

The Holy Eucharist

The Third Sunday of Easter

April 14, 2024 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Christ Is Alive

Truro; arr. Edward M. Nassor (b. 1957)

PRELUDE

"Credo" from *Missa de Gloria*, Op. 82

Kenneth Leighton (1929–1988)

Lord We Praise Your Name

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

INTROIT

When Mary thro' the Garden Went

Charles V. Stanford (1852–1924)

When Mary thro' the garden went,
There was no sound of any bird,
And yet, because the night was spent,
The little grasses lightly stirred,
The flowers awoke, the lilies heard.

When Mary thro' the garden went,
The dew lay still on flower and grass,
The waving palms above her sent
Their fragrance out as she did pass.
No light upon their branches was.

(Mary E. Coleridge, 1861–1907)

When Mary thro' the garden went,
Her eyes, for weeping long, were dim.
The grass beneath her footsteps bent,
The solemn lilies, white and slim,
These also stood and wept for him.

When Mary thro' the garden went,
She sought within the garden ground,
One for whom her heart was rent,
One who for her sake was bound,
One who sought, and she was found.

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

Christ Is Alive

Sung by all.

Truro

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

1. Christ is a - live! Let Chris - tians sing, His cross stands emp - ty to the sky.
 2. Christ is a - live! No long - er bound to dis - tant years in Pal - es - tine,
 3. Not throned a - bove, re - mote - ly high, un touched, un - moved by hu - man pains,
 4. In ev - ery in - sult, rift, and war where co - lor, scorn or wealth di - vide,
 5. Christ is a - live! His Spi - rit burns through this and ev - ery fu - ture age,

1. Let streets and homes with prais - es ring, His love in death shall nev - er die.
 2. he comes to claim the here and now and con - quer ev - ery place and time.
 3. but dai - ly, in the midst of life, our Sa - vior with the Fa - ther reigns.
 4. he suf - fers still, yet loves the more, and lives, though ev - er cru - ci - fied.
 5. till all cre - a - tion lives and learns his joy, his jus - tice, love, and 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 de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.

Por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

He Lives

Sung by all.

Alfred Ackley (1887–1960)

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



1. I serve a ris - en Sav - ior, he's in the world to - day;
2. Re - joice, re - joice! O Chris - tian, lift up your voice and sing



I know that he is liv - ing, what - ev - er oth - ers say;
e - ter - nal hal - le - lu - jahs to Je - sus Christ, the King!



I see his hand of mer - cy, I hear his voice of cheer,
The hope of all who seek him, the help of all who find,



and just the time I need him he's al - ways near.
none oth - er is so lov - ing, so good and kind.

Refrain



He lives, he lives, Christ Je - sus lives to - day!



He walks with me and talks with me a - long life's nar - row way,



he lives, he lives, sal - va - tion to im - part!



You ask me how I know he lives? He lives with - in my heart.

THE COLLECT FOR THE THIRD 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 blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

During the Easter season this reading comes from the Acts of the Apostles, which tells the early history of the Church.

Acts 3:1-11

Hechos 3:1-11

One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon. And a man lame from birth was being carried in. People would lay him daily at the gate of the temple called the Beautiful Gate so that he could ask for alms from those entering the temple. When he saw Peter and John about to go into the temple, he asked them for alms. Peter looked intently at him, as did John, and said, “Look at us.” And he fixed his attention on them, expecting to receive something from them. But Peter said, “I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk.” And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God. All the people saw him walking and praising God, and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. While he clung to Peter and John, all the people ran together to them in the portico called Solomon’s Portico, utterly astonished.

The Word of the Lord.

Thanks be to God.

