



# The Holy Eucharist

IN COMMEMORATION OF

WorldPride DC 2025



WASHINGTON  
NATIONAL  
CATHEDRAL

SUNDAY  
JUNE 1, 2025

## CELEBRATING LGBTQI+ PRIDE

### Pride Month

Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQI+) Pride Month is celebrated each year in the month of June to honor the 1969 Stonewall Uprising in Manhattan, a tipping point for the Gay Liberation Movement in the United States. A variety of activities and celebrations in cities and towns across the country and around the globe recognize and celebrate the impact that LGBTQI+ individuals have had on history and foster a world with equal justice and opportunities for members of the LGBTQI+ community. This year Washington, DC is marking the 50th Anniversary of Pride celebrations in the city and hosting WorldPride DC 2025.

### The Episcopal Church

For half a century, Episcopalians have been working toward a greater understanding and radical inclusion of all God's children. Resolutions passed at The Episcopal Church General Convention in 1976 recognized LGBTQ+ people as children of God with an equal claim to the pastoral care of the church and equal protection under the law. In 1994, church canons (laws) were amended to prohibit discrimination based on sexual orientation, providing equal access to the rites and worship of the church, including ordination. In 2003, the Right Reverend V. Gene Robinson was consecrated as Bishop of New Hampshire, the first openly gay bishop in the Anglican Communion. In 2015, General Convention voted to amend the canons that regulate marriage, permitting any couple the rite of holy matrimony.

### Washington National Cathedral

Washington National Cathedral celebrates and honors the gifts and relationships of God's LGBTQI+ children.

In June 2013, Washington National Cathedral announced that same-sex weddings would be celebrated at the Cathedral, making it one of the first Episcopal congregations to use a marriage rite adapted and approved for trial usage by The Episcopal Church. In June 2014, the Cathedral welcomed the Reverend Dr. Cameron Partridge, the Episcopal chaplain at Boston University, as the first openly transgender priest to preach from the Cathedral's historic Canterbury Pulpit. In 2018, Matthew Shepard was interred at the Cathedral 20 years after his death. Matt's death at the age of 21, from a vicious anti-gay hate crime, shocked the conscience of a nation and electrified the movement for LGBTQI+ rights.

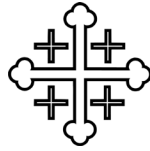
The Cathedral's LGBTQIA+ Alliance, welcoming "A"llies, promotes the inclusiveness of the Episcopal faith and the Cathedral's message of "All are Welcome" by helping people of all sexual orientations, gender identities, and faith backgrounds find their place in the church. To learn more or get involved, write [LGBTQIA@cathedral.org](mailto:LGBTQIA@cathedral.org).

*Sources: Library of Congress, The Episcopal Church, Washington National Cathedral.*



*Following today's service, you may visit Matthew Shepard's final resting place  
in St. Joseph's Chapel on the crypt level.*





# THE HOLY EUCHARIST

The Seventh Sunday of Easter: The Sunday after Ascension Day

June 1, 2025 • 11:15 AM

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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

*Alleluia, Sing to Jesus*

*Hyfrydol*; arr. Leen 't Hart (1920–1992)

*See the Conqueror Mounts in Triumph*

*In Babilone*; arr. L. 't Hart

*All Hail the Power of Jesus' Name*

*Coronation*; arr. Albert Gerken (b. 1938)

## PRELUDE

"Majesté du Christ demandant sa gloire à son Père" from *L'Ascension*

Olivier Messiaen (1908–1992)

*Alpha and Omega*

Israel Houghton (b. 1971)

# THE ENTRANCE RITE

## INTROIT

*I Dream a World: Chorale*

Dave Brubeck (1920–2012)

I dream a world where man  
No other man will scorn,  
Where love will bless the earth  
And peace its paths adorn.

A world I dream where black or white,  
Whatever race you be,  
Will share the bounties of the earth  
And every man is free,

I dream a world where all  
Will know sweet freedom's way,  
Where greed no longer saps the soul  
Nor avarice blights our day.

Where wretchedness will hang its head  
And joy, like a pearl,  
Attends the needs of all mankind—  
Of such I dream, my world!

