



The Holy Eucharist

The Fifth Sunday of Easter

May 3, 2026 • 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

The Church's One Foundation

Aurelia; arr. Edward M. Nassor (b. 1957)

PRELUDE

"Folk Tune" from *Five Short Pieces*

Percy Whitlock (1903–1946)

Solid Rock

Edward Mote (1797–1874); arr. Sean Tillery

THE ENTRANCE RITE

INTROIT

Peace I Leave You

Amy Beach (1867–1944)

Peace I leave with you, my peace I give unto you:
not as the world giveth, give I unto you.
Let not your heart be troubled, neither let it be afraid.

(John 14:27)

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

Praise to the Lord, the Almighty

Sung by all.

Lobe den Herren

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

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion; O my soul,
 2. Praise to the Lord; o - ver all things he glo - rious - ly reign - eth: borne as on
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee; sure - ly his
 4. Praise to the Lord! O let all that is in me a - dore him! All that hath
 praise him, for he is thy health and sal - va - tion: join the great throng,
 ea - gle - wings, safe - ly his saints he sus - tain - eth. Hast thou not seen
 good - ness and mer - cy shall ev - er at - tend thee; pon - der a - new
 life and breath come now with prais - es be - fore him! Let the a - men
 psal - ter - y, or - gan, and song, sound - ing in glad ad - o - ra - tion.
 how all thou need - est hath been grant - ed in what he or - dain - eth?
 what the Al - might - y can do, who with his love doth be - friend thee.
 sound from his peo - ple a - gain; glad - ly for ev - er a - dore him.

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.

Bill Gaither (b. 1936), Gloria Gaither (b. 1942)

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 7:55-60

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

The Word of the Lord.
Thanks be to God.

Hechos 7:55-60

Esteban, lleno del Espíritu Santo, miró al cielo y vio la gloria de Dios, y a Jesús de pie a la derecha de Dios. Entonces dijo: «¡Miren! Veo los cielos abiertos, y al Hijo del hombre a la derecha de Dios.» Pero ellos se taparon los oídos, y dando fuertes gritos se lanzaron todos contra él. Lo sacaron de la ciudad y lo apedrearon; los que hacían de testigos contra él dejaron sus ropas al cuidado de un joven llamado Saulo. Mientras lo apedreaban, Esteban oró, diciendo: «Señor Jesús, recibe mi espíritu.» Luego se puso de rodillas y gritó con voz fuerte: «¡Señor, no les tomes en cuenta este pecado!» Habiendo dicho esto, murió.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Joseph Barnby (1838–1896)

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

Psalms 31:1-5, 15-16

In you, O Lord, have I taken refuge;
let me never be put to shame;
deliver me in your righteousness.
Incline your ear to me;
make haste to deliver me.
Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold;
for the sake of your Name, lead me and guide me.
Take me out of the net that they have secretly set for me,
for you are my tower of strength.
Into your hands I commend my spirit,
for you have redeemed me,
O Lord, O God of truth.
"My times are in your hand;
rescue me from the hand of my enemies,
and from those who persecute me.
Make your face to shine upon your servant,
and in your loving-kindness save me."

Salmo 31:1-5, 15-16

En ti, Señor, espero;
nunca sea yo avergonzado;
en tu justicia líbrame.
Inclina tu oído;
apresúrate a libramme.
Sé mi peñasco, la torre que me salve,
pues eres mi roca y mi castillo;
dirige y guíame, por amor de tu nombre.
Sácame de la red que me han tendido,
porque tú eres mi torre de defensa.
En tus manos encomiendo mi espíritu,
porque tú me has redimido,
Señor, Dios de la verdad.
«Mis días están en tus manos;
líbrame de mis enemigos,
y de mis perseguidores.
Haz brillar tu rostro sobre esta tu sierva
y sálvame en tu bondad.»

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church or the Revelation to John.

1 Peter 2:2-10

1 Pedro 2:2-10

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: “See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.” To you then who believe, he is precious; but for those who do not believe, “The stone that the builders rejected has become the very head of the corner,” and “A stone that makes them stumble, and a rock that makes them fall.” They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

The Word of the Lord.
Thanks be to God.

