

The Holy Eucharist

The Third Sunday of Easter

May 4, 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

Sinfonia from Cantata 42: *Am Abend aber desselbigen Sabbats*, BWV 42

Johann Sebastian Bach (1685–1750);
arr. Arie Abbenes (b. 1944)

PRELUDE

Offrande au Saint Sacrement

We Sing Praises

Olivier Messaien (1908–1992)

Shekinah Glory

THE ENTRANCE RITE

INTROIT

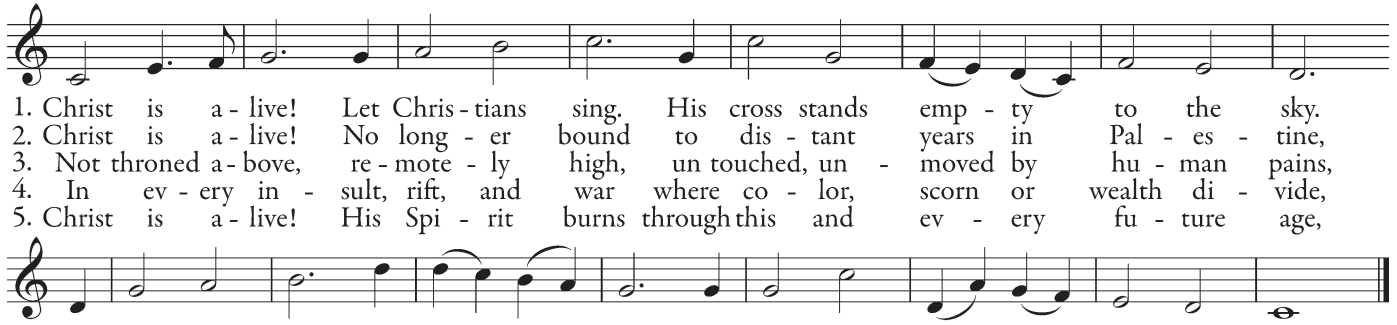
O quam gloriosum

Sung in Latin.

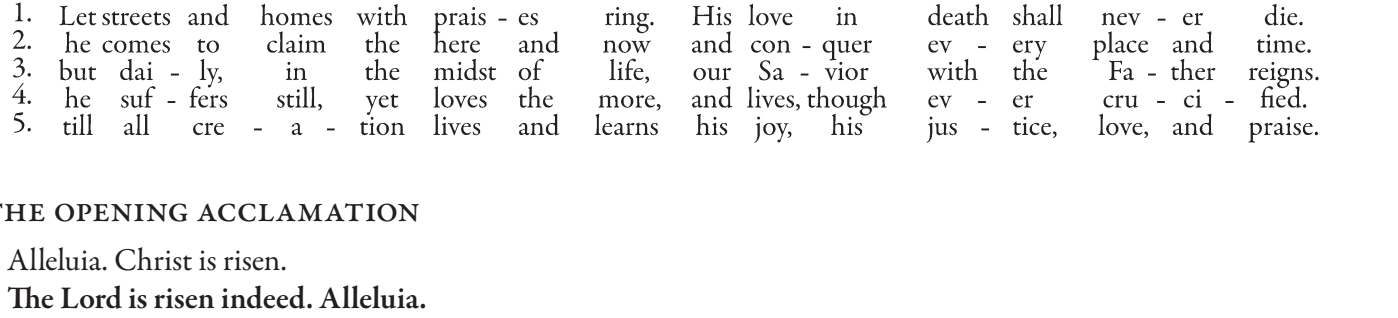
Tomás Luis de Victoria (ca. 1548–1611)

O how glorious is the kingdom in which all the saints rejoice with Christ!
Clad in robes of white, they follow the Lamb wherever he goes.

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

*Christ Is Alive**Sung by all.**Truro**We begin our worship as a gathered community by praising God in song.*


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



1. Let streets and homes with prais - es ring. His love in death shall nev - er die.
 2. he comes to claim the here and now and con - quer ev - ery place and time.
 3. but dai - ly, in the midst of life, our Sa - vior with the Fa - ther reigns.
 4. he suf - fers still, yet loves the more, and lives, though ev - er cru - ci - fied.
 5. till all cre - a - tion lives and learns his joy, his jus - tice, love, and praise.

