

The Holy Eucharist

The Second Sunday of Easter

April 27, 2025 • 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

Chaconne and Fugue on "O Filii et Filiae"

Albert de Klerk (1917–1998)

PRELUDE

Variations: *Noël nouvelet*

Philip Moore (b. 1943)

There's Something about That Name

William Gaither (b. 1936); Gloria Gaither (b. 1942)

THE ENTRANCE RITE

INTROIT

Haec dies

William Byrd (1540–1623)

Sung in Latin.

On this day the Lord has acted;
we will rejoice and be glad in it. Alleluia.

(*Psalm 118:24*)

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

*Good Christians All, Rejoice and Sing**Sung by all.**Gelobt sei Gott**We begin our worship as a gathered community by praising God in song.*

1. Good Chris-tians all, re - joice and sing! Now is the tri - umph of our King!
2. The Lord of life is risen to - day! Sing songs of praise a - long his way;
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,



1. To all the world glad news we bring: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
2. let all the earth re - joice and say:
3. and sing with hearts up - lift - ed high:
4. the life laid down, the life re - stored:
5. we sing for life in us be - gun:

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

Blessed be God who creates all things, redeems all things, and sanctifies all things.

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

Because He Lives

Sung by all.

W. Gaither

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

1. God sent his Son, they called him Je - sus; he came to love, heal, and for - give;
2. And then one day I'll cross the riv - er; I'll fight life's fi - nal war with pain;
he lived and died to buy my par - don,
and then as death gives way to vic - tory,
an emp - ty grave is there to prove my Sav - ior lives.
I'll see the lights of glo - ry and I'll know he lives.
Be-cause he lives I can face to-mor - row; be-cause he lives all fear is gone;
be - cause I know he holds the fu - ture,
and life is worth the liv - ing just be-cause he lives.

THE COLLECT FOR THE SECOND 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 and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE COLLECT FOR THE GOODNESS OF GOD'S CREATION

God of creation, we thank you for all that you have made and called good: Grant that we may rightly serve and conserve the earth and live at peace with all your creatures; through Jesus Christ, the firstborn of all creation, in whom you are reconciling the whole world to yourself. **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 5:27-32

When the captain and the temple police had brought the apostles out of the temple, they had them stand before the council. The high priest questioned them, saying, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." But Peter and the apostles answered, "We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

The Word of the Lord.
Thanks be to God.

Hechos 5:27-32

Al llegar el jefe de la guardia y los guardias al templo, llevaron a los apóstoles ante la Junta Suprema, y el sumo sacerdote les dijo: «Nosotros les habíamos prohibido terminantemente que enseñaran nada relacionado con ese hombre. ¿Y qué han hecho ustedes? Han llenado toda Jerusalén con esas enseñanzas, y encima quieren echarnos la culpa de la muerte de ese hombre.» Pedro y los demás apóstoles contestaron: «Es nuestro deber obedecer a Dios antes que a los hombres. El Dios de nuestros antepasados resucitó a Jesús, el mismo a quien ustedes mataron colgándolo en una cruz. Dios lo ha levantado y lo ha puesto a su derecha, y lo ha hecho Guía y Salvador, para que la nación de Israel se vuelva a Dios y reciba el perdón de sus pecados. De esto somos testigos nosotros, y también lo es el Espíritu Santo, que Dios ha dado a los que le obedecen.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Douglas Major (b. 1953)

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

Psalms 145:1-7, 22

I will exalt you, O God my King,
and bless your Name for ever and ever.
Every day will I bless you
and praise your Name for ever and ever.
Great is the Lord and greatly to be praised;
there is no end to his greatness.
One generation shall praise your works to another
and shall declare your power.
I will ponder the glorious splendor of your majesty
and all your marvelous works.
They shall speak of the might of your wondrous acts,
and I will tell of your greatness.
They shall publish the remembrance of your
great goodness;
they shall sing of your righteous deeds.
My mouth shall speak the praise of the Lord;
let all flesh bless his holy Name for ever and ever.

