



# ALL SAINTS' SUNDAY

## THE FESTIVAL HOLY EUCHARIST

WITH RENEWAL OF BAPTISMAL VOWS

**SUNDAY, NOVEMBER 3, 2024 • 11:15 AM**

## All Saints' Sunday

The custom of commemorating all the saints of the Church as a single celebration dates back to at least the third century. The early history of the Church is filled with stories of the heroic faith of these witnesses to Christ's truth and love. The stories of these saints—those baptized Christians of all ages and in all walks of life—are models for all Christians throughout history. On this All Saints' Sunday we hold up holy men and women in the Church who have lived lives of faithful and joy-filled service. As one of the recommended days for the Sacrament of Holy Baptism, we renew and reaffirm our own baptismal promises. And at the Lord's table we gather with the faithful of every time and place, trusting that the promises of God will be fulfilled in our lives.



# The Festival Holy Eucharist

*with* Renewal of Baptismal Vows

November 3, 2024 • 11:15 AM

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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.*

## CARILLON PRELUDE

*For All the Saints*

*Sine Nomine*; arr. Joanne Droppers (1932–2018)

*I Sing a Song of the Saints of God*

*Grand Isle*; arr. Edward M. Nassor (b. 1957)

*Ye Watchers and Ye Holy Ones*

*Lasst uns erfreuen*; arr. Ronald Barnes (1927–1997)

## PRELUDE

*Te Deum*, Op. 11

Jeanne Demessieux (1921–1968)

*Worthy of It All*

David Brymer, Ryan Hall

## THE ENTRANCE RITE

### INTROIT

*Selig sind die Toten*

Heinrich Schütz (1585–1672)

*Sung in German.*

Blessed are the dead who from now on die in the Lord.

"Yes," says the Spirit, "they will rest from their labors, for their deeds follow them."

*(Revelation 14:13b-c)*

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

*For All the Saints*

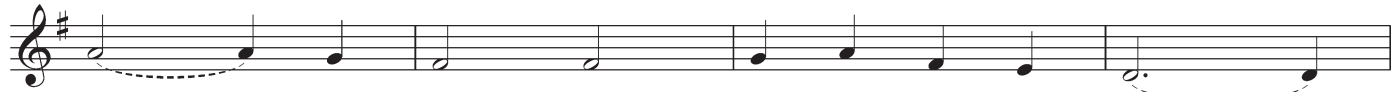
*Sung by all.*

*Sine nomine*

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



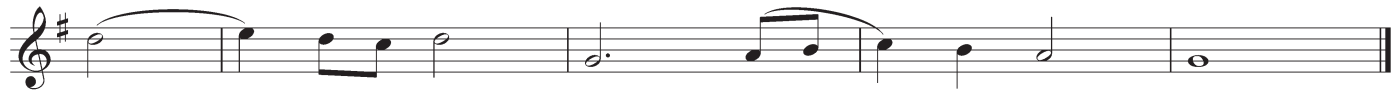
1. For all the saints, who from their labors rest, who
2. Thou wast their rock, their for- tress, and their might: \_\_\_\_\_
3. O may thy sol- diers, faith- ful, true, and bold, \_\_\_\_\_
4. O blest com- mun- ion, fel- low- ship di- vine! \_\_\_\_\_
5. And when the strife is fierce, the war- fare long, \_\_\_\_\_



1. thee \_\_\_\_\_ by faith be- fore the world con- fessed, thy
2. thou, Lord, their Cap- tain - in the well- fought fight; \_\_\_\_\_
3. fight as the saints who no- bly fought of old, and
4. We feeb- ly strug- gle, they in glo- ry shine; yet
5. steals on the ear the dis- tant tri- umph song, and



1. Name, O \_\_\_\_\_ Je- sus, be for ev- er blessed.
2. thou, in the dark- ness drear, the one true Light.
3. win, with \_\_\_\_\_ them, the vic- tor's crown of gold.
4. all are \_\_\_\_\_ one in thee, for all are thine.
5. hearts are \_\_\_\_\_ brave a- gain, and arms are strong.



A - - le - lu - ia, al - le - lu - ia!

