del Señor moraré por largos días.

THE SECOND LESSON

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

1 John 3:16-24

1 Juan 3:16-24

We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

The Word of the Lord
 Thanks be to God.

Conocemos lo que es el amor porque Jesucristo dio su vida por nosotros; así también, nosotros debemos dar la vida por nuestros hermanos. Pues si uno es rico y ve que su hermano necesita ayuda, pero no se la da, ¿cómo puede tener amor de Dios en su corazón? Hijitos míos, que nuestro amor no sea solamente de palabra, sino que se demuestre con hechos. De esta manera sabremos que somos de la verdad, y podremos sentirnos seguros delante de Dios; pues si nuestro corazón nos acusa de algo, Dios es más grande que nuestro corazón, y lo sabe todo. Queridos hermanos, si nuestro corazón no nos acusa, tenemos confianza delante de Dios; y él nos dará todo lo que le pidamos, porque obedecemos sus mandamientos y hacemos lo que le agrada. Y su mandamiento es que creamos en su Hijo Jesucristo, y que nos amemos unos a otros como él nos mandó. Los que obedecen sus mandamientos viven en él, y él vive en ellos. Y en esto sabemos que él vive en nosotros: por el Espíritu que nos ha dado.

Palabra del Señor.
 Demos gracias a Dios.

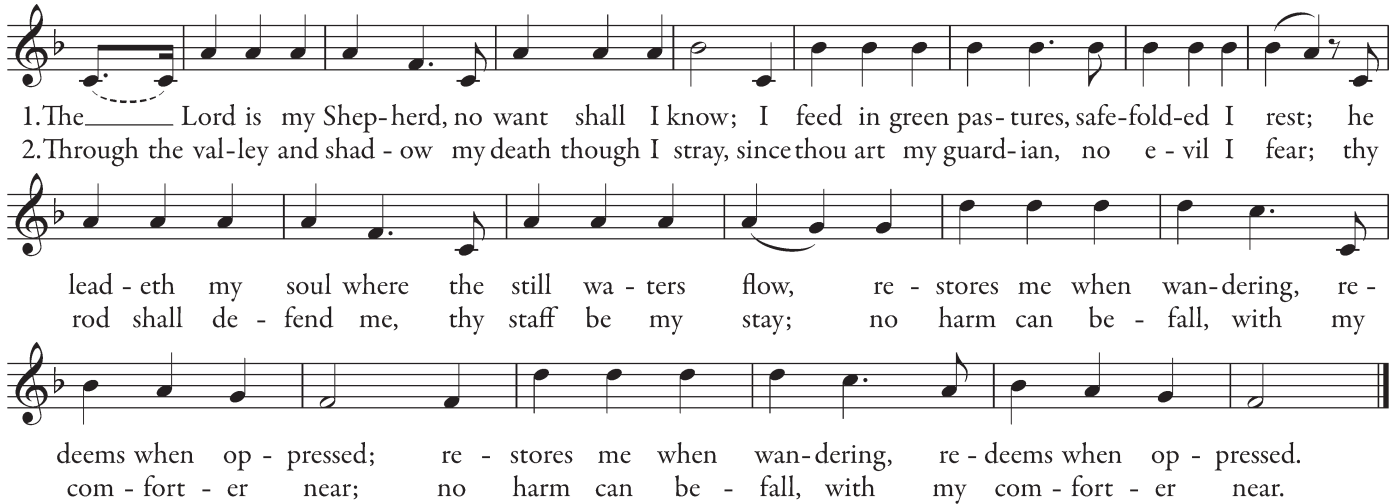
HYMN AT THE SEQUENCE

The Lord Is My Shepherd

Sung by all.

Poland

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”



1. The _____ Lord is my Shep-herd, no want shall I know; I feed in green pas-tures, safe-fold-ed I rest; he
2. Through the val-ley and shad-ow my death though I stray, since thou art my guard-ian, no e-vil I fear; thy
lead-eth my soul where the still wa-ters flow, re-stores me when wan-dering, re-
rod shall de-fend me, thy staff be my stay; no harm can be-fall, with my
deems when op-pressed; re-stores me when wan-dering, re-deems when op-pressed.
com-fort-er near; no harm can be-fall, with my com-fort-er near.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

John 10:11-18

Juan 10:11-18

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

Glory to you, Lord Christ.