*(Langston Hughes, 1902–1967)*

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

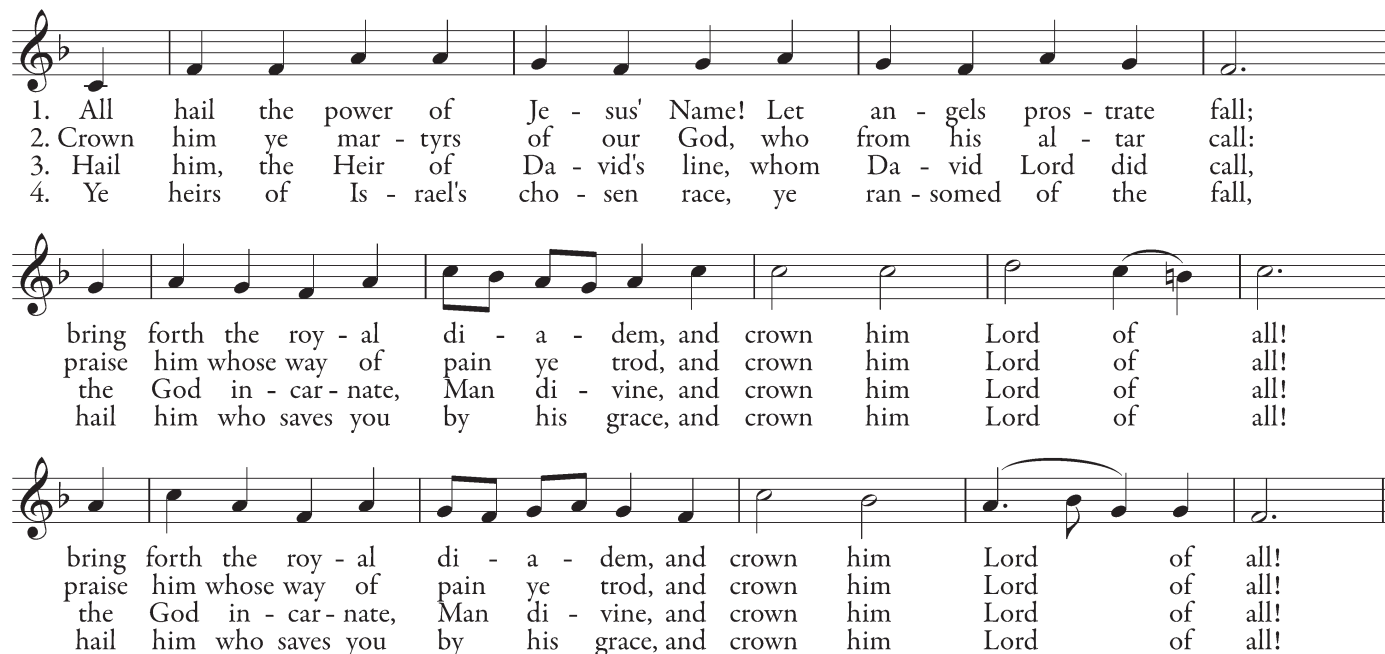
HYMN AT THE PROCESSION • 450

*All Hail the Power of Jesus' Name*

*Sung by all.*

*Coronation*

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



1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;  
2. Crown him ye mar - tyrs of our God, who from his al - tar call:  
3. Hail him, the Heir of Da - vid's line, whom Da - vid Lord did call,  
4. Ye heirs of Is - rael's cho - sen race, ye ran - somed of the fall,  
bring forth the roy - al di - a - dem, and crown him Lord of all!  
praise him whose way of pain ye trod, and crown him Lord of all!  
the God in - car - nate, Man di - vine, and crown him Lord of all!  
hail him who saves you by his grace, and crown him Lord of all!

5. Sinners, whose love can ne'er forget  
the wormwood and the gall,  
go, spread your trophies at his feet,  
and crown him Lord of all!

6. Let every kindred, every tribe,  
on this terrestrial ball,  
to him all majesty ascribe,  
and crown him Lord of all!

