

# The Holy Eucharist

The Fourth Sunday of Easter

May 11, 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

*O Praise Ye the Lord!*

*Laudate Dominum*; arr. Sally Slade Warner (1932–2009)

## PRELUDE

*Joie et clarté des corps glorieux*

Olivier Messiaen (1908–1992)

*Shall Not Want*

Chris Brown (b. 1989), Steven Furtick (b. 1980),  
Naomi Raine (b. 1987), Chandler Moore (b. 1995)

## THE ENTRANCE RITE

### INTROIT

*The Lamb*


John Tavener (1944–2013)

Little Lamb who made thee  
Dost thou know who made thee  
Gave thee life and bid thee feed.  
By the stream and o'er the mead;  
Gave thee clothing of delight,  
Softest clothing wooly bright;  
Gave thee such a tender voice,  
Making all the vales rejoice!  
Little Lamb who made thee  
Dost thou know who made thee

Little Lamb I'll tell thee  
Little Lamb I'll tell thee!  
He is called by thy name,  
For he calls himself a Lamb:  
He is meek and he is mild,  
He became a little child:  
I a child and thou a lamb,  
We are called by his name.  
Little Lamb God bless thee.  
Little Lamb God bless thee.

*(William Blake, 1757–1827)*

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

*Ye Servants of God, Your Master Proclaim**Sung by all.**Paderborn**We begin our worship as a gathered community by praising God in song.*


1. Ye ser - vants of God, your Mas - ter pro - claim, and pub - lish a - broad his  
 2. God rul - eth on high, al - might - y to save; and still he is nigh: his  
 3. Sal - va - tion to God who sits on the throne! Let all cry a - loud, and  
 4. Then let us a - dore, and give him his right: All glo - ry and power, all

won - der - ful Name; the Name all - vic - to - rious of Je - sus ex -  
 pres - ence we have. The great con - gre - ga - tion his tri - umph shall  
 hon - or the Son. The prais - es of Je - sus the an - gels pro -  
 wis - dom and might, and hon - or and bless - ing, with an - gels a -

tol: his king - dom is glo - rious; he rules o - ver all.  
 sing, as - crib - ing sal - va - tion to Je - sus our King.  
 claim, fall down on their fa - ces, and wor - ship the Lamb.  
 bove, and thanks nev - er - ceas - ing and in - fi - nite love.

## 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 FOURTH 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 Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

*The people are seated.*

# THE WORD OF GOD

## THE FIRST LESSON

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

Acts 9:36-43

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

The Word of the Lord.  
Thanks be to God.

Hechos 9:36-43

Por aquel tiempo había en la ciudad de Jope una creyente llamada Tabitá, que en griego significa Dorcas. Esta mujer pasaba su vida haciendo el bien y ayudando a los necesitados. Por aquellos días, Dorcas enfermó y murió. Su cuerpo, después de haber sido lavado, fue puesto en un cuarto del piso alto. Jope estaba cerca de Lida, donde Pedro se encontraba; y como los creyentes supieron que estaba allí, mandaron dos hombres a decirle: «Venga usted a Jope sin demora.» Y Pedro se fue con ellos. Cuando llegó, lo llevaron al cuarto donde estaba el cuerpo; y todas las viudas, llorando, rodearon a Pedro y le mostraron los vestidos y túnicas que Dorcas había hecho cuando aún vivía. Pedro los hizo salir a todos, y se arrodilló y oró; luego, mirando a la muerta, dijo: «¡Tabitá, levántate!» Ella abrió los ojos y, al ver a Pedro, se sentó. Él la tomó de la mano y la levantó; luego llamó a los creyentes y a las viudas, y la presentó viva. Esto se supo en toda la ciudad de Jope, y muchos creyeron en el Señor. Pedro se quedó varios días en la ciudad, en casa de un curtidor que se llamaba Simón.

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

chant: Walford Davies (1869–1941)

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

Psalms 23

Salmo 23

The Lord is my shepherd;  
I shall not be in want.  
He makes me lie down in green pastures  
and leads me beside still waters.  
He revives my soul  
and guides me along right pathways for his  
Name's sake.  
Though I walk through the valley of the shadow  
of death,  
I shall fear no evil;  
for you are with me;  
your rod and your staff, they comfort me.

El Señor es mi pastor;  
nada me faltará.  
En verdes praderas me hace descansar  
y me conduce junto a aguas tranquilas.  
Me devuelve el aliento  
y me guía por sendas justas por amor de su nombre.  
Aunque camine por el valle de las sombras de la muerte,  
no temeré ningún mal,  
porque tú me acompañas.  
Tu vara y tu cayado me alientan.  
Me preparas una mesa frente a quienes me atormentan;  
me unges la cabeza con óleo, y mi copa rebosa.

You spread a table before me in the presence of those  
who trouble me;  
you have anointed my head with oil,  
and my cup is running over.  
Surely your goodness and mercy shall follow me all the  
days of my life,  
and I will dwell in the house of the Lord for ever.

