

# The Holy Eucharist

The Sixth Sunday of Easter

May 25, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.*

*The people's responses are in bold.*

*This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.*

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.*

## CARILLON PRELUDE

*O Jesus, Crowned with All Renown*

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

## PRELUDE

*Wir glauben all an einen Gott* from Choral-Studien, Op. 15, No. 16

Robert Papperitz (1826–1903)

*Come, Holy Spirit Medley*

Israel Houghton (b. 1971)

## THE ENTRANCE RITE

### INTROIT

*The Best of Rooms*

Randall Thompson (1899–1984)

Christ, He requires still, wheresoe'er He comes,  
To feed, or lodge, to have the best of rooms;  
Give Him the choice; grant Him the nobler part  
Of all the house: the best of all's the heart.

*(From Christ's Part by Robert Herrick, 1591–1634)*

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

*Christ Is Made the Sure Foundation*

*Sung by all.*

*Westminster Abbey*

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

1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,  
 2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,  
 3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;  
 4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;  
 in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;  
 with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,  
 what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.  
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.  
 and thy full - est ben - e - dic - tion shed with - in its walls al - way.  
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

**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.

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

Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord  
 God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we  
 praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you  
 take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:  
 re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the  
 Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly  
 Spi-rit, in the glo-ry of God the Fa-ther. A-men.

#### THE COLLECT FOR THE SIXTH 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, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

#### A PRAYER FOR MEMORIAL DAY

O Judge of the nations, we remember before you with grateful hearts the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share in the benefits of true freedom and gladly accept its disciplines. This we ask in the name of Jesus Christ our Lord. **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 16:9-15

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them. We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

The Word of the Lord.  
Thanks be to God.

Hechos 16:9-15

Pablo tuvo de noche una visión; vio a un hombre de la región de Macedonia, que puesto de pie le rogaba: «Pasa a Macedonia y ayúdanos.» En cuanto Pablo tuvo esa visión, preparamos el viaje a Macedonia, seguros de que Dios nos estaba llamando para anunciar allí la buena noticia. Nos embarcamos, pues, en Tróade, y fuimos directamente a la isla de Samotracia, y al día siguiente llegamos a Neápolis. De allí fuimos a Filipos, que es una colonia romana y una ciudad muy importante de esa parte de Macedonia. Allí estuvimos algunos días. El sábado salimos a las afueras de la ciudad, junto al río, donde pensamos que había un lugar de oración de los judíos. Nos sentamos y hablamos del evangelio a las mujeres que se habían reunido. Una de ellas se llamaba Lidia; era de la ciudad de Tiatira y vendía telas finas de púrpura. A esta mujer, que adoraba a Dios y que estaba escuchando, el Señor la movió a poner toda su atención en lo que Pablo decía. Fue bautizada, junto con toda su familia, y después nos rogó: «Si ustedes juzgan que de veras soy creyente en el Señor, vengan a alojarse en mi casa.» Y nos obligó a quedarnos.

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

chant: Edward Bairstow (1874–1946)

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

Psalms 67

Salmo 67

May God be merciful to us and bless us,  
show us the light of his countenance and come to us.  
Let your ways be known upon earth,  
your saving health among all nations.  
Let the peoples praise you, O God;  
let all the peoples praise you.  
Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide all the nations upon earth.  
Let the peoples praise you, O God;  
let all the peoples praise you.  
The earth has brought forth her increase;  
may God, our own God, give us his blessing.  
May God give us his blessing,  
and may all the ends of the earth stand in awe of him.

Que Dios nos dé su gracia y nos bendiga  
y sobre nosotros brille su semblante.  
Que se conozcan en la tierra tus caminos  
y entre todas las naciones, tu rescate.  
Que te alaben, Dios, los pueblos;  
que todos los pueblos te alaben.  
Que las naciones canten de alegría,  
porque las gobiernas con justicia  
y guías a los pueblos de la tierra.  
Que te alaben, Dios, los pueblos;  
que todos los pueblos te alaben.  
Que la tierra dé sus frutos y cosechas  
y Dios, nuestro Dios, nos bendiga.  
¡Que Dios nos bendiga  
y se asombren los confines de la tierra!

## 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 21:10, 22–22:5

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

The Word of the Lord.  
Thanks be to God.