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

THE COLLECT FOR PURITY

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

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

Dios de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.
 Por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

Because He Lives

Sung by all.

William Gaither (b. 1936)

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 THIRD SUNDAY OF EASTER

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

The Lord be with you.

And also with you.

Let us pray.

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

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Acts 9:1-20

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank. Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to bind all who invoke your name." But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name." So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength. For several days he was with the disciples in Damascus, and immediately he began to proclaim

Hechos 9:1-20

Mientras tanto, Saulo no dejaba de amenazar de muerte a los creyentes en el Señor. Por eso, se presentó al sumo sacerdote, y le pidió cartas de autorización para ir a las sinagogas de Damasco, a buscar a los que seguían el Nuevo Camino, tanto hombres como mujeres, y llevarlos presos a Jerusalén. Pero cuando ya se encontraba cerca de la ciudad de Damasco, una luz que venía del cielo brilló de repente a su alrededor. Saulo cayó al suelo, y oyó una voz que le decía: «Saulo, Saulo, ¿por qué me persigues?» Saulo preguntó: «¿Quién eres, Señor?» La voz le contestó: «Yo soy Jesús, el mismo a quien estás persiguiendo. Levántate y entra en la ciudad; allí te dirán lo que debes hacer.» Los que viajaban con Saulo estaban muy asustados, porque habían oído la voz pero no habían visto a nadie. Luego, Saulo se levantó del suelo; pero cuando abrió los ojos, no podía ver. Así que lo tomaron de la mano y lo llevaron a Damasco. Allí estuvo tres días sin ver, y sin comer ni beber nada. En Damasco vivía un creyente que se llamaba Ananías, a quien el Señor se le presentó en una visión y le dijo: «¡Ananías!» Él contestó: «Aquí estoy, Señor.» El Señor le dijo: «Levántate y vete a la calle llamada Derecha, y en la casa de Judas pregunta por un hombre de Tarso que se llama Saulo. Está orando, y en una visión ha visto a uno llamado Ananías que entra y pone sus manos sobre él para que pueda ver de nuevo.» Al oír esto, Ananías dijo: «Señor, muchos me han hablado de ese hombre y de todos los males que ha causado en Jerusalén a tu pueblo santo. Y ahora ha venido aquí, con autorización de los jefes de los sacerdotes, a llevarse presos a todos los que invocan tu nombre.» Pero el Señor le dijo: «Ve, porque he escogido a ese hombre para que hable de mí a la gente de otras naciones, y a sus reyes, y también a los israelitas. Yo le mostraré lo mucho que tiene que sufrir por mi causa.» Ananías fue a la casa donde estaba Saulo. Al entrar, puso sus manos sobre él, y le dijo: «Hermano Saulo, el Señor Jesús, el que se te apareció en el camino por donde venías, me ha mandado para que recobres la vista y quedes lleno del Espíritu Santo.» Al momento cayeron de los ojos de Saulo una especie de escamas, y recobró la vista. Entonces se levantó y fue bautizado. Después

Jesus in the synagogues, saying, "He is the Son of God."

The Word of the Lord.
Thanks be to God.

comió y recobró las fuerzas, y se quedó algunos días con los creyentes que vivían en Damasco. Luego Saulo comenzó a proclamar en las sinagogas que Jesús es el Hijo de Dios.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: John Davy (1763–1824)

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

Psalm 30:1-6, 12-13

Salmo 30:1-6, 12-13

I will exalt you, O Lord,
because you have lifted me up
and have not let my enemies triumph over me.
O Lord my God, I cried out to you,
and you restored me to health.
You brought me up, O Lord, from the dead;
you restored my life as I was going down to the grave.
Sing to the Lord, you servants of his;
give thanks for the remembrance of his holiness.
For his wrath endures but the twinkling of an eye,
his favor for a lifetime.
Weeping may spend the night,
but joy comes in the morning.
You have turned my wailing into dancing;
you have put off my sack-cloth and clothed me with joy.
Therefore my heart sings to you without ceasing;
O Lord my God, I will give you thanks for ever.