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 SEVENTH SUNDAY OF EASTER: THE SUNDAY AFTER ASCENSION DAY

*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, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

#### PRAYER IN THANKSGIVING FOR THE DIVERSITY OF HUMANKIND

God of all Creation, you have made us in your image, a rainbow of every color, culture, gender expression, language, orientation, and nation; we give thanks for the diversity of your creation. Help us to hold one another closely, in love, compassion, and celebration, that we may give thanks that we are all your children. In the name of Jesus, we offer our prayer. **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 16:16-34

With Paul and Silas, we came to Philippi of Macedonia, a Roman colony, and, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks. About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire

Hechos 16:16-34

Sucedió una vez en Filipos de Macedonia, cuando íbamos al lugar de oración, que encontramos a una muchacha poseída por un espíritu de adivinación. Era una esclava que, adivinando, daba a ganar mucho dinero a sus amos. Esta muchacha comenzó a seguirnos a Pablo y a nosotros, gritando: «¡Estos hombres son servidores del Dios altísimo, y les anuncian a ustedes el camino de salvación!» Esto hizo durante muchos días, hasta que Pablo, ya molesto, terminó por volverse y decirle al espíritu que la poseía: «En el nombre de Jesucristo, te ordeno que salgas de ella.» En aquel mismo momento el espíritu la dejó. Pero cuando los amos de la muchacha vieron que ya no tenían más esperanza de ganar dinero por medio de ella, agarraron a Pablo y a Silas y los llevaron ante las autoridades, a la plaza principal. Los presentaron a los jueces, diciendo: «Estos judíos están alborotando nuestra ciudad, y enseñan costumbres que nosotros no podemos admitir ni practicar, porque somos romanos.» Entonces la gente se levantó contra ellos, y los jueces ordenaron que les quitaran la ropa y los azotaran con varas. Después de haberlos azotado mucho, los metieron en la cárcel, y ordenaron al carcelero que los vigilara con el mayor cuidado. Al recibir esta orden, el carcelero los metió en el lugar más profundo de la cárcel y los dejó con los pies sujetos en el cepo. Pero a eso de la medianoche, mientras Pablo y Silas oraban y cantaban himnos a Dios, y los otros presos estaban escuchando, vino de repente un temblor tan fuerte que sacudió los cimientos de la cárcel. En el mismo momento se abrieron todas las puertas, y a todos los presos se les soltaron las cadenas. Cuando el carcelero despertó y vio que las puertas de la cárcel estaban abiertas, sacó su espada para matarse, pues pensaba que los presos se habían escapado. Pero Pablo le gritó: «¡No te hagas ningún daño, que todos estamos aquí!» Entonces el carcelero pidió una luz, entró corriendo y, temblando de miedo, se echó a los pies de Pablo y de Silas. Luego los sacó y les preguntó: «Señores, ¿qué debo hacer para salvarme?» Ellos contestaron: «Cree en el Señor Jesús, y obtendrás la salvación tú y tu familia.» Y les hablaron del mensaje del Señor a él y a todos los que estaban en su casa. A esa misma hora de la noche, el carcelero les lavó las heridas,

family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

The Word of the Lord.  
Thanks be to God.

y luego él y toda su familia fueron bautizados. Los llevó después a su casa y les dio de comer, y él y su familia estaban muy contentos por haber creído en Dios.

Palabra de Dios.  
Demos gracias a Dios.

## THE PSALM

chant: John Stainer (1840–1901)

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

Psalms 97:1-6, 9, 12

Salmo 97:1-6, 9, 12

The Lord is King;  
let the earth rejoice;  
let the multitude of the isles be glad.  
Clouds and darkness are round about him,  
righteousness and justice are the foundations  
of his throne.  
A fire goes before him  
and burns up his enemies on every side.  
His lightnings light up the world;  
the earth sees it and is afraid.  
The mountains melt like wax at the presence  
of the Lord,  
at the presence of the Lord of the whole earth.  
The heavens declare his righteousness,  
and all the peoples see his glory.  
For you are the Lord,  
most high over all the earth;  
you are exalted far above all gods.  
Rejoice in the Lord, you righteous,  
and give thanks to his holy Name.

