



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

MAY 2, 2021



## Preaching Today

The Rev. Canon Dana Colley Corsello



## Presiding Today

The Very Rev. Randolph Marshall Hollerith

## 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](https://cathedral.org/support).

## Your Online Cathedral

Enjoy exclusive online content at [cathedral.org](https://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 Very Rev. Randolph Marshall Hollerith preaches and the Rev. Canon Kelly Brown Douglas 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 4, 5:30 pm

### ONLINE CENTERING PRAYER

Tuesday, May 4, 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.

## 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!

## 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](#).

## 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](#).

## Ballet + Doves: Unbound

Friday & Saturday, May 7 & 8

Washington Ballet Company dancers Maki Onuki and Tamás Krizsa offer an interpretive performance beneath Michael Pendry's installation Les Colombes. In-person attendees will also view the exhibit prior to the performance. [Information & registration](#). [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

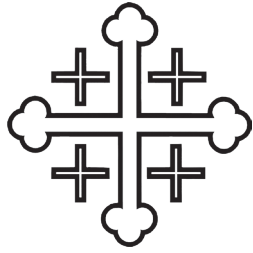
Sunday, May 16, 4 pm

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](#).

## 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](#).



# The Holy Eucharist

The Fifth Sunday of Easter

May 2, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

*Baptism Song*

*Nobody Greater*

Free Chapel Music  
VaShawn Mitchell (b. 1976)

## THE ENTRANCE RITE

### INTROIT

*How Deep the Father's Love for Us*

Stuart Townend (b. 1963)

How deep the Father's love for us,  
How vast beyond all measure,  
That he should give his only Son,  
To make a wretch his treasure.

It was my sin that held him there,  
Until it was accomplished.  
His dying breath has brought me life.  
I know that it is finished.

How great the pain of searing loss!  
The Father turns his face away.  
As wounds which mar the Chosen One,  
Bring many sons to glory.

I will not boast in anything.  
No gifts, no power, no wisdom.  
But I will boast in Jesus Christ,  
His death and resurrection.

Behold the man upon a cross,  
My sin upon his shoulders.  
Ashamed, I hear my mocking voice  
Call out among the scoffers.

Why should I gain from his reward?  
I cannot give an answer.  
But this I know with all my heart,  
His wounds have paid my ransom.

*I Come with Joy to Meet My Lord*

*Sung by all.*

*Land of Rest*

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



1. I come with joy to meet my Lord, for - giv - en, loved, and free,  
 2. I come with Chris - tians far and near to find, as all are fed,  
 3. As Christ breaks bread and bids us share, each proud di - vi - sion ends.  
 4. And thus with joy we meet our Lord. His pres - ence, al - ways near,  
 5. To - ge - ther met, to - ge - ther bound, we'll go our dif - ferent ways,



1. in awe and won - der to re - call his life laid down for me.  
 2. the new com - mu - ni - ty of love in Christ's com - mun - ion bread.  
 3. That love that made us makes us one, and stran - gers now are friends.  
 4. is in such friend - ship bet - ter known: we see and praise him here.  
 5. and as his peo - ple in the world we'll live and speak his praise.

**THE OPENING ACCLAMATION**

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

**THE COLLECT FOR PURITY**

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

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

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

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

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

## THE COLLECT FOR THE FIFTH SUNDAY OF EASTER

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

The Lord be with you.

**And also with you.**

Let us pray.

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

## THE 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 8:26-40

Hechos 8:26-40

An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, “Go over to this chariot and join it.” So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: “Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the

Un ángel del Señor le dijo a Felipe: «Levántate y vete al sur, por el camino de Jerusalén a Gaza.» Este camino pasa por el desierto. Felipe se levantó y se fue; y en el camino se encontró con un hombre de Etiopía. Era un alto funcionario, tesorero de la reina de Etiopía, el cual había ido a Jerusalén a adorar a Dios. Iba de regreso a su país, sentado en su carro y leyendo el libro del profeta Isaías. El Espíritu le dijo a Felipe: «Ve y acércate a ese carro.» Cuando Felipe se acercó, oyó que el etiope leía el libro de Isaías; entonces le preguntó: «¿Entiende usted lo que está leyendo?» El etiope le contestó: «¿Cómo lo voy a entender, si no hay quien me lo explique?» Y le pidió a Felipe que subiera y se sentara junto a él. La parte de la Escritura que estaba leyendo era ésta: «Fue llevado como una oveja al matadero; como un cordero que se queda callado delante de los que lo trasquilan, así tampoco abrió él la boca. Fue humillado, y no se le hizo justicia; ¿quién podrá hablar de su descendencia? Porque su vida fue arrancada de la tierra.» El funcionario etiope le preguntó a Felipe: «Dime, por favor, ¿de quién dice esto el profeta: de sí mismo o de algún otro?» Entonces Felipe, tomando como punto de partida el lugar de la Escritura que el etiope leía, le anunció la buena noticia acerca de Jesús. Más tarde, al pasar por un sitio donde había agua, el funcionario dijo: «Aquí hay agua; ¿hay algún inconveniente para que yo sea bautizado?» Entonces mandó parar el carro; y los dos bajaron al agua, y Felipe lo bautizó. Cuando subieron del agua, el Espíritu del Señor se llevó a Felipe, y el funcionario no lo volvió

Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

The Word of the Lord.  
**Thanks be to God.**

a ver; pero siguió su camino lleno de alegría. Felipe se encontró en Azoto, y pasó de pueblo en pueblo anunciando la buena noticia, hasta llegar a Cesarea.

Palabra del Señor.  
**Demos gracias a Dios.**

## THE PSALM

*Sung by the cantor.*

chant: Daryl L. A. Hunt (b. 1970)

Psalm 22:24-30

Salmo 22:24-30

My praise is of him in the great assembly;  
I will perform my vows in the presence of those  
who worship him.  
The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him:  
“May your heart live for ever!”  
All the ends of the earth shall remember and turn  
to the Lord,  
and all the families of the nations bow before him.  
For kingship belongs to the Lord;  
he rules over the nations.  
To him alone all who sleep in the earth bow down  
in worship;  
all who go down to the dust fall before him.  
My soul shall live for him;  
my descendants shall serve him;  
they shall be known as the Lord’s for ever.  
They shall come and make known to a people  
yet unborn  
the saving deeds that he has done.

De ti será mi alabanza en la gran congregación;  
mis votos pagaré delante de los que le temen.  
Comerán los pobres, y serán saciados,  
alabarán al Señor los que le buscan:  
¡Viva su corazón para siempre!  
Se acordarán y se volverán al Señor  
todos los confines de la tierra,  
y todas las familias de las naciones  
delante de ti se inclinan  
Porque del Señor es el reino,  
y él rige las naciones.  
Sólo ante él se postrarán los que duermen en la tierra;  
delante de él doblarán la rodilla  
todos los que bajan al polvo.  
Me hará vivir para él;  
mi descendencia le servirá;  
será contada como suya para siempre.  
Vendrán y anunciarán al pueblo aún no nacido  
los hechos asombrosos que hizo.

## 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 4:7-21

1 Juan 4:7-21

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has

Queridos hermanos, debemos amarnos unos a otros, porque el amor viene de Dios. Todo el que ama es hijo de Dios y conoce a Dios. El que no ama no ha conocido a Dios, porque Dios es amor. Dios mostró su amor hacia nosotros al enviar a su Hijo único al mundo para que tengamos vida por él. El amor consiste en esto: no en que nosotros hayamos amado a Dios, sino en que él nos amó a nosotros y envió a su Hijo, para que, ofreciéndose en sacrificio, nuestros pecados quedaran perdonados. Queridos hermanos, si Dios nos ha amado así, nosotros también debemos amarnos unos a otros. A Dios nunca lo ha visto nadie; pero si nos



given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

The Word of the Lord  
Thanks be to God.

amamos unos a otros, Dios vive en nosotros y su amor se hace realidad en nosotros. La prueba de que nosotros vivimos en Dios y de que él vive en nosotros, es que nos ha dado su Espíritu. Y nosotros mismos hemos visto y declaramos que el Padre envió a su Hijo para salvar al mundo. Cualquiera que reconoce que Jesús es el Hijo de Dios, vive en Dios y Dios en él. Así hemos llegado a saber y creer que Dios nos ama. Dios es amor, y el que vive en el amor, vive en Dios y Dios en él. De esta manera se hace realidad el amor en nosotros, para que en el día del juicio tengamos confianza; porque nosotros somos en este mundo tal como es Jesucristo. Donde hay amor no hay miedo. Al contrario, el amor perfecto echa fuera el miedo, pues el miedo supone el castigo. Por eso, si alguien tiene miedo, es que no ha llegado a amar perfectamente. Nosotros amamos porque él nos amó primero. Si alguno dice: «Yo amo a Dios», y al mismo tiempo odia a su hermano, es un mentiroso. Pues si uno no ama a su hermano, a quien ve, tampoco puede amar a Dios, a quien no ve. Jesucristo nos ha dado este mandamiento: que el que ama a Dios, ame también a su hermano.

