

The Holy Eucharist

The Fifth Sunday of Easter

April 28, 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

Impromptu on "McKee"

Edward M. Nassor (b. 1957)

PRELUDE

Sing Alleluia, Christ Doth Live

Margaret V. Sandresky (b. 1921)

Withholding Nothing

William McDowell (b. 1976)

THE ENTRANCE RITE

INTROIT

O filii et filiae

Volckmar Leisring (1588–1637)

Sung in Latin.

O sons and daughters

Of the King of Heaven, the King of Glory,

O sons and daughters,

Christ is raised from death today. Alleluia!

(Jean Tisserand, d. 1494)

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

HYMN AT THE PROCESSION • 296

We Know That Christ Is Raised and Dies No More *Sung by all.*

Engelberg

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



1. We know that Christ is raised and dies no more._____ Em-braced by death he
 2. We share by wa - ter in his sav - ing death._____ Re - born we share with
 3. The Fa - ther's splen - dor clothes the Son with life._____ The Spi - rit's pow - er
 4. A new cre - a - tion comes to life and grows_____ as Christ's new bo - dy



broke its fear - ful hold;_____ and our de - spair he turned to blaz - ing joy._____
 him an Eas - ter life._____ as liv - ing mem - bers of a liv - ing Christ._____
 shakes the Church of God._____ Bap - tized we live with God the Three in One._____
 takes on flesh and blood._____ The u - ni - verse re - stored and whole will sing:_____



—
 — Al - le - lu - ia! — Al - le - lu - ia! A - men.
 —

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 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 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 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.

Hechos 8:26-40

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

When they came up out of the water, the Spirit of the 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.

Señor se llevó a Felipe, y el funcionario no lo volvió 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 de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Henry Smart (1813–1879)

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

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.

A Dios le rindo alabanza en la asamblea;
 entre los fieles cumpliré mis votos.
El pobre comerá y será saciado
y quienes buscan al Señor lo alabarán:
 «¡Que viva siempre Dios!».
Se volverán al Señor todos los cabos de la tierra
 y toda familia ante él se inclinará.
Porque el derecho de reinar es del Señor;
 él gobierna sobre las naciones.
Los que duermen en la tierra lo adoran;
 los que descienden al polvo ante él se postran.
Mi alma vivirá por él;
 mi posteridad lo servirá;
 siempre al Señor le pertenecerán.
Vendrán y anunciarán a un pueblo por nacer
 las maravillas que ha hecho por salvarnos.

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

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

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 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.

amado así, nosotros también debemos amarnos unos a otros. A Dios nunca lo ha visto nadie; pero si nos 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 de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 304

I Come with Joy to Meet My Lord

Sung by all.

Land of Rest

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. 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 - geth - er met, to - geth - er 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 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.

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 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 quemán 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 Reverend Canon Leonard L. Hamlin, Sr.

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,

Hear us, O God.
Your mercy is great.

Escúchanos, oh Dios.
Grande es tu misericordia.

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

Now the Green Blade Riseth

Sung by the choir.

Anonymous French melody;
arr. Simon Lindley (b. 1948)

Now the green blade riseth from the buried grain.
Wheat that in dark earth many days has lain;
Love lives again, that with the dead has been:
Love is come again, like wheat that springeth green.
In the grave they laid him, Love whom men had slain,
Thinking that never he would wake again,
Laid in the earth like grain that sleeps unseen:
Love is come again, like wheat that springeth green.

Forth he came at Easter like the risen grain.
He that for three days in the grave had lain.
Quick from the dead my risen Lord is seen:
Love is come again, like wheat that springeth green.
When our hearts are wintry, grieving, or in pain,
Thy touch can call us back to life again,
Fields of our hearts that dead and bare have been:
Love is come again, like wheat that springeth green.

(John Macleod Campbell Crum, 1872–1958)

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

*In Christ There Is No East or West**Sung by all.**McKee*

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 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.

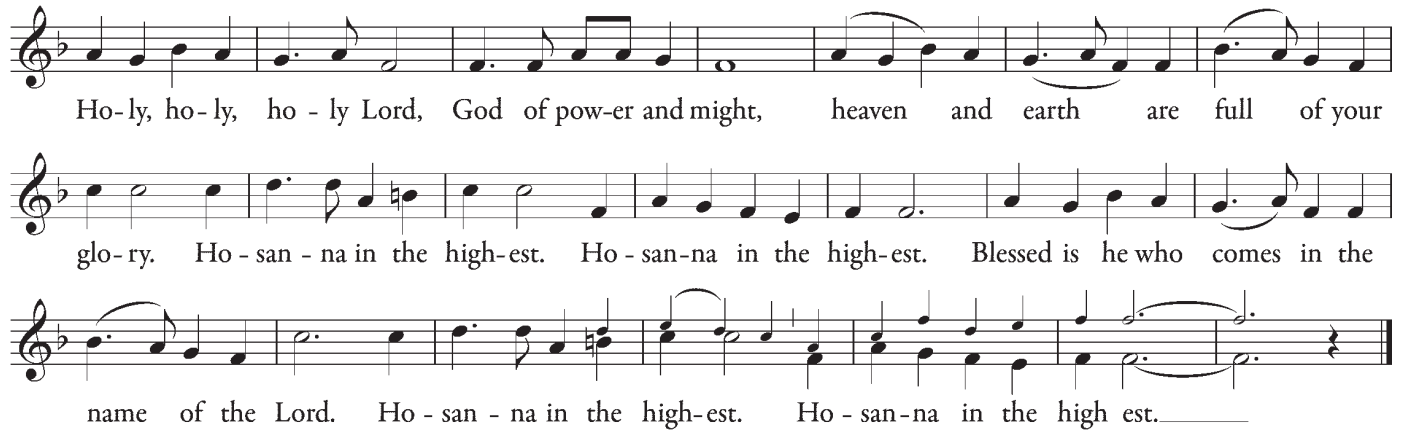
It is right to give God thanks and praise.

