

The Holy Eucharist

The Sixth Sunday of Easter

May 10, 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

Alleluia! Alleluia! Hearts and Voices Heavenward Raise

Lux eoi; arr. Frank P. Law (1918–1985)

PRELUDE

Capriccio in G major, FbWV 509

Johann Jakob Froberger (1616–1667)

Your Love Divine

Richard Smallwood (1948–2025)

THE ENTRANCE RITE

INTROIT

The 23rd Psalm (Dedicated to My Mother)

Bobby McFerrin (b. 1950)

The Lord is my Shepherd, I have all I need,
She makes me lie down in green meadows,
Beside the still waters, She will lead.

She sets a table before me, in the presence of my foes,
She anoints my head with oil,
And my cup overflows.

She restores my soul, She rights my wrongs,
She leads me in a path of good things,
And fills my heart with songs.

Surely, surely goodness and kindness will follow me,
All the days of my life,
And I will live in her house,
Forever, forever and ever.

Even though I walk, through a dark and dreary land,
There is nothing that can shake me,
She has said She won't forsake me,
I'm in her hand.

Glory be to our Mother, and Daughter,
And to the Holy of Holies,
As it was in the beginning, is now and ever shall be,
World, without end. Amen.

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

Alleluia, Alleluia! Hearts and Voices Heavenward Raise *Sung by all.*

Lux eoi

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



1. Al - le-lu - ia, al - le - lu - ia! Hearts and voic - es heaven - ward raise: sing to God a hymn of glad - ness,
2. Now the i - ron bars are bro - ken, Christ from death to life is born, glo - rious life, and life im - mor - tal,
3. Christ is ris - en, Christ, the first - fruits of the ho - ly har - vest field, which will all its full a - bun - dance
4. Christ is ris - en, we are ris - en! Shed up - on us heaven - ly grace, rain and dew and gleams of glo - ry
5. Al - le-lu - ia, al - le - lu - ia! Glo - ry be to God on high; Al - le - lu - ia! to the Sa - vior



1. sing to God a hymn of praise. He, who on the cross a vic - tim, for the world's sal -
2. on his re - sur - rec - tion morn. Christ has tri - umphed, and we con - quer by his might - y
3. at his sec - ond com - ing yield: then the gold - en ears of har - vest will their heads be -
4. from the bright - ness of thy face; that, with hearts in hea - ven dwell - ing, we on earth may
5. who has won the vic - to - ry; Al - le - lu - ia! to the Spi - rit, fount of love and



1. va - tion bled, Je - sus Christ, the King of glo - ry, now is ris - en from the dead.
2. en - ter - prise: we with him to life e - ter - nal by his re - sur - rec - tion rise.
3. fore him wave, ri - pened by his glo - rious sun - shine from the fur - rows of the grave.
4. fruit - ful be, and by an - gel hands be gath - ered, and be ev - er, Lord, with thee.
5. sanc - ti - ty: Al - le - lu - ia, al - le - lu - ia! to the Tri - une, Ma - jes - ty.

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 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.**

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 17:22-31

Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.' Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

The Word of the Lord.
Thanks be to God.

Hechos 17:22-31

Pablo se levantó en medio de ellos en el Areópago, y dijo: «Atenienses, por todo lo que veo, ustedes son gente muy religiosa. Pues al mirar los lugares donde ustedes celebran sus cultos, he encontrado un altar que tiene escritas estas palabras: "A un Dios no conocido". Pues bien, lo que ustedes adoran sin conocer, es lo que yo vengo a anunciarles. El Dios que hizo el mundo y todas las cosas que hay en él, es Señor del cielo y de la tierra. No vive en templos hechos por los hombres, ni necesita que nadie haga nada por él, pues él es quien nos da a todos la vida, el aire y las demás cosas. De un solo hombre hizo él todas las naciones, para que vivan en toda la tierra; y les ha señalado el tiempo y el lugar en que deben vivir, para que busquen a Dios, y quizá, como a tontas, puedan encontrarlo, aunque en verdad Dios no está lejos de cada uno de nosotros. Porque en Dios vivimos, nos movemos y existimos; como también algunos de los poetas de ustedes dijeron: "Somos descendientes de Dios." Siendo, pues, descendientes de Dios, no debemos pensar que Dios sea como las imágenes de oro, plata o piedra que los hombres hacen según su propia imaginación. Dios pasó por alto en otros tiempos la ignorancia de la gente, pero ahora ordena a todos, en todas partes, que se vuelvan a él. Porque Dios ha fijado un día en el cual juzgará al mundo con justicia, por medio de un hombre que él ha escogido; y de ello dio pruebas a todos cuando lo resucitó.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Ivor Atkins (1869–1953)

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

Psalm 66:7-8, 14-18

Salmo 66:7-8, 14-18

Bless our God, you peoples;
 make the voice of his praise to be heard;
 Who holds our souls in life,
 and will not allow our feet to slip.
 Come and listen, all you who fear God,
 and I will tell you what he has done for me.
 I called out to him with my mouth,
 and his praise was on my tongue.
 If I had found evil in my heart,
 the Lord would not have heard me;
 But in truth God has heard me;
 he has attended to the voice of my prayer.
 Blessed be God, who has not rejected my prayer,
 nor withheld his love from me.