Como niños recién nacidos, busquen con ansia la leche espiritual pura, para que por medio de ella crezcan y tengan salvación, ya que han gustado la bondad del Señor. Acérquense, pues, al Señor, la piedra viva que los hombres desecharon, pero que para Dios es una piedra escogida y de mucho valor. De esta manera, Dios hará de ustedes, como de piedras vivas, un templo espiritual, un sacerdocio santo, que por medio de Jesucristo ofrezca sacrificios espirituales, agradables a Dios. Por eso también dice la Escritura: «Yo pongo en Sión una piedra que es la piedra principal, escogida y muy valiosa; el que confíe en ella no quedará defraudado.» Para ustedes, que creen, esa piedra es de mucho valor; pero para los que no creen se cumple lo que dice la Escritura: «La piedra que los constructores despreciaron, se ha convertido en la piedra principal.» Y también esto otro: «Una roca, una piedra con la cual tropezarán.» Pues ellos tropiezan al no hacer caso del mensaje: ése es su merecido. Pero ustedes son una familia escogida, un sacerdocio al servicio del rey, una nación santa, un pueblo adquirido por Dios. Y esto es así para que anuncien las obras maravillosas de Dios, el cual los llamó a salir de la oscuridad para entrar en su luz maravillosa. Ustedes antes ni siquiera eran pueblo, pero ahora son pueblo de Dios; antes Dios no les tenía compasión, pero ahora les tiene compasión.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Precious Lord, Take My Hand

Sung by all.

Thomas A. Dorsey (1899–1993)

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. Pre-cious Lord, take my hand, lead me on, help me stand; I am tired, I am weak, I am
2. When my way grows drear, pre-cious Lord, lin-ger near; when my life is al - most
3. When the dark - ness ap-pears and the night draws near, and the day is past and



worn; _____ through the storm, through the night, lead me on to the
gone; _____ hear my cry, hear my call, hold me hand lest I
gone; _____ at the riv - er I stand, guide my feet, hold my



light, take my hand, pre-cious Lord, lead me home. _____
fall; take my hand, pre-cious Lord, lead me home. _____
hand; take my hand, pre-cious Lord, lead me home. _____

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 14:1-14

Juan 14:1-14

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

Glory to you, Lord Christ.

Jesus told his disciples, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."

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 sus discípulos: «No se angustien ustedes. Crean en Dios y crean también en mí. En la casa de mi Padre hay muchos lugares donde vivir; si no fuera así, yo no les hubiera dicho que voy a prepararles un lugar. Y después de irme y de prepararles un lugar, vendré otra vez para llevarlos conmigo, para que ustedes estén en el mismo lugar en donde yo voy a estar. Ustedes saben el camino que lleva a donde yo voy.» Tomás le dijo a Jesús: «Señor, no sabemos a dónde vas, ¿cómo vamos a saber el camino?» Jesús le contestó: «Yo soy el camino, la verdad y la vida. Solamente por mí se puede llegar al Padre. Si ustedes me conocen a mí, también conocerán a mi Padre; y ya lo conocen desde ahora, pues lo han estado viendo.» Felipe le dijo entonces: «Señor, déjanos ver al Padre, y con eso nos basta.» Jesús le contestó: «Felipe, hace tanto tiempo que estoy con ustedes, ¿y todavía no me conoces? El que me ha visto a mí, ha visto al Padre; ¿por qué me pides que les deje ver al Padre? ¿No crees que yo estoy en el Padre y el Padre está en mí? Las cosas que les digo, no las digo por mi propia cuenta. El Padre, que vive en mí, es el que hace sus propias obras. Créanme que yo estoy en el Padre y el Padre está en mí; si no, crean al menos por las obras mismas. Les aseguro que el que cree en mí hará también las obras que yo hago; y hará otras todavía más grandes, porque yo voy a donde está el Padre. Y todo lo que ustedes pidan en mi nombre, yo lo haré, para que por el Hijo se muestre la gloria del Padre. Yo haré cualquier cosa que en mi nombre ustedes me pidan.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Rosemarie Logan Duncan

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

O How Amiable

Sung by the choir.

Ralph Vaughan Williams (1872–1958)

O how amiable are thy dwellings,
thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord;
my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young;
even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house;
they will be always praising thee.