¡Dios reina! ¡Alégrense la tierra!  
¡Alégrense las costas más remotas!  
Nubes y tinieblas lo rodean;  
la justicia y el derecho cimientan su trono.  
Fuego va delante de él  
consumiendo por doquier sus enemigos.  
Sus relámpagos al mundo alumbran;  
al verlos, la tierra se estremece.  
Los montes se derriten como cera  
ante el Señor, dueño de la tierra.  
Los cielos proclaman su justicia  
y todo pueblo contempla su gloria.  
Porque tú, Señor,  
estás por encima de toda la tierra;  
exaltado sobre todos los dioses.  
Justos, alégrense en Dios  
y denle gracias a su santo nombre.

## 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 22:12-14, 16-17, 20-21

Revelación 22:12-14, 16-17, 20-21

“See, I am coming soon; my reward is with me, to repay according to everyone’s work. I am the Alpha and the Omega, the first and the last, the beginning and the end.” Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. “It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.” The Spirit and the bride say, “Come.” And let everyone who hears say, “Come.” And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift. The one who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.

The Word of the Lord.  
Thanks be to God.

«Sí, vengo pronto, y traigo el premio que voy a dar a cada uno conforme a lo que haya hecho. Yo soy el alfa y la omega, el primero y el último, el principio y el fin.» Dichosos los que lavan sus ropas para tener derecho al árbol de la vida y poder entrar por las puertas de la ciudad. «Yo, Jesús, he enviado mi ángel para declarar todo esto a las iglesias. Yo soy el retoño que descende de David. Soy la estrella brillante de la mañana.» El Espíritu Santo y la esposa del Cordero dicen: «¡Ven!» Y el que escuche, diga: «¡Ven!» Y el que tenga sed, y quiera, venga y tome del agua de la vida sin que le cueste nada. El que declara esto, dice: «Sí, vengo pronto.» Amén. ¡Ven, Señor Jesús! Que el Señor Jesús derrame su gracia sobre todos.

Palabra de Dios.  
Demos gracias a Dios.

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

## HYMN AT THE SEQUENCE

*Lord, My Soul Is Thirsting*

*Sung by all.*

*Grant Me a Blessing*

*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.”*

Lord, my soul is thirst-ing for a bless-ing to- day, Let thy pre-sence come from a - bove;

O that thou wouldst rend the heav-ens; and then come down; Let thy spir-it fall all a - round.

Lord, my soul is thirst-ing and I want a re- fresh - ing; Lord, my soul is thirst-ing and I need a fresh touch.

Lord, my soul is thirst-ing and I want a re- fresh - ing. Grant me a bless - ing to - day.

Grant me a bless - ing, Grant me a bless - ing, Grant me a

bless - ing, A bless - ing to - day, to - day.



## 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 17:20-26

Juan 17:20-26

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

**Glory to you, Lord Christ.**

Jesus prayed for his disciples, and then he said, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE SERMON

The Reverend Charles Graves IV

*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 oró por sus discípulos, diciendo: «No te ruego solamente por éstos, sino también por los que han de creer en mí al oír el mensaje de ellos. Te pido que todos ellos estén unidos; que como tú, Padre, estás en mí y yo en ti, también ellos estén en nosotros, para que el mundo crea que tú me enviaste. Les he dado la misma gloria que tú me diste, para que sean una sola cosa, así como tú y yo somos una sola cosa: yo en ellos y tú en mí, para que lleguen a ser perfectamente uno, y que así el mundo pueda darse cuenta de que tú me enviaste, y que los amas como me amas a mí. Padre, tú me los diste, y quiero que estén conmigo donde yo voy a estar, para que vean mi gloria, la gloria que me has dado; porque me has amado desde antes que el mundo fuera hecho. Oh Padre justo, los que son del mundo no te conocen; pero yo te conozco, y éstos también saben que tú me enviaste. Les he dado a conocer quién eres, y aún seguiré haciéndolo, para que el amor que me tienes esté en ellos, y para que yo mismo esté en ellos.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

## THE NICENE CREED

*The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.*

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation,  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under  
Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living  
and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver  
of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped  
and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and  
apostolic Church.  
We acknowledge one baptism for the forgiveness  
of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