Un día, Pedro y Juan fueron al templo para la oración de las tres de la tarde. Allí, en el templo, estaba un hombre paralítico de nacimiento, al cual llevaban todos los días y lo ponían junto a la puerta llamada la Hermosa, para que pidiera limosna a los que entraban. Cuando el paralítico vio a Pedro y a Juan, que estaban a punto de entrar en el templo, les pidió una limosna. Ellos lo miraron fijamente, y Pedro le dijo: «Míranos.» El hombre puso atención, creyendo que le iban a dar algo. Pero Pedro le dijo: «No tengo plata ni oro, pero lo que tengo te doy: en el nombre de Jesucristo de Nazaret, levántate y anda.» Dicho esto, Pedro lo tomó por la mano derecha y lo levantó, y en el acto cobraron fuerzas sus pies y sus tobillos. El paralítico se puso en pie de un salto y comenzó a andar; luego entró con ellos en el templo, por su propio pie, brincando y alabando a Dios. Todos los que lo vieron andar y alabar a Dios, se llenaron de asombro y de temor por lo que le había pasado, ya que conocían al hombre y sabían que era el mismo que se sentaba a pedir limosna en el templo, en la puerta llamada la Hermosa. El paralítico que había sido sanado no soltaba a Pedro y a Juan. Toda la gente, admirada, corrió a la parte del templo que se llama Pórtico de Salomón, donde ellos estaban.

Palabra de Dios.

Demos gracias a Dios.

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

Psalm 4

Salmo 4

Answer me when I call, O God, defender of my cause;
 you set me free when I am hard-pressed;
 have mercy on me and hear my prayer.
 “You mortals, how long will you dishonor my glory;
 how long will you worship dumb idols
 and run after false gods?”
 Know that the Lord does wonders for the faithful;
 when I call upon the Lord, he will hear me.
 Tremble, then, and do not sin;
 speak to your heart in silence upon your bed.
 Offer the appointed sacrifices
 and put your trust in the Lord.
 Many are saying,
 “Oh, that we might see better times!”
 Lift up the light of your countenance upon us,
 O Lord.
 You have put gladness in my heart,
 more than when grain and wine and oil increase.
 I lie down in peace; at once I fall asleep;
 for only you, Lord, make me dwell in safety.

Cuando te llame, respóndeme, defensor mío;
 cuando estoy en aprietos, librame;
 ten compasión y escucha mi plegaria.
 «¿Hasta cuándo, mortales, ultrajarán mi gloria?
 ¿Por qué adoran mentiras, falsedades, dioses vanos?»
 Sepan que Dios bendice al fiel;
 el Señor me oirá cuando lo llame.
 Tiemblen y no pequen;
 mediten en sus lechos en silencio.
 Ofrezcan sacrificios justos
 y pongan su confianza en Dios.
 Muchos dicen:
 «¡Ojalá vengan épocas mejores!»
 Ilumínanos, Señor, con tu semblante.
 Has puesto más alegría en mi corazón
 que quienes traen cosechas y vendimias.
 Me acuesto en paz y me duermo enseguida;
 por ti, Señor, vivo libre de peligros.

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 3:1-7

1 Juan 3:1-7

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

The Word of the Lord.
Thanks be to God.

Miren cuánto nos ama Dios el Padre, que se nos puede llamar hijos de Dios, y lo somos. Por eso, los que son del mundo no nos conocen, pues no han conocido a Dios. Queridos hermanos, ya somos hijos de Dios. Y aunque no se ve todavía lo que seremos después, sabemos que cuando Jesucristo aparezca seremos como él, porque lo veremos tal como es. Y todo el que tiene esta esperanza en él, se purifica a sí mismo, de la misma manera que Jesucristo es puro. Pero todo el que peca, hace maldad; porque el pecado es la maldad. Ustedes ya saben que Jesucristo vino al mundo para quitar los pecados, y que él no tiene pecado alguno. Así pues, todo el que permanece unido a él, no sigue pecando; pero todo el que peca, no lo ha visto ni lo ha conocido. Hijitos míos, que nadie los engañe: el que practica la justicia es justo, como él es justo.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Children of the Heavenly Father

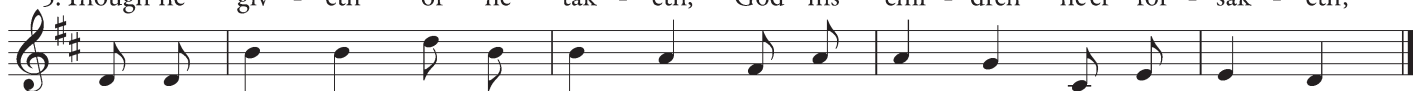
Sung by all.