6. The golden evening brightens in the west;  
soon, soon to faithful warriors cometh rest;  
sweet is the calm of paradise the blest.  
Alleluia, alleluia!

7. But lo! there breaks a yet more glorious day;  
the saints triumphant rise in bright array;  
the King of glory passes on his way.  
Alleluia, alleluia!

8. From earth's wide bounds, from ocean's farthest coast,  
through gates of pearl streams in the countless host,  
singing to Father, Son, and Holy Ghost,  
Alleluia, alleluia!

**THE OPENING ACCLAMATION**

Blessed be God: Father, Son, and Holy Spirit.  
And blessed be God's kingdom, now and for ever. Amen.



## 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

*To God Be the Glory*

*Sung by all.*

William H. Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!  
So loved he the world that he gave us his Son,  
who yield - ed his life, an a - tone - ment for sin,  
and o - pened the life - gate that all may go in.  
Praise the Lord, praise the Lord, let the earth hear his voice!  
Praise the Lord, praise the Lord, let the peo - ple re - joice!  
O come to the Fa - ther through Je - sus, the Son,  
and give him the glo - ry— great things he hath done!

## THE COLLECT FOR ALL SAINTS' SUNDAY

*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, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

*The people are seated.*

## THE WORD OF GOD

### THE FIRST LESSON

*This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.*

Isaiah 25:6-9

On this mountain the Lord of hosts will make  
for all peoples  
a feast of rich food, a feast of well-aged wines,  
of rich food filled with marrow, of well-aged  
wines strained clear.  
And he will destroy on this mountain  
the shroud that is cast over all peoples,  
the sheet that is spread over all nations;  
he will swallow up death forever.  
Then the Lord God will wipe away the tears  
from all faces,  
and the disgrace of his people he will take away  
from all the earth,  
for the Lord has spoken.  
It will be said on that day,  
Lo, this is our God; we have waited for him,  
so that he might save us.  
This is the Lord for whom we have waited;  
let us be glad and rejoice in his salvation.

The Word of the Lord.

**Thanks be to God.**

Isaías 25:6-9

En el monte Sión, el Señor todopoderoso  
preparará para todas las naciones  
un banquete con ricos manjares y vinos añejos,  
con deliciosas comidas y los más puros vinos.  
En este monte destruirá el Señor  
el velo que cubría a todos los pueblos,  
el manto que envolvía a todas las naciones.  
El Señor destruirá para siempre la muerte,  
secará las lágrimas de los ojos de todos  
y hará desaparecer en toda la tierra la deshonra  
de su pueblo.  
El Señor lo ha dicho.  
En ese día se dirá:  
«Éste es nuestro Dios, en él confiamos y él nos salvó.  
Alegrémonos, gocémonos, él nos ha salvado.»  
Palabra de Dios.  
**Demos gracias a Dios.**

**THE PSALM***Sung by the choir.*

chant: Joseph Barnby (1838–1896)

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

Psalm 24:3-8

Salmo 24:3-8

“Who can ascend the hill of the Lord?  
and who can stand in his holy place?”  
“Those who have clean hands and a pure heart,  
who have not pledged themselves to falsehood,  
nor sworn by what is a fraud.  
They shall receive a blessing from the Lord  
and a just reward from the God of their salvation.”  
Such is the generation of those who seek him,  
of those who seek your face, O God of Jacob.  
Lift up your heads, O gates;  
lift them high, O everlasting doors;  
and the King of glory shall come in.  
“Who is this King of glory?”  
“The Lord, strong and mighty,  
the Lord, mighty in battle.”

«¿Quién puede subir al monte del Señor?  
¿Quién puede erguirse en su recinto santo?»  
«El de manos limpias y puro corazón,  
quien no ha hecho juramentos falsos  
ni jurado con mentiras.  
Recibirá bendiciones del Señor;  
será premiado por el Dios que salva.»  
Así es la progenie de quienes lo buscan,  
Dios de Jacob, de quienes buscan tu semblante.  
¡Portones, alcen los dinteles!  
¡Puertas eternas, súbanlos bien alto,  
y el Rey de gloria entrará!  
«¿Quién será este Rey de gloria?»  
«El Señor fuerte y poderoso,  
el Señor poderoso en la batalla.»