Creemos en un solo Dios,  
Padre todopoderoso,  
Creador del cielo y de la tierra,  
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,  
Hijo único de Dios,  
nacido del Padre antes de todos los siglos:  
Dios de Dios, Luz de Luz,  
Dios verdadero de Dios verdadero,  
engendrado, no creado,  
de la misma naturaleza que el Padre,  
por quien todo fue hecho;  
que por nosotros, y por nuestra salvación bajó  
del cielo,  
y por obra del Espíritu Santo  
se encarnó de María, la Virgen,  
y se hizo humano.  
Por nuestra causa fue crucificado  
en tiempos de Poncio Pilato;  
padeció y fue sepultado,  
resucitó al tercer día, según las escrituras,  
subió al cielo,  
y está sentado a la derecha del Padre;  
de nuevo vendrá con gloria para juzgar  
a vivos y muertos,  
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,  
que procede del Padre y del Hijo,  
que con el Padre y el Hijo recibe  
una misma adoración y gloria,  
y que habló por los profetas.  
Creemos en la iglesia,  
que es una, santa, católica y apostólica.  
Reconocemos un solo bautismo  
para el perdón de los pecados.  
Esperamos la resurrección de los muertos  
y la vida del mundo futuro. Amén.

## THE PRAYERS OF THE PEOPLE

*We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.*

*After each intercession,*

Hear us, O God.  
Your mercy is great.

Escúchanos, oh Dios.  
Grande es tu misericordia.

*The presider prays the concluding collect, and the people respond, Amen.*

## THE PEACE

The peace of the Risen Christ be always with you.  
And also with you.

La paz del Cristo Resucitado sea siempre con ustedes.  
Y también contigo.

*The people greet one another with a sign of God's peace and then are seated.*

## THE HOLY COMMUNION

### THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

*An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at [cathedral.org/give](https://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*God Is Gone Up*

*Sung by the choir.*

Gerald Finzi (1901–1956)

God is Gone up with a triumphant shout:  
The Lord with sounding Trumpets melodies:  
Sing Praise, sing Praise, sing Praise, sing Praises out,  
Unto our King sing praise seraphic-wise!  
Lift up your Heads, ye lasting Doors, they sing,  
And let the King of Glory Enter in.

Methinks I see Heaven's sparkling Courtiers fly,  
In flakes of Glory down him to attend;  
And hear Heart-Cramping notes of Melody  
Surround his Chariot as it did ascend:  
Mixing their Music, making ev'ry string  
More to enravish, as they this tune sing.

*(Edward Taylor, ca. 1642–1729; from Preparatory Meditations)*

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

PRESENTATION HYMN • 305 (STANZAS I, 3)

*Come, Risen Lord*

*Sung by all.*

*Rosedale*

1. Come, ris - en Lord, and deign to be our guest; nay,  
3. One bo - dy we, and one Bo - dy who par - take, one  
let us be thy guests; the feast is thine;  
Church u - nit - ed in com - mun - ion blest;  
thy - self at thine own board make man - i - fest in  
one Name we bear, one Bread of life we break, with  
thine own thy Sac - ra - ment of Bread and Wine.  
all thy saints on earth and saints at rest.