Jesus said, “I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

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: «Yo soy el buen pastor. El buen pastor da su vida por las ovejas; pero el que trabaja solamente por la paga, cuando ve venir al lobo deja las ovejas y huye, porque no es el pastor y porque las ovejas no son suyas. Y el lobo ataca a las ovejas y las dispersa en todas direcciones. Ese hombre huye porque lo único que le importa es la paga, y no las ovejas. Yo soy el buen pastor. Así como mi Padre me conoce a mí y yo conozco a mi Padre, así también yo conozco a mis ovejas y ellas me conocen a mí. Yo doy mi vida por las ovejas. También tengo otras ovejas que no son de este redil; y también a ellas debo traerlas. Ellas me obedecerán, y formarán un solo rebaño, con un solo pastor. El Padre me ama porque yo doy mi vida para volverla a recibir. Nadie me quita la vida, sino que yo la doy por mi propia voluntad. Tengo el derecho de darla y de volver a recibirla. Esto es lo que me ordenó mi Padre.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

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,
Atiénde 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

He Knows My Name

Sung by the cantor.

Tommy Walker

I have a maker;
He formed my heart.
Before even time began
My life was in his hands.

Refrain He knows my name;
 He knows my every thought.
 He sees each tear that falls
 And hears me when I call.

I have a Father.
He calls me his own.
He'll never leave me
No matter where I go.

Refrain

He heard me when I call.
You are my Father and I love you.

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.

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

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

“Love Bade Me Welcome”

from *Five Mystical Songs*

Sung by the cantor.

Ralph Vaughan Williams (1872–1958)

Love bade me welcome. Yet my soul drew back
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked any thing.
A guest, I answered, worthy to be here:
Love said, You shall be he.
I the unkind, ungrateful? Ah my dear,
I cannot look on thee.
Love took my hand, and smiling did reply,
Who made the eyes but I?

Truth Lord, but I have marred them: let my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?
My dear, then I will serve.
You must sit down, says Love, and taste my meat:
So I did sit and eat.

(*George Herbert, 1593–1633; Love (III)*)

THE POSTCOMMUNION PRAYER

Almighty God,
we thank you for feeding us with the spiritual food
of the Body and Blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory. Amen.

Dios todopoderoso,
te damos gracias porque nos has nutrido
con el alimento espiritual
del Cuerpo y Sangre de tu Hijo Jesucristo.
A través de él te ofrecemos nuestras almas
y nuestros cuerpos
para ser un sacrificio vivo.
Envíanos en el poder de tu Espíritu
para vivir y trabajar para tu alabanza y gloria.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 708

Savior, Like a Shepherd Lead Us

Sung by all.

Sicilian Mariners

1. Sa - vior, like a shep - herd lead us; much we need thy ten - der care;
2. Ear - ly let us seek thy fa - vor, ear - ly let us learn thy will;
in thy plea - sant pas - tures feed us; for our use thy folds pre - pare.
do thou, Lord, our on - ly Sa - vior, with thy love our bos - oms fill.
Bless - ed Je - sus! Bless - ed Je - sus! Thou hast bought us, thine we are.
Bless - ed Je - sus! Bless - ed Je - sus! Thou hast loved us: love us still.

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. Alleluia, Alleluia.

POSTLUDE

Great and Mighty

Jonathan Nelson (b. 1974) and Justin Savage

PARTICIPANTS/PARTICIPANTES

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The Reverend Canon Jan Naylor Cope
Provost, Washington National Cathedral

PREACHER/PREDICADOR

The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral

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Canon for Worship, Washington National Cathedral
The Reverend Yoimel González Hernández
Dean, Latino Deacons School, Episcopal Diocese of Washington

READER/LECTORA

Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

Thomas M. Sheehan
Organist and Associate Director of Music, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

Mark Wanich, *singer*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Jeremy Mann

Kimberly Wachtel

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