**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.*

Revelation 21:1-6a

Revelación 21:1-6a

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end.”

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

Después vi un cielo nuevo y una tierra nueva; porque el primer cielo y la primera tierra habían dejado de existir, y también el mar. Vi la ciudad santa, la nueva Jerusalén, que bajaba del cielo, de la presencia de Dios. Estaba arreglada como una novia vestida para su prometido. Y oí una fuerte voz que venía del trono, y que decía: «Aquí está el lugar donde Dios vive con los hombres. Vivirá con ellos, y ellos serán sus pueblos, y Dios mismo estará con ellos como su Dios. Secará todas las lágrimas de ellos, y ya no habrá muerte, ni llanto, ni lamento, ni dolor; porque todo lo que antes existía ha dejado de existir.» El que estaba sentado en el trono dijo: «Yo hago nuevas todas las cosas.» Y también dijo: «Escribe, porque estas palabras son verdaderas y dignas de confianza.» Después me dijo: «Ya está hecho. Yo soy el alfa y la omega, el principio y el fin.»

Palabra de Dios.  
**Demos gracias a Dios.**

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

# HYMN AT THE SEQUENCE

*Soon and Very Soon*

*Sung by all.*

Andraé Crouch (1942–2015)

*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. Soon and ver - y soon we are goin' to see the King,  
2. No more cry - in' there we are goin' to see the King,  
3. No more dy - in' there we are goin' to see the King,  
4. Soon and ver - y soon we are goin' to see the King,



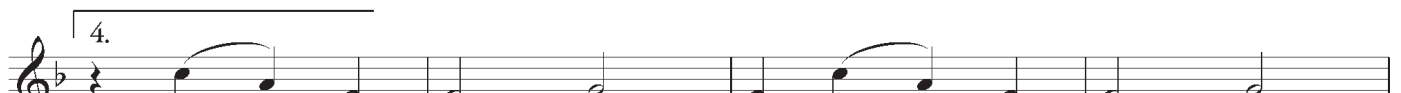
Soon and ver - y soon we are goin' to see the King,  
No more cry - in' there we are goin' to see the King,  
No more dy - in' there we are goin' to see the King,  
Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,  
No more cry - in' there we are goin' to see the King,  
No more dy - in' there we are goin' to see the King,  
Soon and ver - y soon we are goin' to see the King,



Hal - le - lu - jah, Hal - le - lu - jah, we're goin' to see the King. 1. 2. 3.



Hal - le - lu - jah, Hal - le - lu - jah. 4.



jah, Hal - le - lu - jah, Hal - le - lu - jah.



## 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 11:32-44

Juan 11:32-44

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

**Glory to you, Lord Christ.**

When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

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.**

Cuando María llegó a donde estaba Jesús, se puso de rodillas a sus pies, diciendo: «Señor, si hubieras estado aquí, mi hermano no habría muerto.» Jesús, al ver llorar a María y a los judíos que habían llegado con ella, se conmovió profundamente y se estremeció, y les preguntó: «¿Dónde lo sepultaron?» Le dijeron: «Ven a verlo, Señor.» Y Jesús lloró. Los judíos dijeron entonces: «¡Miren cuánto lo quería!» Pero algunos de ellos decían: «Éste, que dio la vista al ciego, ¿no podría haber hecho algo para que Lázaro no muriera?» Jesús, otra vez muy conmovido, se acercó a la tumba. Era una cueva, cuya entrada estaba tapada con una piedra. Jesús dijo: «Quiten la piedra.» Marta, la hermana del muerto, le dijo: «Señor, ya huele mal, porque hace cuatro días que murió.» Jesús le contestó: «¿No te dije que, si crees, verás la gloria de Dios?» Quitaron la piedra, y Jesús, mirando al cielo, dijo: «Padre, te doy gracias porque me has escuchado. Yo sé que siempre me escuchas, pero lo digo por el bien de esta gente que está aquí, para que crean que tú me has enviado.» Después de decir esto, gritó: «¡Lázaro, sal de ahí!» Y el que había estado muerto salió, con las manos y los pies atados con vendas y la cara envuelta en un lienzo. Jesús les dijo: «Desátenlo y déjenlo ir.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Canon Jan Naylor Cope

# THE RENEWAL OF BAPTISMAL VOWS

*The presider invites the people to renew their baptismal vows.*

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

**I do.**

Do you believe in God the Father?