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

Revelación 21:10, 22–22:5

En la visión que me hizo ver el Espíritu, el ángel me llevó a un monte grande y alto, y me mostró la gran ciudad santa de Jerusalén, que bajaba del cielo, de la presencia de Dios. No vi ningún santuario en la ciudad, porque el Señor, el Dios todopoderoso, es su santuario, y también el Cordero. La ciudad no necesita ni sol ni luna que la alumbren, porque la alumbra el resplandor de Dios, y su lámpara es el Cordero. Las naciones caminarán a la luz de la ciudad, y los reyes del mundo le entregarán sus riquezas. Sus puertas no se cerrarán de día, y en ella no habrá noche. Le entregarán las riquezas y el esplendor de las naciones; pero nunca entrará nada impuro, ni nadie que haga cosas odiosas o engañosas. Solamente entrarán los que tienen su nombre escrito en el libro de la vida del Cordero. El ángel me mostró un río limpio, de agua de vida. Era claro como el cristal, y salía del trono de Dios y del Cordero. En medio de la calle principal de la ciudad y a cada lado del río, crecía el árbol de la vida, que da fruto cada mes, es decir, doce veces al año; y las hojas del árbol sirven para sanar a las naciones. Ya no habrá allí nada puesto bajo maldición. El trono de Dios y del Cordero estará en la ciudad, y sus siervos lo adorarán. Lo verán cara a cara, y llevarán su nombre en la frente. Allí no habrá noche, y los que allí vivan no necesitarán luz de lámpara ni luz del sol, porque Dios el Señor les dará su luz, y ellos reinarán por todos los siglos.

Palabra de Dios.  
Demos gracias a Dios.

## HYMN AT THE SEQUENCE

*Shall We Gather at the River*

*Sung by all.*

*Hanson Place*

*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. Shall we gath - er at the riv - er, where bright an - gel feet have trod;
2. On the mar - gin of the riv - er, wash - ing up its sil - ver spray,
3. Ere we reach the shin - ing riv - er, lay we ev - ery bur - den down;
4. Soon we'll reach the shin - ing riv - er, soon our pil - grim-age will cease,



with its crys - tal tide for - ev - er flow - ing by the throne of God?  
we will walk and wor - ship ev - er, all the hap - py gold - en day.  
grace our spir - its will de - li - ver, and pro - vide a robe and crown.  
soon our hap - py hearts will quiv - er with the mel - o - dy of peace.



Yes, we'll gath - er at the riv - er, the beau - ti - ful, the beau - ti - ful riv - er,



gath - er with the saints at the riv - er that flows by the throne of God.

## 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 14:23-29

Juan 14:23-29

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

**Glory to you, Lord Christ.**

Jesus said to Judas (not Iscariot), "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE SERMON

*The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.*

*The people stand as able.*

Santo evangelio de nuestro Señor Jesucristo según Juan.

**Gloria a ti, Cristo Señor.**

Jesús dijo a Judas (no el Iscariote): «El que me ama, hace caso de mi palabra; y mi Padre lo amará, y mi Padre y yo vendremos a vivir con él. El que no me ama, no hace caso de mis palabras. Las palabras que ustedes están escuchando no son mías, sino del Padre, que me ha enviado. Les estoy diciendo todo esto mientras estoy con ustedes; pero el Defensor, el Espíritu Santo que el Padre va a enviar en mi nombre, les enseñará todas las cosas y les recordará todo lo que yo les he dicho. Les dejo la paz. Les doy mi paz, pero no se la doy como la dan los que son del mundo. No se angustien ni tengan miedo. Ya me oyeron decir que me voy y que vendré para estar otra vez con ustedes. Si de veras me amaran, se habrían alegrado al saber que voy al Padre, porque él es más que yo. Les digo esto de antemano para que, cuando suceda, entonces crean.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Right Reverend Ann M. Ritonja

## 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

*Goin' Up Yonder*

*Sung by the ensemble.*

Walter Hawkins (1949–2010)

If you want to know  
Where I'm going,  
Where I'm going soon;  
If anybody asks you  
Where I'm going,  
Where I'm going soon;  
*Refrain* I'm goin' up yonder.  
I'm goin' up yonder.  
I'm goin' up yonder  
To be with my Lord.

I can take no pain;  
The heartaches they bring;  
The comfort's in knowing  
I'll soon be gone.  
As God gives me grace,  
I'll run this race,  
Until I see my Savior  
Face to face.  
*Refrain*

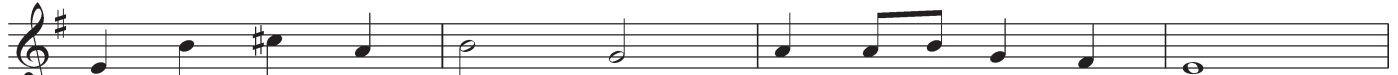
*The people stand as able at the introduction to the hymn.*

PRESENTATION HYMN • 204 (STANZAS 1, 3)

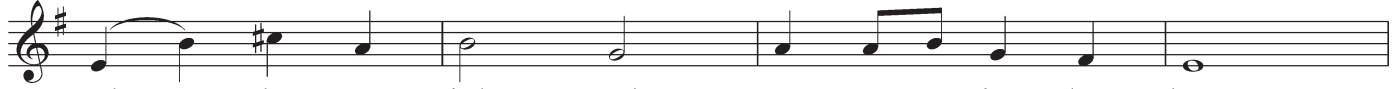
*Now the Green Blade Riseth*

*Sung by all.*

*Noël nouvelet*



1. Now the green blade ris - eth from the bur - ied grain,  
2. Forth he came at Eas - ter, like the ris - en grain,

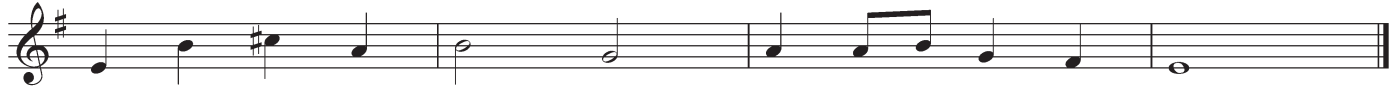


wheat that in dark earth man - y days has lain;  
he that for three days in the grave had lain,



Love lives a - gain that with the dead has been:  
quick from the dead my ris - en Lord is seen:

*Refrain*



Love is come a - gain like wheat that spring - eth green.