THE GREAT THANKSGIVING

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

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

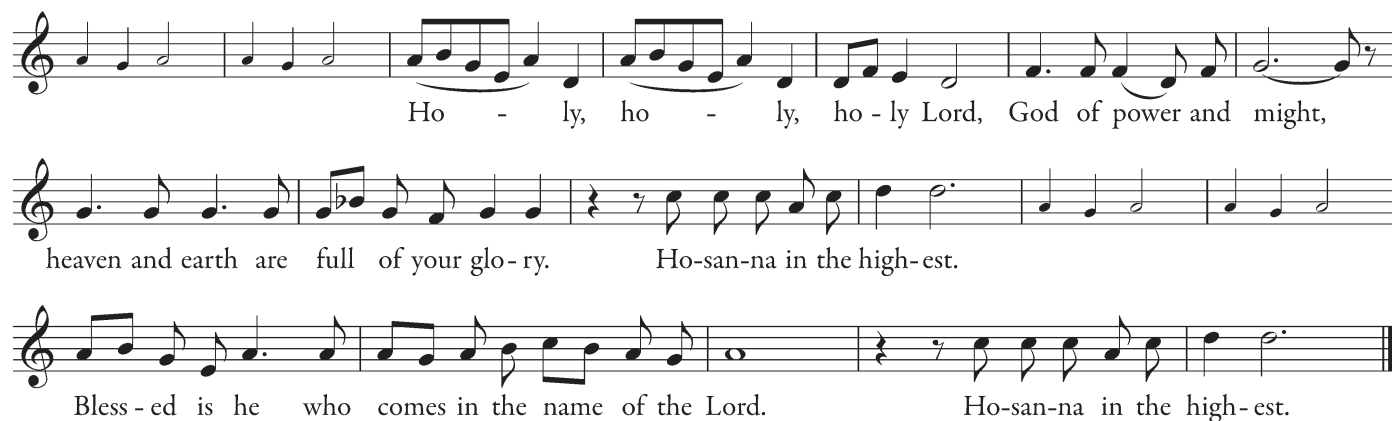
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

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

*Lamb of God*

*Sung by all.*

Marjorie Landsmark-DeLewis (1930–2017)

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

*The One You Love*

*Sung by the ensemble.*

Steve Furtick (b. 1980),  
Chris Brown (b. 1981)

I can be real with You,  
Say anything and not be afraid.  
You made me and You like what You made.  
You made me and You don't make mistakes.  
I can be real with You.

*Refrain* You take me just as I am,  
You'd choose me all over again,  
I am the one You love.  
I am the one You love.  
I don't have to prove anything,  
There's room at Your table for me,  
I am the one You love.  
I am the one You love.

I know You're proud of me,  
Even though I don't deserve it sometimes.  
No I'm not a perfect child,  
But I still make my Father smile.  
I know You're proud of me.

*Refrain*  
Your love, Your love never fails.  
Your love never fails.  
Your love, Your love never fails.  
Your love never fails.

*Refrain*

*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, envíanos al mundo  
a cumplir la misión que nos has encomendado  
para amar y servirte  
en fiel testimonio de Cristo nuestro Salvador.  
A él, a ti, y al Espíritu Santo  
sean honor y gloria, ahora y siempre. Amén.

## THE BLESSING

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

## HYMN AT THE CLOSING • 460

*Alleluia, Sing to Jesus*

*Sung by all.*

*Hyfrydol*



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
2. Al - le - lu - ia! not as or - phans are we left in sor - row now;  
3. Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!  
4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:  
5. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;

1. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
2. Al - le - lu - ia! he is near us, faith be - lieves, nor ques - tions how;  
3. Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
4. Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:  
5. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;

1. Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
2. though the cloud from sight re - ceived him, when the for - ty days were o'er,  
3. In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
4. thou with - in the veil has en - tered, robed in flesh, our great High Priest:  
5. Hark! the songs of ho - ly Zi - on thun - der like a might - y flood;

1. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.  
2. shall our hearts for - get his prom - ise, "I am with you ev - er - more"?  
3. where the songs of all the sin - less sweep a - cross the crys - tal sea.  
4. thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.  
5. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.

## 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

“Transports de joie d’une âme devant la gloire du Christ qui est la sienne” from *L’Ascension*

O. Messiaen





*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 Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Charles Graves IV, Rector, Christ Episcopal Church, Shaker Heights, Ohio; Gospeller: The Reverend Spencer W. Brown, Priest Associate; 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 Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, The Reverend Nan Arrington Peete, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Edward Hewes, Associate Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

**FLOWERS**    The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Paul Callaway, organist and choirmaster emeritus; St. Mary's Chapel Altar: in loving memory of Charles C. Lo Ré, Jr.; Holy Spirit Chapel Altar: in memory of Josephine Work Balassone; Children's Chapel Altar: in honor of Charity, Brianne, Rebecca, Joseph, Joshua, and Rachel Bogumill, and Jeffery and Thomas Britt; Bethlehem Chapel Altar: in memory of Jessie Guernsey Shaw, National Cathedral School class of 1928.

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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).