**I believe in God, the Father almighty, creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

**I will, with God's help.**

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

**I will, with God's help.**

Will you proclaim by word and example the Good News of God in Christ?

**I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

**I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?

**I will, with God's help.**

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord.

**Amen.**

¿Reafirmas que renuncias al mal y renuevas tu compromiso con Jesucristo?

**Lo reafirmo y lo renuevo.**

¿Crees en Dios el Padre?

**Creo en Dios, Padre todopoderoso, creador del cielo y de la tierra.**

¿Crees en Jesucristo, el Hijo de Dios?

**Creo en Jesucristo, su único Hijo, nuestro Señor, que fue concebido por obra y gracia del Espíritu Santo, nació de la santa María Virgen, padeció bajo el poder de Poncio Pilato, fue crucificado, muerto y sepultado, descendió a los infiernos, al tercer día resucitó de entre los muertos, subió a los cielos y está sentado a la derecha de Dios, Padre todopoderoso. Desde allí ha de venir a juzgar a vivos y muertos.**

¿Crees en el Espíritu Santo?

**Creo en el Espíritu Santo, la santa iglesia católica, la comunión de los santos, el perdón de los pecados, la resurrección de los muertos y la vida eterna. Amén.**

¿Seguirás fiel a la enseñanza y comunión de los apóstoles, en el partir el pan y en las oraciones?

**Lo haré, con la ayuda de Dios.**

¿Seguirás firme en resistir el mal y, cada vez que caigas en pecado, te arrepentirás y te volverás al Señor?

**Lo haré, con la ayuda de Dios.**

¿Proclamarás por palabra y ejemplo la buena noticia de Dios en Cristo?

**Lo haré, con la ayuda de Dios.**

¿Buscarás y servirás a Cristo en toda persona, amando a tu prójimo como a ti mismo?

**Lo haré, con la ayuda de Dios.**

¿Lucharás por la justicia y la paz en el mundo y respetarás la dignidad de todo ser humano?

**Lo haré, con la ayuda de Dios.**

El Dios y Padre de nuestro Señor Jesucristo, que nos ha hecho nacer de nuevo por el agua y por el Espíritu Santo, y nos ha otorgado el perdón de los pecados, nos guarde, por su gracia, en la vida eterna; en Cristo Jesús nuestro Señor.

**Amén.**

## THE PRAYER OVER THE WATER

We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. We pray to you, O God, in thanksgiving for this water sanctified by the power of your Holy Spirit, that those here who have been cleansed from sin and born again may continue forever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit be all honor and glory now and forever. Amen.

Te damos gracias Padre, por el agua del bautismo. En ella nos sepultamos para morir con Cristo; por ella compartimos su resurrección; con ella renacemos del Espíritu. Te damos gracias, oh Dios, por esta agua santificada mediante el poder de tu Espíritu Santo.; que quienes en ella sean lavados del pecado y nazcan de nuevo, continúen por siempre en la vida resucitada de Jesucristo nuestro Salvador. A él, a ti, y al Espíritu Santo damos todo honor y gloria ahora y para siempre. Amén.

## THE ASPERGES

*The people remain standing as the ministers sprinkle the congregation with blessed water.*

## ANTHEM AT THE ASPERGES

*Asperges me*

*Sung by the choir.*

Rihards Dubra (b. 1964)

*Sung in Latin.*

*Refrain* Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Have mercy on me, O God, according to your loving-kindness.

Make me hear of joy and gladness, that the bones you have broken may rejoice.

*Refrain*

Hide your face from my sins and blot out all my iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

*Refrain*

Glory to the Father, and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Refrain*

*(from Psalm 51)*

## THE PEACE

The peace of the Lord be always with you.

And also with you.