**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,  
 heaven 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

*Sung by all.*

Marjorie Landsmark-DeLewis (b. 1930)

Lamb of God, you take a - way the sins of the  
world: have mer - cy on us. \_\_\_\_\_ Lamb of God, you take a - way the sins of the  
world: have mer - cy on us. \_\_\_\_\_ Lamb of God, you take a -  
way the sins of the world: \_\_\_\_\_ grant us peace. \_\_\_\_\_

## 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

*Jesus Christ, the Apple Tree*

*Sung by the choir.*

Anthony Piccolo (b. 1946)

The tree of life my soul hath seen  
Laden with fruit and always green.  
The trees of nature fruitless be compared  
With Christ the apple tree.

His beauty doth all things excel:  
By faith I know but ne'er can tell  
The glory which I know can see  
In Jesus Christ the apple tree.

For happiness I long have sought  
And pleasure dearly I have bought.  
I missed of all but now I see  
'Tis found in Christ the apple tree.

I'm weary with my former toil;  
Here will I sit and rest a while:  
Under the shadow I will be  
Of Jesus Christ the apple tree.

This fruit doth make my soul to thrive;  
It keeps my dying faith alive.  
Which makes my soul in haste to be  
With Jesus Christ the apple tree.

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Almighty and everliving God,  
we thank you for feeding us  
with the spiritual food of the most precious  
    Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of Christ,  
and heirs of your eternal kingdom.  
And now, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Savior.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

Dios poderoso y eterno:  
Te damos gracias por habernos alimentado  
con la cena espiritual del inestimable cuerpo y sangre  
de tu Hijo nuestro Salvador Jesucristo;  
y por asegurarnos, en estos santos misterios,  
que somos miembros vivos del cuerpo de tu Hijo  
y herederos de tu reino eterno.  
Y ahora, Padre, envíanos al mundo  
a cumplir la misión que nos has encomendado  
para amar y servirte  
en fiel testimonio de Cristo nuestro Señor.  
A él, a ti, y al Espíritu Santo  
sean honor y gloria, ahora y siempre. Amén.

## THE BLESSING

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

## HYMN AT THE CLOSING • 292

*O Jesus, Crowned with All Renown*

*Sung by all.*

*Kingsfold*

1. O Je - sus, crowned with all re - nown, since thou the earth hast trod,  
2. Lord, in their change, let frost and heat, and winds and dews be given;  
3. that we may feed the poor a - right, and, gath - ering round thy throne,  
thou reign - est and by thee come down hence - forth the gifts of God.  
all fost - ter - ing power, all in - flu - ence sweet, breathe from the boun - teous heaven.  
here, in the ho - ly an - gel's sight, re - pay thee of thine own:  
Thine is the health and thine the wealth that in our halls a - bound,  
At - tem - per fair with gen - tle air the sun - shine and the rain,  
That we may praise thee all our days, and with the Fa - ther's Name,  
and thine the beau - ty and the joy with which the years are crowned.  
that kind - ly earth with time - ly birth may yield her fruits a - gain:  
and with the Ho - ly Spi - rit's gifts, may Sa - vior's love pro - claim.

## 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

*Cortège from Trois Improvisations*

Louis Vierne (1870–1937)



*The Washington Ringing Society will ring the Cathedral bells following the service.*

**PARTICIPANTS** Preacher: The Right Reverend Ann M. Ritonja, Bishop Suffragan for Armed Forces and Federal Ministries, The Episcopal Church; Presider: The Very Reverend Randolph Marshall Hollerith, Dean; 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 Reverend Canon Jan Naylor Cope, Provost, 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 Sarah E. Slater, 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 loving memory of Beatrice E. Wilson Baker; St. Mary's Chapel Altar: in memory of and thanksgiving for Anne Peeke; Holy Spirit Chapel: in memory of Stephen Moore Lott, Margaret Elizabeth McKechnie Lott, and Patricia Hall Lott; Children's Chapel Altar: in loving memory of Ruth and Caroline Clahane; War Memorial Chapel Altar: in loving memory of William Donald Rolar and Elsie Jeannette Rolar; Bethlehem Chapel Altar: in memory of Edith Sprenger, Norman Sprenger, Willard Ching, and Charles Bell; Norman Prince Tomb: in honor of Norman Prince; Folger and Dulin Bays: in memory of J. Clifford Folger.

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

*Thank you for your generosity.*

### **ORGAN RENOVATION PROJECT**

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at [www.cathedral.org/organ](http://www.cathedral.org/organ).