The glorious majesty of the Lord our God be upon us:
prosper thou the work of our hands upon us; O prosper thou our handy-work.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

(Psalm 84:1-4; Psalm 90:17; Isaac Watts, 1674–1748)

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

PRESENTATION HYMN • 213 (STANZAS I, 2)

Come Away to the Skies

Sung by all.

Middlebury



1. Come a - way to the skies, my be - lov - ed, a - rise and re - joice in the day thou wast born; ___
2. Now with sing - ing and praise, let us spend all the days, by our hea - ven - ly Fa - ther be - stowed, ___



on this fes - ti - val day, come ex - ult - ing a - way, and with sing - ing to Zi - on re - turn. ___
while his grace we re - ceive from his boun - ty, and live to the hon - or and glo - ry of God. ___

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 God thanks and praise.

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

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

SANCTUS & BENEDICTUS

Sung by all.

Land of Rest

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'n 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. 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 Father: 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 Father of all.

He 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 Lord 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 he 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, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 your Son Jesus Christ. By him, and with him, and in him, 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.

Lena McLin (1928–2023)

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

Order My Steps

Sung by the ensemble.

Glenn Burleigh (1949–2007)

Refrain Order my steps in your word, dear Lord.
Lead me, guide me everyday.
Send your anointing Father, I pray.
Order my steps in your word,
Please order my steps in your word.

Humbly I ask thee, teach me your will,
While you are working help me be still.
Though Satan is busy, God is real.
Order my steps in your word,
Please order my steps in your word.
Bridle my tongue, let my words edify.
Let the words of my mouth be acceptable in thy sight.
Take charge of my thoughts both day and night.
Order my steps in your word,
Please order my steps in your word.

Refrain

I want to walk worthy, my calling to fulfill.
Please order my steps, Lord,
And I'll do your blessed will.
The world is ever changing,
But you are still the same.
Please order my steps, Lord,
I'll praise your name.
Order my steps in your word.
Order my tongue in your word.
Guide my feet in your word.
Wash my heart in your word.
Show me how to walk in your word.
Show me how to talk in your word.
When I need a brand new song to sing,
Show me how to let your praises ring.
In your word, in your word,
Please order my steps in your word.

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.

*The Church's One Foundation**Sung by all.**Aurelia*

1. The Church's one foundation is Je - sus Christ her Lord;
 2. E - lect from ev - ery na - tion, yet one o'er all the earth,
 3. Though with a scorn - ful won - der men see her sore op - pressed,
 4. Mid toil and tri - bu - la - tion, and tu - mult of her war
 5. Yet she on earth hath un - ion with God, the Three in One,



1. she is his new cre - a - tion by wa - ter and the word:
 2. her char - ter of sal - va - tion, one Lord, one faith, one birth;
 3. by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 4. she waits the con - sum - ma - tion of peace for ev - er - more;
 5. and mys - tic sweet com - mun - ion with those whose rest is won.



1. from heaven he came and sought her to be his ho - ly bride;
 2. one ho - ly Name she bless - es, par - takes one ho - ly food,
 3. yet saints their watch are keep - ing, their cry goes up, "How long?"
 4. till with the vi - sion glo - rious her long - ing eyes are blessed,
 5. O hap - py ones and ho - ly! Lord, give us grace that we



1. with his own blood he bought her, and for her life he died.
 2. and to one hope she press - es, with ev - ery grace en - dued.
 3. and soon the night of weep - ing shall be the morn of song,
 4. and the great Church vic - to - rious shall be the Church at rest.
 5. like them, the meek and low - ly, on high may dwell with thee.

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

"Te Deum" from *12 Stücke*, Op. 59

Max Reger (1873–1916)



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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; 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 Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Nan Arrington Peete, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Mr. and Mrs. Edwin Kellogg Trowbridge; St. Mary's Chapel Altar: in memory of Ruth Elena Pettey; Holy Spirit Chapel Altar: in loving memory of Lydia B. Middleton; Children's Chapel Altar: in memory of Gladys and Gustave Tauber; Bethlehem Chapel Altar: in thanksgiving for Hazel Lohr Sheckells; Christ Child Statue: in thanksgiving for the baptism of Isabel Parker Semler; Crossing Pedestal at the Lectern: in memory of Ada M. and Henry B. Kellog.

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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.

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.

LIVESTREAMED SERVICES

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.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