La paz del Señor 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, 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.*

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

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*For the Feast of All Saints*

*Sung by the choir.*

Gerald Near (b. 1942)

*Sung in English and Latin.*

Blessed are the pure in heart, for they shall see God.

Blessed are those who make peace, for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

*(Matthew 5:8-10)*

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

*O What Their Joy and Their Glory Must Be**Sung by all.**O quanta qualia*

1. O what their joy and their glo - ry must be,  
 2. Tru - ly Je - ru - sa - lem, name we that shore,  
 3. There, where no trou - bles dis - trac - tion can bring,  
 4. Now, in the mean - while, with hearts raised on high,  
 5. Low be - fore him with our prais - es we fall,

1. those end - less Sab - baths the bless - ed ones see;  
 2. ci - ty of peace that brings joy ev - er - more;  
 3. we the sweet an - thems of Zi - on shall sing;  
 4. we for that coun - try must yearn and must sigh,  
 5. of whom, and in whom, and through whom are all;

1. crown for the val - iant, to wea - ry ones rest:  
 2. wish and ful - fill - ment are not sev - ered there,  
 3. while for thy grace, Lord, their voic - es of praise  
 4. seek - ing Je - ru - sa - lem, dear na - tive land,  
 5. of whom, the Fa - ther; and in whom, the Son;

1. God shall be all, and in all ev - er blest.  
 2. nor do things prayed for come short of the prayer.  
 3. thy bless - ed peo - ple e - ter - nal - ly raise.  
 4. through our long ex - ile on Bab - y - lon's strand.  
 5. through whom, the Spi - rit, with them ev - er One.

**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.



For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

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**

*Sung by all.*

Grayson Warren Brown (1948–2023)

*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, ho - ly, ho-ly Lord God of hosts.  
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the  
high - est. Bless-ed is he who comes in the name of the Lord,  
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

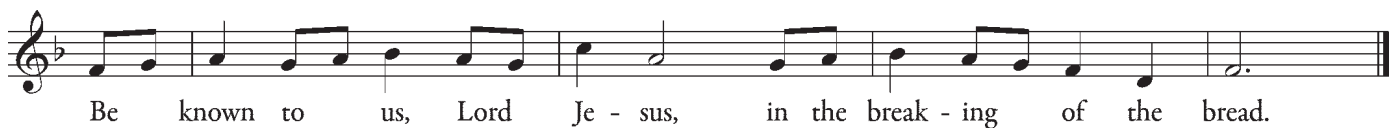
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Be Known to Us, Lord Jesus*

Gary James (b. 1957)

*The choir introduces the refrain, then all repeat.*



*The choir sings the verses; all sing the refrain.*

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain*

One body are we, alleluia, for though many, we share one bread. *Refrain*

## 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

*Shall We Gather at the River*

*Sung by the ensemble.*

Anonymous American melody;  
arr. John Carter (b. 1930)

Shall we gather at the river,  
Where bright angel feet have trod,  
With its crystal tide forever  
Flowing by the throne of God?

*Refrain* Yes, we'll gather at the river,  
The beautiful, the beautiful river.  
Gather with the saints at the river,  
That flows by the throne of God.

Ere we reach the shining river,  
Lay we ev'ry burden down;  
Grace our spirits will deliver,  
And provide a robe and crown.

*Refrain*

Deep river, my home is over Jordan  
Deep river, I want to cross over into campground  
Soon we'll teach the shining river,  
Soon our pilgrimage will cease;  
Soon our happy hearts will quiver  
With the melody of peace

*Refrain*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Remember us, and all the faithful,  
when you come into your kingdom, O Lord.  
As you have fed us with holy food and drink,  
send us into the world to live as your holy people,  
until we come to the full vision of your glory,  
for you are Lord, now and for ever. Amen.

Acuérdate de nosotros y de todos los fieles  
cuando comiences a reinar, oh Señor.  
Como nos has alimentado con la santa comida  
y bebida,  
envíanos al mundo para vivir como tu pueblo santo,  
hasta que lleguemos a la llena visión de tu gloria,  
porque tú eres Señor, ahora y por siempre. Amén.

