

The Holy Eucharist

The Fifth Sunday of Easter

May 18, 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

Chorale Prelude on *Engleberg*

John Knox; (1932–2021)

PRELUDE

Hark, I Hear the Harps Eternal

arr. Alice Parker (1925–2023)

Rhapsody in A

Carson Cooman (b. 1982)

THE ENTRANCE RITE

INTROIT

Surge, illuminare, Jerusalem

Francesco Corteccia (1504–1571)

Sung in Latin.

Arise, shine, for your light has come,
and the glory of the Lord has risen upon you.
Alleluia.

(Isaiah: 60:1)

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

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

Engelberg

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



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



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



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

THE OPENING ACCLAMATION

Alleluia. Christ is risen.
 The Lord is risen indeed. Alleluia.

THE COLLECT FOR PURITY

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

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

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

HYMN OF PRAISE

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 FIFTH SUNDAY OF EASTER

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

The Lord be with you.

And also with you.

Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.
Amen.

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

ACTS 11:1-18

Hechos 11:1-18

Now the apostles and the believers who were in Judea heard that the Gentiles had also accepted the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him, saying, "Why did you go to uncircumcised men and eat with them?" Then Peter began to explain it to them, step by step, saying, "I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. I also heard a voice saying to me, 'Get up, Peter; kill and eat.' But I replied, 'By no means, Lord; for nothing profane or unclean has ever entered my mouth.' But a second time the voice answered from heaven, 'What God has made clean, you must not call profane.' This happened three times; then everything was pulled up again to heaven. At that very moment three men, sent to me from Caesarea, arrived at the house where we were. The Spirit told me to go with them and not to make a distinction between them and us. These six brothers also accompanied me, and we entered the man's house. He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; he will give you a message by which you and your entire household will be saved.' And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" When they heard this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

The Word of the Lord.

Thanks be to God.

Los apóstoles y los hermanos que estaban en Judea recibieron noticias de que también los no judíos habían aceptado el mensaje de Dios. Pero cuando Pedro volvió a Jerusalén, lo criticaron algunos de los creyentes procedentes del judaísmo. Le preguntaron: «¿Por qué fuiste a visitar a los que no son judíos, y comiste con ellos?» Pedro les contó desde el principio todo lo que había pasado. Les dijo: «Yo estaba en la ciudad de Jope, y mientras oraba tuve una visión: Vi algo parecido a una gran sábana que, atada por las cuatro puntas, bajaba del cielo hasta donde yo estaba. Me fijé bien para ver lo que había dentro, y vi cuadrúpedos y fieras, reptiles y aves. Y oí una voz, que me dijo: "Levántate, Pedro; mata y come." Yo contesté: "No, Señor, porque nunca ha entrado en mi boca nada profano ni impuro." Entonces la voz del cielo me habló de nuevo, diciéndome: "Lo que Dios ha purificado, no lo lloames tú profano." Esto sucedió tres veces, y luego todo volvió a subir al cielo. En aquel momento, tres hombres enviados desde Cesarea a buscarme llegaron a la casa donde estábamos. El Espíritu me mandó que, sin dudarlo, fuera con ellos. Y también fueron conmigo estos seis hermanos. Todos entramos en casa de cierto hombre, que nos contó cómo en su casa había visto a un ángel, que puesto de pie le había dicho: "Manda a alguien a la ciudad de Jope para que haga venir a Simón, que también es conocido como Pedro; él te dirá cómo puedes salvarte, tú y toda tu familia." Cuando comencé a hablarles, el Espíritu Santo vino sobre ellos de igual manera que al principio vino sobre nosotros. Entonces me acordé de lo que había dicho el Señor: "Es cierto que Juan bautizó con agua, pero ustedes serán bautizados con el Espíritu Santo." Pues bien, si Dios les da también a ellos lo mismo que nos ha dado a nosotros que hemos creído en el Señor Jesucristo, ¿quién soy yo para oponerme a Dios?» Cuando los hermanos de Jerusalén oyeron estas cosas, se callaron y alabaron a Dios, diciendo: «¡De manera que también a los que no son judíos les ha dado Dios la oportunidad de volverse a él y alcanzar la vida eterna!»

Palabra de Dios.

Demos gracias a Dios.

THE PSALM

chant: Alan Gray (1855–1935)

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

Psalm 148:1-6, 13-14

Salmo 148:1-6, 13-14

Hallelujah!
 Praise the Lord from the heavens;
 praise him in the heights.
 Praise him, all you angels of his;
 praise him, all his host.
 Praise him, sun and moon;
 praise him, all you shining stars.
 Praise him, heaven of heavens,
 and you waters above the heavens.
 Let them praise the Name of the Lord;
 for he commanded, and they were created.
 He made them stand fast for ever and ever;
 he gave them a law which shall not pass away.
 Let them praise the Name of the Lord,
 for his Name only is exalted,
 his splendor is over earth and heaven.
 He has raised up strength for his people
 and praise for all his loyal servants,
 the children of Israel, a people who are near him.
 Hallelujah!