Te alabaré mi Dios, porque me rescataste
y le negaste la alegría a mis rivales.
Dios mío, clamé tu nombre
y tú me sanaste.
Sacaste mi alma de entre los muertos;
desde la fosa me has vuelto a la vida.
Cántenle, servidores de Dios;
celebren, recordando su santidad,
pues su furor dura solo un suspiro,
pero su favor, toda la vida.
Aunque la noche se consuma en llanto,
de mañana llega la alegría.
Has cambiado mi lamento en baile;
me quitaste el luto y me vestiste de alegría.
Mi corazón, pues, cantará sin fin;
y te daré gracias por siempre, Señor mi Dios.

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 5:11-14

Revelación 5:11-14

I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!" Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, "To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" And the four living creatures said, "Amen!" And the elders fell down and worshiped.

The Word of the Lord.
Thanks be to God.

Luego miré, y oí la voz de muchos ángeles que estaban alrededor del trono, de los seres vivientes y de los ancianos. Había millones y millones de ellos, y decían con fuerte voz: «¡El Cordero que fue sacrificado es digno de recibir el poder y la riqueza, la sabiduría y la fuerza, el honor, la gloria y la alabanza!» Y oí también que todas las cosas creadas por Dios en el cielo, en la tierra, debajo de la tierra y en el mar, decían: «¡Al que está sentado en el trono y al Cordero, sean dados la alabanza, el honor, la gloria y el poder por todos los siglos!» Los cuatro seres vivientes respondían: «¡Amén!» Y los veinticuatro ancianos se pusieron de rodillas y adoraron.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Love to Tell the Story

Sung by all.

Hankey

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 love to tell the sto - ry, of un - seen things a - bove,
2. I love to tell the sto - ry, for those who know it best
of Je - sus and his glo - ry, of Je - sus and his love.
seem hun - ger - ing and thirst - ing to hear it, like the rest.
I love to tell the sto - ry, be - cause I know it's true;
And when, in scenes of glo - ry, I sing the new, new song,
it sat - is - fies my long - ings as noth - ing else would do.
'twill be the old, old sto - ry that I have loved so long.
I love to tell the sto - ry; 'twill be my theme in glo - ry.
To tell the old, old sto - ry of Je - sus and his love.

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 21:1-19

Juan 21:1-19

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

Glory to you, Lord Christ.

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Después de esto, Jesús se apareció otra vez a sus discípulos, a orillas del Lago de Tiberias. Sucedió de esta manera: Estaban juntos Simón Pedro, Tomás, al que llamaban el Gemelo, Natanael, que era de Caná de Galilea, los hijos de Zebedeo y otros dos discípulos de Jesús. Simón Pedro les dijo: «Voy a pescar.» Ellos contestaron: «Nosotros también vamos contigo.» Fueron, pues, y subieron a una barca; pero aquella noche no pescaron nada. Cuando comenzaba a amanecer, Jesús se apareció en la orilla, pero los discípulos no sabían que era él. Jesús les preguntó: «Muchachos,

him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, “Bring some of the fish that you have just caught.” So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

The Gospel of the Lord.
Praise to you, Lord Christ.

¿no tienen pescado?» Ellos le contestaron: «No.» Jesús les dijo: «Echen la red a la derecha de la barca, y pescarán.» Así lo hicieron, y después no podían sacar la red por los muchos pescados que tenía. Entonces el discípulo a quien Jesús quería mucho, le dijo a Pedro: «¡Es el Señor!» Apenas oyó Simón Pedro que era el Señor, se vistió, porque estaba sin ropa, y se tiró al agua. Los otros discípulos llegaron a la playa con la barca, arrastrando la red llena de pescados, pues estaban a cien metros escasos de la orilla. Al bajar a tierra, encontraron un fuego encendido, con un pescado encima, y pan. Jesús les dijo: «Traigan algunos pescados de los que acaban de sacar.» Simón Pedro subió a la barca y arrastró hasta la playa la red llena de grandes pescados, ciento cincuenta y tres; y aunque eran tantos, la red no se rompió. Jesús les dijo: «Vengan a desayunarse.» Ninguno de los discípulos se atrevía a preguntarle quién era, porque sabían que era el Señor. Luego Jesús se acercó, tomó en sus manos el pan y se lo dio a ellos; y lo mismo hizo con el pescado. Ésta fue la tercera vez que Jesús se apareció a sus discípulos después de haber resucitado. Terminado el desayuno, Jesús le preguntó a Simón Pedro: «Simón, hijo de Juan, ¿me amas más que éstos?» Pedro le contestó: «Sí, Señor, tú sabes que te quiero.» Jesús le dijo: «Cuida de mis corderos.» Volvió a preguntarle: «Simón, hijo de Juan, ¿me amas?» Pedro le contestó: «Sí, Señor, tú sabes que te quiero.» Jesús le dijo: «Cuida de mis ovejas.» Por tercera vez le preguntó: «Simón, hijo de Juan, ¿me quieres?» Pedro, triste porque le había preguntado por tercera vez si lo quería, le contestó: «Señor, tú lo sabes todo: tú sabes que te quiero.» Jesús le dijo: «Cuida de mis ovejas. Te aseguro que cuando eras más joven, te vestías para ir a donde querías; pero cuando ya seas viejo, extenderás los brazos y otro te vestirá, y te llevará a donde no quieras ir.» Al decir esto, Jesús estaba dando a entender de qué manera Pedro iba a morir y a glorificar con su muerte a Dios. Después le dijo: «¡Sígueme!»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Andrew McGowan