## THE BLESSING

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

HYMN AT THE CLOSING • 618

*Ye Watchers and Ye Holy Ones*

*Sung by all.*

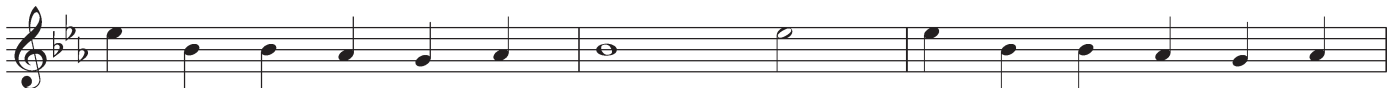
*Lasst uns erfreuen*



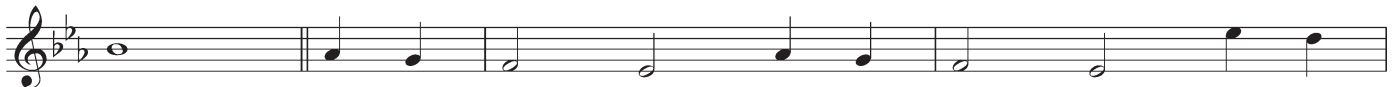
1. Ye watch - ers and ye ho - ly ones, bright ser - aphs, cher - u - bim and  
 2. O high - er than the cher - u - bim, more glo - rious than the ser - a -  
 3. Re - spond, ye souls in end - less rest, ye pa - tri - archs and pro - phets  
 4. O friends, in glad - ness let us sing, su - per - nal an - thems ech - o -



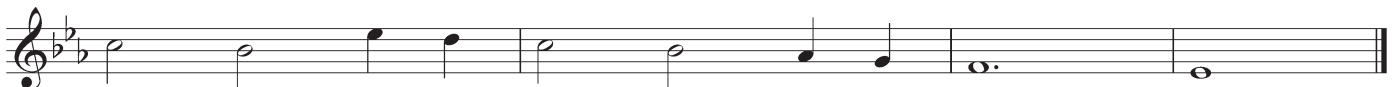
thrones, raise the glad strain, Al - le - lu - ia! Cry  
 phim, lead their prais - es, Al - le - lu - ia! Thou  
 blest, Al - le - lu - ia, al - le - lu - ia! Ye  
 ing, Al - le - lu - ia, al - le - lu - ia! To



out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels'  
 bear - er of the - ter - nal Word, most gra - cious, mag - ni - fy the  
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant raise the  
 God the Fa - ther, God the Son, and God the Spi - rit, Three in



choirs, Al - le - lu - ia, al - le - lu - ia, al - le -  
 Lord,  
 song,  
 One,



lu - ia, al - le - lu - ia, al - le - lu - ia!

THE DISMISSAL

Following God's saints in the ways of holiness and truth, go in the peace of Christ.  
**Thanks be to God.**

Siguiendo los santos de Dios en el camino de santidad y verdad, vayan en la paz de Cristo.  
**Demos gracias a Dios.**

POSTLUDE

Festal Postlude on the Tune *Lasst uns erfreuen*

William Faulkes (1863–1933)



*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](https://t.ly/1kHQ)*





**PARTICIPANTS** President: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Canon Altagracia Pérez-Bullard, Associate Dean of Multicultural Ministries and Assistant Professor of Practical Theology, Virginia Theological Seminary, Alexandria, Virginia, The Reverend Spencer W. Brown, Priest Associate, The Reverend Jo Nygard Owens, Pastor for Digital Ministry; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Orlin Lester Livdahl, Jr.; St. Mary's Chapel Altar: in memory of Grace Gibson; Holy Spirit Chapel Altar: in memory of Harold and Harriet Anderson and Edward and Clara Bogumill; Children's Chapel Altar: in thanksgiving for former first lady Nancy Reagan; Bethlehem Chapel Altar: in memory of Dr. Luther Leader and Marian Widman Leader; Creighton Walker plaque: in memory of Haywood Martin Bains.

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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](http://cathedral.org/give).

*Thank you for your generosity.*

### **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](http://www.cathedral.org/organ).