Salmo 145:1-7, 22

Te alabaré, mi Dios y rey,
y bendeciré tu nombre para siempre.
Día tras día te bendeciré
y alabaré tu nombre por siempre.
Grande es Dios y digno de alabanza
más allá de todo entendimiento.
Cada generación celebra tus proezas
y le cuenta a la siguiente tus hazañas.
Hablaré de tu gloriosa majestad
y meditaré sobre tus maravillas.
Se anunciará el poder de tus portentos
y yo contaré de tu grandeza.
Pregondrán tu inmensa bondad
y cantarán, alegres, tu justicia.
Alabe mi boca el nombre del Señor
y toda criatura lo bendiga para siempre.

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 1:4-8

Revelación 1:4-8

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

The Word of the Lord.
Thanks be to God.

Juan saluda a las siete iglesias de la provincia de Asia. Reciban ustedes gracia y paz de parte del que es y era y ha de venir, y de parte de los siete espíritus que están delante de su trono, y también de parte de Jesucristo, testigo fiel, que fue el primero en resucitar y tiene autoridad sobre los reyes de la tierra. Cristo nos ama, y nos ha librado de nuestros pecados derramando su sangre, y ha hecho de nosotros un reino; nos ha hecho sacerdotes al servicio de su Dios y Padre. ¡Que la gloria y el poder sean suyos para siempre! Amén. ¡Cristo viene en las nubes! Todos lo verán, incluso los que lo traspasaron; y todos los pueblos del mundo harán duelo por él. Sí, amén. «Yo soy el alfa y la omega,» dice el Señor, el Dios todopoderoso, el que es y era y ha de venir.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

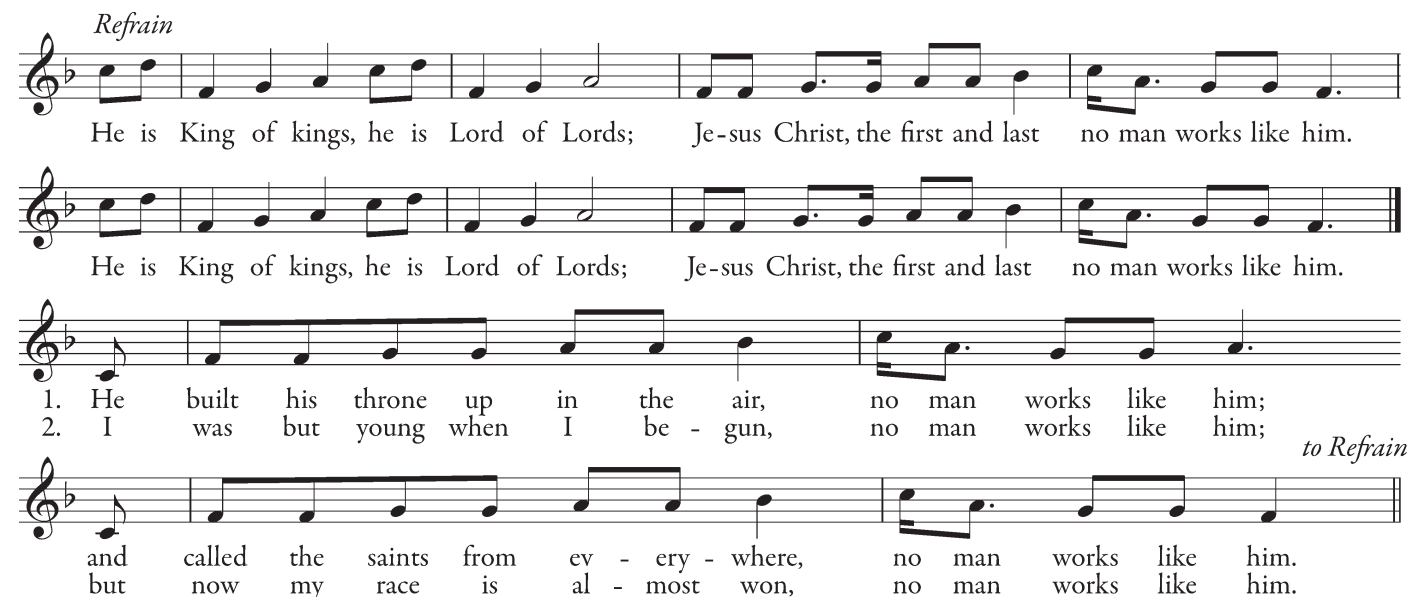
He Is King of Kings

Sung by all.