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 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

Alleluia, I Heard a Voice

Sung by the choir.

Thomas Weelkes (1576–1623)

Alleluia.
I heard a voice as of strong thunderings, saying, Alleluia.
Salvation and glory and honour and power
be unto the Lord our God and to the Lamb for evermore.
Alleluia.
(Revelation 5)

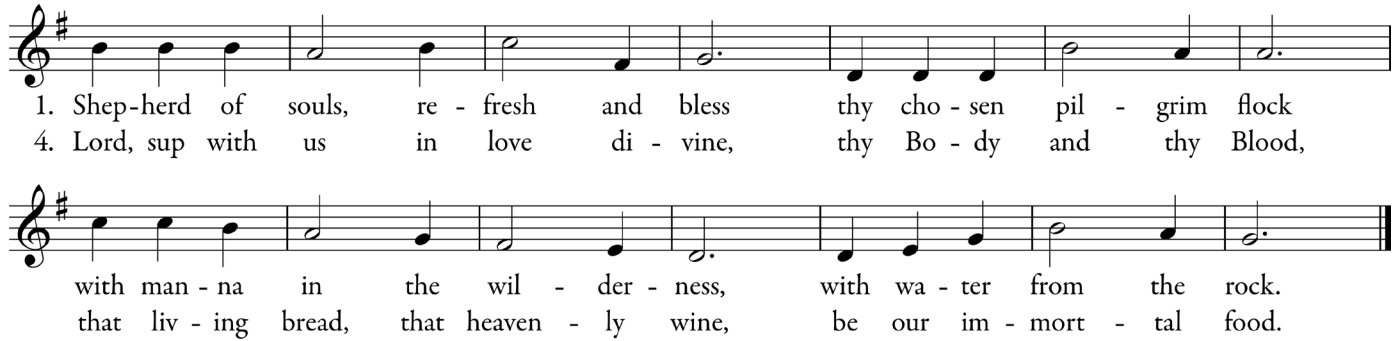
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 343 (STANZAS I, 4)

Shepherd of Souls, Refresh and Bless

Sung by all.

St. Agnes



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

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, 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 Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life.

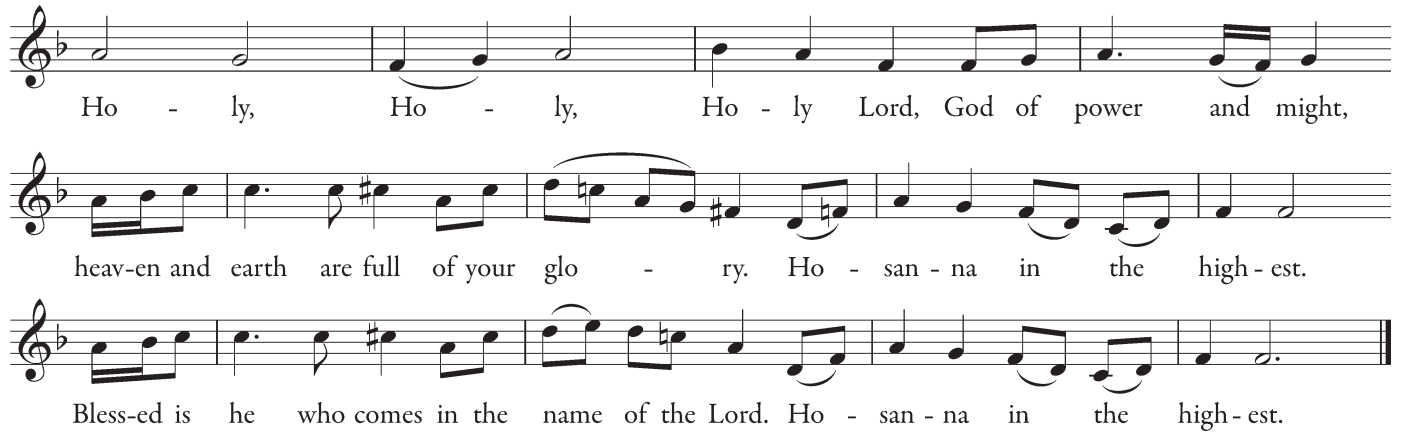
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS

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.

Holy and gracious God: 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 maker of all.

Jesus 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 Savior 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 Jesus 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, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Jesus Christ our Savior. By Christ, and with Christ, and in Christ, 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

Taste and See

Sung by all.

James E. Moore (1951–2022)

The musical notation consists of two staves in G major (one sharp). The melody is simple and hymn-like. The lyrics are written below the notes. The first staff ends with a long note on 'Lord' followed by a line and the letter 'O'. The second staff continues the melody and lyrics, ending with a double bar line.

Taste and see, taste and see the good - ness of the Lord. _____ O

taste and see, taste and see the good - ness of the Lord, _____ of the Lord.

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

His Grace Was Greater

Sung by the choir and ensemble.

Carol Cymbala (b. 1947)

I was like the prodigal who wanted His own way,
As he left His loving Father to see what sin would pay.
I had broken God's commandment,
Rebelled against His will,
Until I turned to Jesus
And found He loved me still.

Refrain His grace was greater.
His grace was greater.
Overcome by sin,
Until I looked to Him,
And found that His grace was greater.
His grace was greater,
God's grace amazing grace,
Was greater.

Oh the shame that filled my heart
Knowing I was wrong.
All the guilt I kept inside
And haunted me so long.
Then he reached to me in mercy,
And drew me to His light.
His love and great compassion,
Made me precious in His sight.

Refrain
Amazing grace,
How sweet the sound.

Refrain
Amazing grace,
Was Greater.

The people stand as able.

THE POSTCOMMUNION PRAYER

Loving God,
you have raised our humanity in Christ
and have fed us with the bread of heaven:
mercifully grant that, nourished with such
spiritual blessings,
we may proclaim your redeeming love to the world;
through Jesus Christ our Lord. Amen.

Dios amoroso,
has elevado nuestra humanidad en Cristo
y nos has alimentado con el pan del cielo:
concédenos misericordiosamente que, alimentados
con tales bendiciones espirituales,
proclamemos tu amor redentor al mundo;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

*Hail, Thou Once-Despised Jesus**Sung by all.**In Babilone*

1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re - lease us;
 2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid: by al - might - y love a - noint - ed,
 3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heaven - ly hosts a - dore thee,
 4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,

thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
 thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
 seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our
 right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest

sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
 of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
 place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
 an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

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

Variations: *O filii et filiae*

Naji Hakim (b. 1955)



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

PARTICIPANTS Preacher: The Very Reverend Andrew McGowan, Dean and President, McFaddin Professor of Anglican Studies and Pastoral Theology, Berkeley Divinity School at Yale; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Canon Dana Colley Corsello, Canon Vicar; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Vincent Powell Harris, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; 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. The High Altar: in memory of Mr. and Mrs. Edwin Kellogg Trowbridge; St. Mary's Chapel Altar: in memory of Ruth Elena Pettey; Holy Spirit Chapel Altar: in loving memory of Lydia B. Middleton; Children's Chapel Altar: in memory of Gladys and Gustave Tauber; Bethlehem Chapel Altar: in thanksgiving for Hazel Lohr Sheckells; Christ Child: in thanksgiving for the baptism of Isabel Parker Semler; Urns at the Crossing: in memory of Ada M. and Henry B. Kellog; Folger Bay: in honor of Lee Folger.

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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](https://www.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.