Tu bondad y piedad me acompañarán todos los días de  
mi vida  
y moraré en la casa del Señor por largos días.

## 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 7:9-17

I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

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

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

### Revelación 7:9-17

Miré y vi una gran multitud de todas las naciones, razas, lenguas y pueblos. Estaban en pie delante del trono y delante del Cordero, y eran tantos que nadie podía contarlos. Iban vestidos de blanco y llevaban palmas en las manos. Todos gritaban con fuerte voz: «¡La salvación se debe a nuestro Dios que está sentado en el trono, y al Cordero!» Y todos los ángeles estaban en pie alrededor del trono y de los ancianos y de los cuatro seres vivientes; y se inclinaron delante del trono hasta tocar el suelo con la frente, y adoraron a Dios diciendo: «¡Amén! La alabanza, la gloria, la sabiduría, la gratitud, el honor, el poder y la fuerza sean dados a nuestro Dios por todos los siglos. ¡Amén!» Entonces uno de los ancianos me preguntó: «¿Quiénes son estos que están vestidos de blanco, y de dónde han venido?» «Tú lo sabes, señor», le contesté. Y él me dijo: «Éstos son los que han pasado por la gran tribulación, los que han lavado sus ropas y las han blanqueado en la sangre del Cordero. Por eso están delante del trono de Dios, y día y noche le sirven en su templo. El que está sentado en el trono los protegerá con su presencia. Ya no sufrirán hambre ni sed, ni los quemará el sol, ni el calor los molestará; porque el Cordero, que está en medio del trono, será su pastor y los guiará a manantiales de aguas de vida, y Dios secará toda lágrima de sus ojos.»

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

## HYMN AT THE SEQUENCE

*The Lord Is My Shepherd*

*Sung by all.*

*Poland*

*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. The Lord is my Shep-herd, no want shall I know; I feed in green pas-tures, safe fold-ed I
2. Through the val-ley and shad-ow my death though I stray, since thou art my guard-ian, no e-vil I
3. In the midst of af-flic-tion my ta-ble is spread; with bless-ings un-meas-ured my cup run-neth
4. Let good-ness and mer-cy, my boun-ti-ful God, still fol-low my steps till I meet thee a-



rest; he lead-eth my soul where the still wa-ters flow, re-stores me when  
fear; thy rod shall de-fend me, thy staff be my stay; no harm can be-  
o'er; with per-fume and oil thou a-noint-est my head; O what shall I  
bove; I seek by the path which my an-ces-tors trod, through the land of their



wan-dering, re-deems when op-pressed; re-stores me when wan-dering, re-deems when op-pressed.  
fall, with my com-fort-er near; no harm can be-fall, with my com-fort-er near.  
ask of thy prov-i-dence more? O what shall I ask of thy prov-i-dence more?  
so-journ, thy king-dom of love; through the land of their so-journ, thy king-dom of 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 10:22-30

Juan 10:22-30

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

**Glory to you, Lord Christ.**

At that time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.” Jesus answered, “I have told you, and you do not believe. The works that I do in my Father’s name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father’s hand. The Father and I are one.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo evangelio de nuestro Señor Jesucristo según Juan.

**Gloria a ti, Cristo Señor.**

Era invierno, y en Jerusalén estaban celebrando la fiesta en que se conmemoraba la dedicación del templo. Jesús estaba en el templo, y andaba por el Pórtico de Salomón. Entonces los judíos lo rodearon y le preguntaron: «¿Hasta cuándo nos vas a tener en dudas? Si tú eres el Mesías, dínoslo de una vez.» Jesús les contestó: «Ya se lo dije a ustedes, y no me creyeron. Las cosas que yo hago con la autoridad de mi Padre, lo demuestran claramente; pero ustedes no creen, porque no son de mis ovejas. Mis ovejas reconocen mi voz, y yo las conozco y ellas me siguen. Yo les doy vida eterna, y jamás perecerán ni nadie me las quitará. Lo que el Padre me ha dado es más grande que todo, y nadie se lo puede quitar. El Padre y yo somos uno solo.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**



*The people are seated at the invitation of the preacher.*

## THE SERMON

The Reverend Canon Jan Naylor Cope

*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,*

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

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*My Jesus I Love Thee*

*Sung by the ensemble.*

William Ralph Featherston (1846–1873)

My Jesus, I love thee, I know thou art mine;  
For thee all the follies of sin I resign;  
My gracious Redeemer, my Savior art thou;  
If ever I loved thee, my Jesus, 'tis now.  
  
I love thee because thou hast first loved me,  
And purchased my pardon on Calvary's tree;  
I love thee for wearing the thorns on thy brow;  
If ever I loved thee, my Jesus, 'tis now.