Negro spiritual

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.”

Refrain



He is King of kings, he is Lord of Lords; Je-sus Christ, the first and last no man works like him.

He is King of kings, he is Lord of Lords; Je-sus Christ, the first and last no man works like him.

1. He built his throne up in the air, no man works like him;
2. I was but young when I be - gun, no man works like him;

to Refrain

and called the saints from ev - ery - where, no man works like him.
but now my race is al - most won, no man works like him.

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 20:19-31

Juan 20:19-31

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

Glory to you, Lord Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Al llegar la noche de aquel mismo día, el primero de la semana, los discípulos se habían reunido con las puertas cerradas por miedo a las autoridades judías. Jesús entró y, poniéndose en medio de los discípulos, los saludó diciendo: «¡Paz a ustedes!» Dicho esto, les mostró las manos y el costado. Y ellos se alegraron de ver al Señor. Luego Jesús les dijo otra vez: «¡Paz a ustedes! Como el Padre me envió a mí, así yo los envío a ustedes.» Y sopló sobre ellos, y les dijo: «Reciban el Espíritu Santo. A quienes ustedes perdonen los pecados, les quedarán perdonados; y a quienes no se los perdonen, les quedarán sin perdonar.» Tomás, uno de los doce discípulos, al que llamaban el Gemelo, no estaba con ellos cuando llegó Jesús. Después los otros discípulos le dijeron: «Hemos visto al Señor.» Pero Tomás les contestó: «Si no veo en sus manos las heridas de los clavos, y si no meto mi dedo en ellas y mi mano en su costado, no lo podré creer.» Ocho días después, los discípulos se habían reunido de nuevo en una casa, y esta vez Tomás estaba también. Tenían las puertas cerradas, pero Jesús entró, se puso en medio de ellos y los saludó, diciendo: «¡Paz a ustedes!» Luego dijo a Tomás: «Mete aquí tu dedo, y mira mis manos; y trae tu mano y métela en mi costado. No seas incrédulo; ¡cree!» Tomás entonces exclamó: «¡Mi Señor y mi Dios!» Jesús le dijo: «¿Crees porque me has visto? ¡Dichosos los que creen sin haber visto!» Jesús hizo muchas otras señales milagrosas delante de sus discípulos, las cuales no están escritas en este libro. Pero éstas se han escrito para que ustedes crean que Jesús es el Mesías, el Hijo de Dios, y para que creyendo tengan vida por medio de él.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Spencer W. Brown

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.

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

Jesus Is Real

Sung by the ensemble.

John P. Kee (b. 1962)

Refrain Jesus is real,
I know the Lord is real to me.
Jesus is real,
I know the Lord is real to me.

Sometimes when I'm feeling low, nowhere to go,
Jesus comes along and he makes me strong.

For I know, oh,
Jesus is real.

Refrain

Sometimes when I'm feeling down
No one around, Jesus is a friend, that I've found.

For I know, oh,
Jesus is real.

I can feel him in my hands,
Feel him in my feet,
I know that the Lord will take good care of me.

I can feel him in my heart,
Feel him in my soul,
I can even feel him, from the crown of my head,
to my toes.

Real, real, real,
Oh, yes he's real.

I know he is,
I know he is,
I know he is,
Yes, he's real.

Yes, yes, yes,
Yes, he's real.

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

PRESENTATION HYMN • 494 (STANZAS 1-2)

Crown Him with Many Crowns

Sung by all.

Diademata

1 Crown him with man - y crowns, the Lamb up - on his throne; Hark! how the heaven - ly
2 Crown him the Son of God be - fore the worlds be - gan, and ye, who tread where
an - them drowns all mu - sic but its own; a - wake, my soul, and sing of that
he hath trod, crown him the Son of man; who ev - ery grief hath known that
him who died for thee, and hail him as thy match-less King through all e - ter - ni - ty.
wings the hu-man breast, and takes and bears them for his own, that all in him may rest.

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 our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

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

Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,
 heav-en and earth are full of your glo - ry. Ho - san - na in the high - est.
 Bless-ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

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

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us with our patrons, the Apostles Peter and Paul, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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

Taste and See

Sung by all.