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

My Life, My Love, My All

Sung by the ensemble.

Kirk Franklin (b. 1971)

My hands were made to worship you.
My heart, my king It beats for you.
Oh Lamb so true,
I surrender to you.
My life, I give you,
My love, I give you,
My all, all.

And when this world has come to end,
And paradise with you begins,
“Well done”, You’ll say,
When I see your face.
My life, I give you,
My love, I give you,
My all, all.

Your touch, your kiss,
Your grace to me,
Is deeper than my soul can see.
My purpose, it changed,
When I called out your name.
My life, I give you,
My love, I give you,
My all, all.

Refrain
My life I give you,
My love I give you,
My all.
Jesus you are.

Refrain My past has been erased,
With just one touch from you.
My clouds, my rain,
My pain has changed,
Your blood has made me new.
Oh Lamb so true,
I surrender to you.
My life, I give you,
My love, I give you,
My all, all.

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God,
whose Son Jesus Christ is the way, the truth,
and the life:
grant us to walk in his way,
to rejoice in his truth,
and to share his risen life;
who is alive and reigns, now and for ever. Amen.

Eterno Dios,
cuyo Hijo Jesucristo es el camino, la verdad,
y la vida:
Concede que caminemos en su camino,
regocijemos en su verdad,
y compartamos su vida resucitada;
quien vive y reina, ahora y por siempre. Amén.

THE BLESSING

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

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

Fantasy on "O Jesus Christ, to Thee May Hymns Be Rising"

Gerhard Krapf (1924–2008)



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 Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent P. Harris, 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, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of the Right Reverend Robert Brewster Board; St. Mary's Chapel Altar: in honor of Martha H. Lacey; Holy Spirit Chapel Altar: in memory of Vera D. Graf on the anniversary of her birthday; Children's Chapel Altar: in memory of Bronaugh Woodland and Margaret Aldridge Deringer; Bethlehem Chapel Altar: in memory of Mr. and Mrs. Ferdinand Turton Schneider; St. Joseph of Arimathea Chapel Altar: in memory of Katharine Monks.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation, collects, psalm, creed, and Eucharistic Prayer A taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, creed, Lord's Prayer, postcommunion prayer, and dismissal taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Peace (adapted) taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved. Postcommunion prayer (adapted) taken from *Common Worship: Services and Prayers for the Church of England*, Copyright 2000, The Archbishops' Council. Used by permission. All rights reserved.

We Know That Christ Is Raised and Dies No More. Text: John Brownlow Geyer (b. 1932), Copyright 1982, Church Publishing, Incorporated. Reprinted under One License #A-709283. Music: *Engelberg*. Charles V. Stanford (1852–1924). Public domain. *He Lives.* Text and music: Alfred H. Ackley, Copyright 1990, Belwin Mills/Alfred. Reprinted under One License #A-709283. *I Come with Joy to Meet My Lord.* Text: Brian A. Wren (b. 1936), alt. Copyright 1995, Hope Publishing Company. Reprinted under One License #A-709283. Music: *Land of Rest.* American folk melody. Public domain. *In Christ There Is No East or West.* Text: John Oxenham (1852–1941), alt. Music: *McKee*. Negro spiritual; adapt. Harry T. Burleigh (1866–1949). Public domain. *Sanctus.* Richard Proulx, Copyright 1977, GIA Publications, Inc. Reprinted under One License #A-709283. *Alleluia: Christ Our Passover.* Douglas Major, Copyright Protestant Episcopal Cathedral Foundation. Used by permission. *My Life, My Love, My All.* Kirk Franklin, Copyright 2002, Bridge Building Music and Kerrion Publishing (both admin. by Brentwood-Benson Music Publishing, Inc.) and Lilly Mack Music (admin. by Capitol CMG Publishing). Reprinted under CCLI License #3058209. *God Is Love, Let Heaven Adore Him.* Text: Timothy Rees (1874–1939), alt. Public domain. Music: *Abbot's Leigh.* Cyril V. Taylor (1907–1991), Copyright 1970, Hope Publishing Company. Reprinted under One License #A-709283.

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

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.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

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.