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



PRESENTATION HYMN • 620 (STANZAS 1-2)

*Jerusalem, My Happy Home*

*Sung by all.*

*Land of Rest*



1. Je - ru - sa - lem, my hap - py home, when shall I come to thee?
2. Thy saints are crowned with glo - ry great; they see God face to face;



1. When shall my sor - rows have an end? Thy joys when shall I see?
2. they tri - umph still, they still re - joice in that most hap - py place.

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

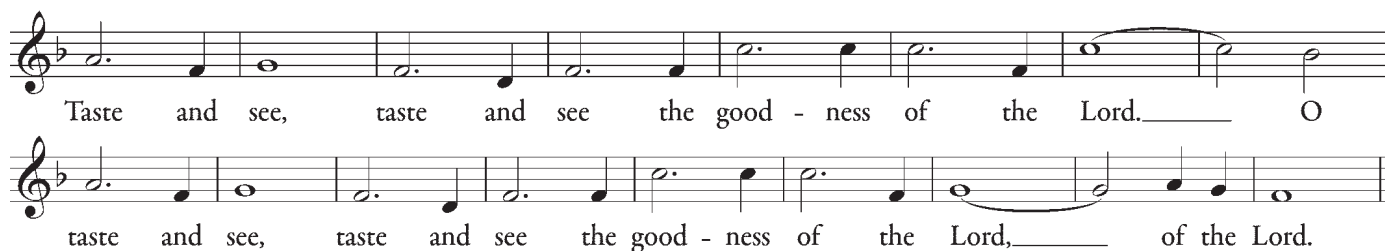
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Taste and See*

*Sung by all.*

James E. Moore (1951–2022)



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

*Listen to the Lambs*

*Sung by the choir.*

Negro spiritual; arr. Nathaniel Dett

Listen to the lambs; all a-crying!

He shall feed his flock like a shepherd, and carry the young lambs in his bosom.

Listen to the lambs; all a-crying! Amen.

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Merciful Father,  
you gave your Son Jesus Christ to be  
the good shepherd,  
and in his love for us to lay down his life  
and rise again:  
keep us always under his protection,  
and give us grace to follow in his steps;  
through Jesus Christ our Lord. Amen.

Padre misericordioso,  
entregaste a tu Hijo Jesucristo a ser  
el buen pastor,  
y en su amor para nosotros a dar su vida  
y resucitar:  
mantennos siempre bajo su protección,  
y danos la gracia de seguir sus pasos;  
por Jesucristo nuestro Señor. Amén.

## THE BLESSING

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

## HYMN AT THE CLOSING • 334

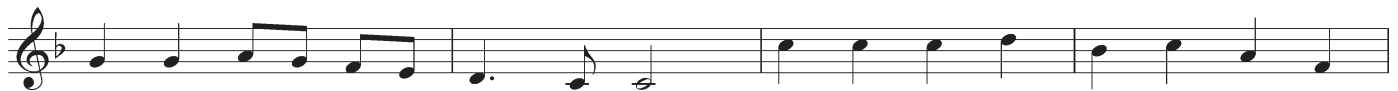
*Praise the Lord, Rise Up Rejoicing*

*Sung by all.*

*Alles ist an Gottes Segen*



1. Praise the Lord, rise up re - joic - ing, wor - ship, thanks, de - vo - tion voic - ing;
2. Scat - tered flock, one shep - herd shar - ing, lost and lone - ly, one voice hear - ing,
3. Sins for - giv - en, wrong for - giv - ing, we go forth a - lert and liv - ing



glo - ry be to God on high! Christ, your cross and pas - sion shar - ing,  
ears at - ten tive to your word; by you Blood new life re - ceiv - ing,  
in your Spi - rit, strong and free. Part - ners in your new cre - a - tion,



by this Eu - cha - rist de - clar - ing yours the fi - nal vic - to - ry.  
in your Bo - dy, firm be - liev - ing, we are yours, and you the Lord.  
seek - ing peace in ev - ery na - tion, may we faith - ful fol - lowers be.

## 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

“Great” Praeludium in E minor

Nicolaus Bruhns (1665–1697)



*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** Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, 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 Martha D. Johns, The Reverend Nan Arrington Peete, 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. The High Altar: in memory of Martha and M. Carter Hall and Maude and Allan E. Walker; St. Mary's Chapel Altar: in memory of Helen Files; Holy Spirit Chapel: in loving memory of Dorothy G. Rockwell, Elizabeth G. Ryall, and Dorothy Avery; Children's Chapel Altar: in thanksgiving for Dorothy E. Greenwood; War Memorial Chapel Altar: in memory of Mark S. Watson and in honor of Susan Owens Watson; Dulin Bay: in honor of and thanksgiving for Mother's Day; Folger Bay: in honor of and thanksgiving for Mother's Day; Bethlehem Chapel Altar: in honor of the Altar Guild of St. Mary's Episcopal Church, Manchester, Connecticut.

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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](https://www.cathedral.org/organ).