Tryggare kan ingen vara

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. Chil-dren of the heav-en-ly Fa - ther safe - ly in his bos - om gath - er;
2. God his own doth tend and nour - ish, in his ho - ly courts they flour - ish;
3. Nei - ther life nor death shall ev - er from the Lord his child - ren sev - er;
4. Praise the Lord in joy - ful num - bers, your pro - tect - or nev - er slum - bers;
5. Though he giv - eth or he tak - eth, God his chil - dren ne'er for - sak - eth;



1. nest - ling bird nor star in heav - en, such a ref - uge e'er was giv - en.
2. from all e - vil things he spares them, in his might - y arms he bears them.
3. un - to them his grace he show - eth, and their sor - rows all he know - eth.
4. at the will of your de - fend - er ev - ery per - son must sur - ren - der.
5. his the lov - ing pur - pose sole - ly to pre - serve them pure and ho - ly.

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.

Luke 24:36b-48

Lucas 24:36b-48

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

Glory to you, Lord Christ.

Jesus stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Jesús se puso en medio de ellos y los saludó diciendo: «Paz a ustedes.» Ellos se asustaron mucho, pensando que estaban viendo un espíritu. Pero Jesús les dijo: «¿Por qué están asustados? ¿Por qué tienen esas dudas en su corazón? Miren mis manos y mis pies. Soy yo mismo. Tóquenme y vean: un espíritu no tiene carne ni huesos, como ustedes ven que tengo yo.» Al decirles esto, les enseñó las manos y los pies. Pero como ellos no acababan de creerlo, a causa de la alegría y el asombro que sentían, Jesús les preguntó: «¿Tienen aquí algo que comer?» Le dieron un pedazo de pescado asado, y él lo aceptó y lo comió en su presencia. Luego les dijo: «Lo que me ha pasado es aquello que les anuncié cuando estaba todavía con ustedes: que había de cumplirse todo lo que está escrito de mí en la ley de Moisés, en los libros de los profetas y en los salmos.» Entonces hizo que entendieran las Escrituras, y les dijo: «Está escrito que el Mesías tenía que morir, y resucitar al tercer día, y que en su nombre se anunciará a todas las naciones que se vuelvan a Dios, para que él les perdone sus pecados. Comenzando desde Jerusalén, ustedes deben dar testimonio de estas cosas.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Right Reverend V. Gene Robinson

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 del cielo y de la 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,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
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,

Risen Lord, in your mercy,
Hear our prayer.

Señor Resucitado, en tu piedad,
Escucha nuestra oración.

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 también contigo.

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

THE HOLY COMMUNION

THE OFFERTORY

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

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Ye Choirs of New Jerusalem

Sung by the choir.

C. V. Stanford

Ye choirs of new Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy.
For Judah's Lion bursts his chains,
Crushing the serpent's head;
And cries aloud through death's domains
To wake the imprisoned dead.
Devouring depths of hell their prey
At his command restore;
His ransomed hosts pursue their way
Where Jesus goes before.

Triumphant in his glory now
To him all power is given;
To him in one communion bow
All saints in earth and heaven.
While we his soldiers praise our King,
His mercy we implore,
Within his palace bright to bring
And keep us evermore.
All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to thee,
While endless ages run. Alleluia. Amen.

(attr. Fulbert of Chartres, ca. 960–1028; tr. Robert Campbell, 1814–1868)