¡Aleluya!
 ¡Alaben a Dios desde los cielos!
 ¡Alaben a Dios en las alturas!
 Alaben todos sus ángeles;
 alaben, todas sus huestes.
 Alaben a Dios, sol y luna;
 alaben, estrellas refulgentes.
 Alaben, cielo de los cielos
 y aguas que están sobre los cielos.
 Alaben el nombre del Señor,
 quien dio la orden, y fueron creados.
 Los fijó por siempre, eternamente;
 con límites que nunca cambian.
 Alaben el nombre del Señor,
 porque solo su nombre es supremo;
 su gloria cubre tierra y cielo.
 Dios aumente la fuerza de su pueblo;
 sea alabado por sus fieles,
 por Israel, el pueblo de su corazón.
 ¡Aleluya!

THE SECOND LESSON*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

Revelation 21:1-6

Revelación 21:1-6

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

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

The Word of the Lord.
Thanks be to God.

Palabra de Dios.
Demos gracias a Dios.

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


HYMN AT THE SEQUENCE • 529

In Christ There Is No East or West


Sung by all.

McKee

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. In Christ there is no East or West, in him no South or North,
2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!
3. In Christ now meet both East and West, in him meet South and North;



but one great fel - low - ship of love through - out the whole wide earth.
Who serves my Fa - ther as his child is sure - ly kin to me.
all Christ - ly souls are one in him, through - out the whole wide earth.

THE 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 13:31-35

Juan 13:31-35

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

Glory to you, Lord Christ.

At the last supper, when Judas had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Después que Judas hubo salido, Jesús dijo: «Ahora se muestra la gloria del Hijo del hombre, y la gloria de Dios se muestra en él. Y si el Hijo del hombre muestra la gloria de Dios, también Dios mostrará la gloria de él; y lo hará pronto. Hijitos míos, ya no estaré con ustedes mucho tiempo. Ustedes me buscarán, pero lo mismo que les dije a los judíos les digo ahora a ustedes: No podrán ir a donde yo voy. Les doy este mandamiento nuevo: Que se amen los unos a los otros. Así como yo los amo a ustedes, así deben amarse ustedes los unos a los otros. Si se aman los unos a los otros, todo el mundo se dará cuenta de que son discípulos míos.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Rosemarie Logan Duncan

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

And I Saw a New Heaven

Sung by the choir.

Edgar Bainton (1880–1956)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(Revelation 21:1-4)

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

PRESENTATION HYMN • 315 (STANZAS I-2)

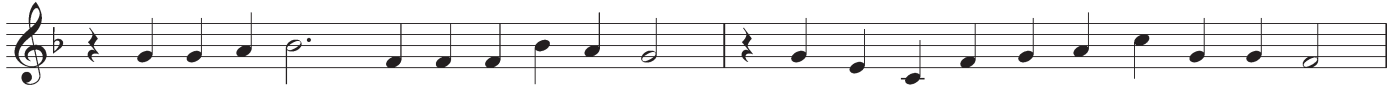
Thou, Who at Thy First Eucharist Didst Pray

Sung by all.

Song 1



1. Thou, who at thy first Eu - cha - rist didst pray that all thy Church might be for ev - er one,
2. For all thy Church, O Lord, we in - ter - cede; make thou our sad di - vi - sions soon to cease;



grant us at ev - ery Eu - cha - rist to say with long - ing heart and soul, "Thy will be done."
draw us the near - er each to each, we plead, by draw - ing all to thee, O Prince of Peace;



O may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.
thus may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.

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:

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

The Song of the Tree of Life

Sung by the choir.

Ralph Vaughan Williams (1872–1958)

Unto them that overcometh shall be given of the tree of life, which is in the midst of the paradise of God. On either side of the river groweth the tree of life, the leaves of the tree are for thy healing. In the midst of that fair city flows the river of water of life clear as crystal. Whoso will, let them take of the water of life freely. Whoso drinketh of this water shall never thirst. Take thou the leaves of the tree of life. So shalt thou enter in through the gates of the city.

(Words adapted from the Book of Revelation)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

O What Their Joy and Their Glory Must Be

Sung by all.

O quanta qualia

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

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

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

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

THE 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

Erschienen ist der herrlich' Tag

Ethel Smyth (1858–1944)



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 Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Altagracia Pérez-Bullard, Associate Dean of Multicultural Ministries and Assistant Professor of Practical Theology, Virginia Theological Seminary, Alexandria, Virginia, The Reverend Spencer W. Brown, Priest Associate, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, 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 John E. Ryerson; St. Mary's Chapel Altar: in loving memory of Mary Burr Gibson Kelly; Holy Spirit Chapel: in memory of Huntington T. Harris; in loving memory of Michael Reid McCarthy; Children's Chapel Altar: in memory of the Marquesa de Casa-Maury; Bethlehem Chapel Altar: in memory of Mr. and Mrs. Alexander Loder Wiener; in memory of Edwin E. Greigg.

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Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

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As the plate is passed. • By scanning the QR code at the left. • Online at 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.