James E. Moore (1951–2022)

The image shows the musical notation for the Fraction Anthem. It consists of two staves of music. The first staff has the lyrics: "Taste and see, taste and see the good - ness of the Lord. O". The second staff has the lyrics: "taste and see, taste and see the good - ness of the Lord, of the Lord." The music is written in a simple, melodic style with a key signature of one flat (B-flat) and a common time signature (C).

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

O sacrum convivium

Sung by the choir.

Giovanni Croce (1557–1607)

Sung in Latin.

O sacred banquet, wherein Christ is received;
The memorial of his passion is renewed;
The soul is filled with grace;
And a pledge of future glory is given to us.
Alleluia.

The people stand as able.

THE POSTCOMMUNION PRAYER

Risen Christ,
whom we have seen with our eyes
and touched with our hands;
the word of life in whom our joy is complete:
send us out into the world to declare your truth
and proclaim your resurrection. Amen.

Cristo Resucitado,
a quien hemos visto con nuestros ojos
y hemos tocado con nuestras manos;
la palabra de vida en la cual nuestra alegría
es completa:
envíanos al mundo para declarar tu verdad
y proclamar tu resurrección. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 209

We Walk by Faith and Not by Sight

Sung by all.

St. Botolph



1. We walk by faith, and not by sight; no gra - cious words we hear
2. We may not touch his hands and side, nor fol - low where he trod;
3. Help then, O Lord, our un - be - lief; and may our faith a - bound,
4. that, when our life of faith is done, in realms of clear - er light

from him who spoke as none e'er spoke; but we be - lieve him near.
but in his prom - ise we re - joice; and cry, "My Lord and God!"
to call on you when you are near, and seek where you are found:
we may be - hold you as you are, with full and end - less sight.

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

"The Glorious Sun" from *Celebrations of God in Nature*

Robert Ward (1917–2013)



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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Spencer W. Brown, Priest Associate; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Edward Hewes, Associate Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in memory of The Right Reverend Robert Brewster Board; in honor of Martha H. Lacey; in memory of Vera D. Graf on the anniversary of her birthday; in memory of Bronaugh Woodland and Margaret Aldridge Deringer; in memory of Mr. and Mrs. Ferdinand Turton Schneider; 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, prayer response (adapted), and dismissal taken from the Book of Common Prayer, 1979. Public domain. Creation collect taken from *Lesser Feasts and Fasts*, 2024, Copyright 2024, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church in the United States of America. Used by permission. All rights reserved. Spanish text of the psalm, creed, prayer response (adapted), and Lord's Prayer taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Peace (adapted) and Eucharistic Prayer 2 taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved. Postcommunion prayer (adapted) taken from *Prayers for an Inclusive Church*, Copyright 2009, The Church Pension Fund. Used by permission. All rights reserved.

Good Christians All, Rejoice and Sing. Text: Cyril A. Alington (1872–1955), alt. Copyright 1986, Hope Publishing Company. Reprinted under One License #A-709283. Stanza 5, Norman Mealy (b. 1923), Copyright 1986, Hope Publishing Company. Reprinted under One License #A-709283. Music: *Gelobt set Gott.* Melchior Vulpus (ca. 1560–1616). Public domain. *Because He Lives.* William Gaither, Copyright 1971, Hanna Street Music (admin. by CapitolCMGPublishing.com). Reprinted under CCLI License #3058209. *He Is King of Kings.* Text and music: Negro spiritual. Public domain. *Jesus Is Real.* John P. Kee, Copyright 1991, Capitol CMG Publishing. Reprinted under CCLI License #3058209. *Crown Him with Many Crowns.* Text: Matthew Bridges (1800–1894). Music: *Diademata.* George Job Elvey (1816–1893). Public domain. *Sanctus & Benedictus.* Michele Fowlin, Copyright 2023, Protestant Episcopal Cathedral Foundation. Used by permission. *Taste and See.* James E. Moore, Copyright 1983, GIA Publications, Inc. Reprinted under One License #A-709283. *We Walk by Faith and Not by Sight.* Text: Henry Alford (1810–1871), alt. Music: *St. Botolph.* Gordon Slater (1896–1979). Public domain.

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.

Thank you for your generosity.