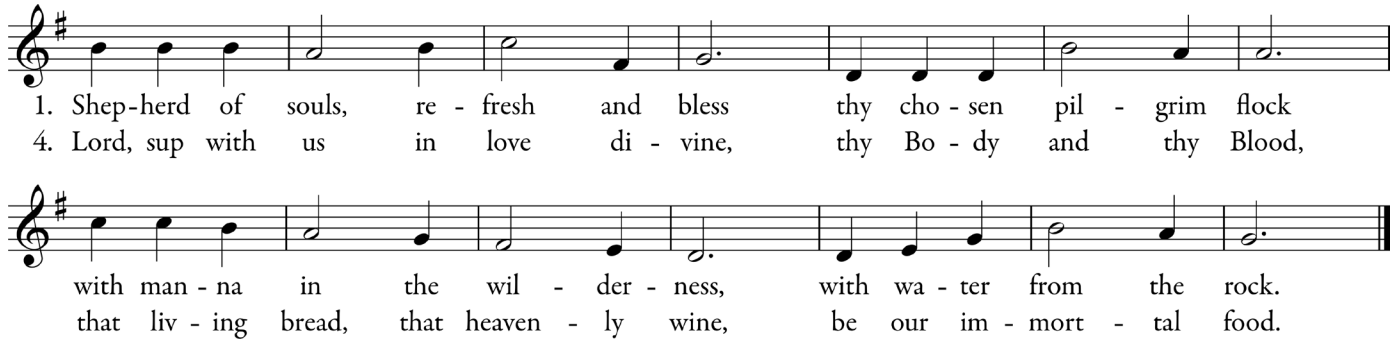
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 343 (STANZAS I, 4)

Shepherd of Souls, Refresh and Bless

Sung by all.

St. Agnes



1. Shep-herd of souls, re - fresh and bless thy cho - sen pil - grim flock
4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,
with man - na in the wil - der - ness, with wa - ter from the rock.
that liv - ing bread, that heaven - ly wine, be our im - mort - tal food.

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:

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

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

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

The One You Love

Sung by the ensemble.

Kirk Franklin (b. 1970)

I can be real with you.
Say anything and not be afraid.
You made me and you like what you made.
You made me and you don't make mistakes.
I can be real with you.

Refrain You take me just as I am.
You'd choose me all over again.
I am the one you love.
I am the one you love.
I don't have to prove anything.
There's room at your table for me.
I am the one you love.
I am the one you love.

I know you're proud of me,
Even though I don't deserve it sometimes.
No I'm not a perfect child,
But I still make my Father smile.
I know you're proud of me.

Refrain

Your love, your love never fails.
Your love never fails.

Refrain

Your love, your love never fails.
Your love never fails.

The people stand as able.

THE POSTCOMMUNION PRAYER

**Living God,
your Son made himself known to his disciples
in the breaking of bread:
open the eyes of our faith,
that we may see him in all his redeeming work.
And now, send us out to care for this fragile earth,
our island home for the benefit of the whole creation;
through Jesus Christ our Lord. Amen.**

**Dios vivo,
tu Hijo se reveló a sus discípulos
al partir el pan:
Ábrenos los ojos de la fe,
para reconocerlo en toda su obra liberadora.
Y ahora, envíanos a cuidar a esta tierra frágil,
nuestro hogar insular para el beneficio de toda
la creación;
por Jesucristo nuestro Señor. Amén.**

THE BLESSING

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

HYMN AT THE CLOSING • 205 (STANZAS 1, 3-5)

Good Christians All, Rejoice and Sing

Sung by all.

Gelobt sei Gott



1. Good Chris-tians all, re-joice and sing! Now is the tri-umph of our King!
3. Praise we in songs of vic-to-ry that love, that life which can-not die,
4. Your Name we bless, O ris-en Lord, and sing to-day with one ac-cord
5. To God the Fa-ther, God the Son, to God the Spi-rit, al-ways One,



To all the world glad news we bring: Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!
and sing with hearts up-lift-ed high:
the life laid down, the life re-stored:
we sing for life in us be-gun:

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

“Ite, missa est” from *Missa de Gloria*, Op. 82

K. Leighton



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Preacher: The Right Reverend V. Gene Robinson, IX Bishop of New Hampshire (retired); Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent P. Harris, The Reverend Martha D. Johns, The Reverend Nan A. Peete; Musicians: The Girls Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Matthew Steynor, organ.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of William Tyndale Knox III; Children's Chapel Altar: in honor of Peter McCallum Griffiths; Bethlehem Chapel Altar: in memory of Jessie Johnson Whitaker.

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

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



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As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

By texting the dollar amount you wish to give to 202-856-9005.

Thank you for your generosity.