Palabra del Señor.  
Demos gracias a Dios.

HYMN AT THE SEQUENCE

*In Christ There Is No East or West* • 529

*Sung by all.*

*McKee*

*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. In Christ there is no East or West, in him no South or North,  
 2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!  
 3. In Christ now meet both East and West, in him meet South and North;

but one great fel - low - ship of love through - out the whole wide earth.  
 Who serves my Fa - ther as his child is sure - ly kin to me.  
 all Christ - ly souls are one in him, through - out the whole wide earth.

## 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 15:1-8

Juan 15:1-8

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

**Glory to you, Lord Christ.**

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

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 soy la vid verdadera, y mi Padre es el que la cultiva. Si una de mis ramas no da uvas, la corta; pero si da uvas, la poda y la limpia, para que dé más. Ustedes ya están limpios por las palabras que les he dicho. Sigán unidos a mí, como yo sigo unido a ustedes. Una rama no puede dar uvas de sí misma, si no está unida a la vid; de igual manera, ustedes no pueden dar fruto, si no permanecen unidos a mí. Yo soy la vid, y ustedes son las ramas. El que permanece unido a mí, y yo unido a él, da mucho fruto; pues sin mí no pueden ustedes hacer nada. El que no permanece unido a mí, será echado fuera y se secará como las ramas que se recogen y se queman en el fuego. Si ustedes permanecen unidos a mí, y si permanecen fieles a mis enseñanzas, pidan lo que quieran y se les dará. En esto se muestra la gloria de mi Padre, en que den mucho fruto y lleguen así a ser verdaderos discípulos míos.»

El Evangelio del Señor.

**Te alabamos, Cristo Señor.**

## THE SERMON

The Reverend Canon Dana Colley Corsello

*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](http://cathedral.org/support).*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

"If with All Your Hearts" from *Elijah*, Op. 70 *Sung by the cantor.*

Felix Mendelssohn (1809–1847)

"If with all your hearts ye truly seek me, ye shall ever find me." Thus saith our God.

Oh, that I knew where I might find him, that I might even come before his presence!

*(German original by Julius Schubring, 1806–1889; English translation by William Bartholomew, 1793–1867)*

### 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.

## ANTHEM DURING THE COMMUNION

“Ubi caritas” from *Welcome Peace*

*Sung by the cantor.*

Gwyneth Walker (b. 1947)

When we truly welcome love, we welcome God.  
Let our love bloom in many forms.  
The love of Christ uniting us in joy,  
The love and reverence of the living God,  
The honest love that binds our human hearts.  
When we truly welcome love, we welcome God.  
Let our welcome be rich and free.  
Welcome the friendly unfamiliar thought,  
Farewell to bitter quarrels, welcome peace,  
Welcome dear Christ with us, Emanuel.

When we truly welcome love, we welcome God.  
So let true joy be our reward:  
The joy that we will share with all the saints,  
The glorious joy to see the face of God,  
The great and good and everlasting joy.

*(Original Latin attr. Paulinus II of Aquileia, ca. 726–ca. 802; English translation Christopher Brunelle, b. 1968, from Prayers and Blessings)*

## 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.

## 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.*

*El presidente 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.

## THE BLESSING

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

## HYMN AT THE CLOSING • 379

*God Is Love, Let Heaven Adore Him*

*Sung by all.*

*Abbot's Leigh*

1. God is Love, let heaven a - dore him; God is Love, let  
2. God is Love; and love en - folds us, all the world in  
3. God is Love; and though with blind - ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him  
one em - brace: with un - fail - ing grasp God holds us,  
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -  
ev - ery child of ev - ery race. And when hu - man hearts are  
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heavens a - bove, God who breathes through  
break - ing un - der sor - row's i - ron rod, then we find that  
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.  
self - same ach - ing deep with - in the heart of God.  
Love for ev - er o'er the u - ni - verse must reign.

## 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

“Allegro maestoso e vivace” and “Fuga”  
from Organ Sonata No. 2 in C minor, Op. 65, No. 2

F. Mendelssohn



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*Dean, Washington National Cathedral*

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