¡Pueblos del mundo, bendigan al Señor!
 ¡Que se oiga la voz de alabanza!
 Porque Dios preserva nuestra vida;
 no permite que nuestros pies resbalen.
 Escúchenme quienes honran a Dios
 y les contaré lo que ha hecho por mí.
 Lo invoqué con la boca
 y con mi lengua lo alabé.
 Si hubiera maldad en mi corazón,
 Dios no me habría escuchado.
 ¡Pero de veras Dios me ha escuchado!
 Ha atendido la voz de mi plegaria.
 ¡Bendito sea Dios, que no rechazó mi oración
 ni me negó su 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 3:13-22

1 Pedro 3:13-22

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as

¿Quién podrá hacerles mal, si ustedes se empeñan siempre en hacer el bien? Pero aun si por actuar con rectitud han de sufrir, ¡dichosos ustedes! No tengan miedo a nadie, ni se asusten, sino honren a Cristo como Señor en sus corazones. Estén siempre preparados a responder a todo el que les pida razón de la esperanza que ustedes tienen, pero háganlo con humildad y respeto. Pórtense de tal modo que tengan tranquila su conciencia, para que los que hablan mal de su buena conducta como creyentes en Cristo, se avergüencen de sus propias palabras. Es mejor sufrir por hacer el bien, si así lo quiere Dios, que por hacer el mal. Porque Cristo mismo sufrió la muerte por nuestros pecados, una vez para siempre. Él era inocente, pero sufrió por los malos, para llevarlos a ustedes a Dios. En su fragilidad humana, murió; pero resucitó con una vida espiritual, y de esta manera fue a proclamar su victoria a los espíritus que estaban presos. Éstos habían sido desobedientes en tiempos antiguos, en los días de Noé, cuando Dios esperaba con paciencia mientras se construía la barca, en la que algunas personas,

an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

The Word of the Lord.
Thanks be to God.

ocho en total, fueron salvadas por medio del agua. Y aquella agua representaba el agua del bautismo, por medio del cual somos ahora salvados. El bautismo no consiste en limpiar el cuerpo, sino en pedirle a Dios una conciencia limpia; y nos salva por la resurrección de Jesucristo, que subió al cielo y está a la derecha de Dios, y al que han quedado sujetos los ángeles y demás seres espirituales que tienen autoridad y poder.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Trust and Obey

Sung by all.

John H. Sammis (1846–1919),
Daniel B. Towner (1850–1919)

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. When we walk with the Lord in the light of his word, what a glo - ry he sheds on our way!_____
2. Not a bur - den we bear, not a sor - row we share, but our toil he doth rich - ly re - pay;_____
3. Then in fel - low-ship sweet we will sit at his feet, or we'll walk by his side in the way;_____



While we do his good will he a - bides with us still, and with all who will trust and o - bey._____
not a grief nor a loss, not a frown nor a cross, but is blest if we trust and o - bey._____
what he says we will do, where he sends we will go; nev - er fear, on - ly trust and o - bey._____



Trust and o - bey for there's no o - ther way to be hap - py in Je - sus but to trust and o - bey.

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 14:15-21

Juan 14:15-21

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

Glory to you, Lord Christ.

Jesus said, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

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: «Si ustedes me aman, obedecerán mis mandamientos. Y yo le pediré al Padre que les mande otro Defensor, el Espíritu de la verdad, para que esté siempre con ustedes. Los que son del mundo no lo pueden recibir, porque no lo ven ni lo conocen; pero ustedes lo conocen, porque él permanece con ustedes y estará en ustedes. No los voy a dejar huérfanos; volveré para estar con ustedes. Dentro de poco, los que son del mundo ya no me verán; pero ustedes me verán, y vivirán porque yo vivo. En aquel día, ustedes se darán cuenta de que yo estoy en mi Padre, y ustedes están en mí, y yo en ustedes. El que recibe mis mandamientos y los obedece, demuestra que de veras me ama. Y mi Padre amará al que me ama, y yo también lo amaré y me mostraré a él.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Jan Naylor Cope

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

My Life, My Love, My All

Sung by the ensemble.

Kirk Franklin (b. 1970)

My hands were made to
 worship you.
My heart, my king, it beats for you.
Oh Lamb so true,
I surrender to you.
My life, I give you,
My love, I give you,
My all, all.
Your touch, your kiss,
Your grace to me,
Is deeper than my soul can see.
My purpose, it changed,
When I called out your name.
My life, I give you,
My love, I give you,
My all, all.

Refrain My past has been erased,
With just one touch
 from you.
My clouds, my rain,
My pain has changed,
Your blood has made
 me new.
Oh Lamb so true,
I surrender to you.
My life, I give you,
My love, I give you,
My all, all.

And when this world has come
 to end,
And paradise with you begins,
“Well done”, You’ll say,
When I see your face.
My life, I give you,
My love, I give you,
My all, all.
Refrain
My life I give you,
My love I give you,
My all, Jesus you are.
My life I give you.
My love I give you.
My all, all.

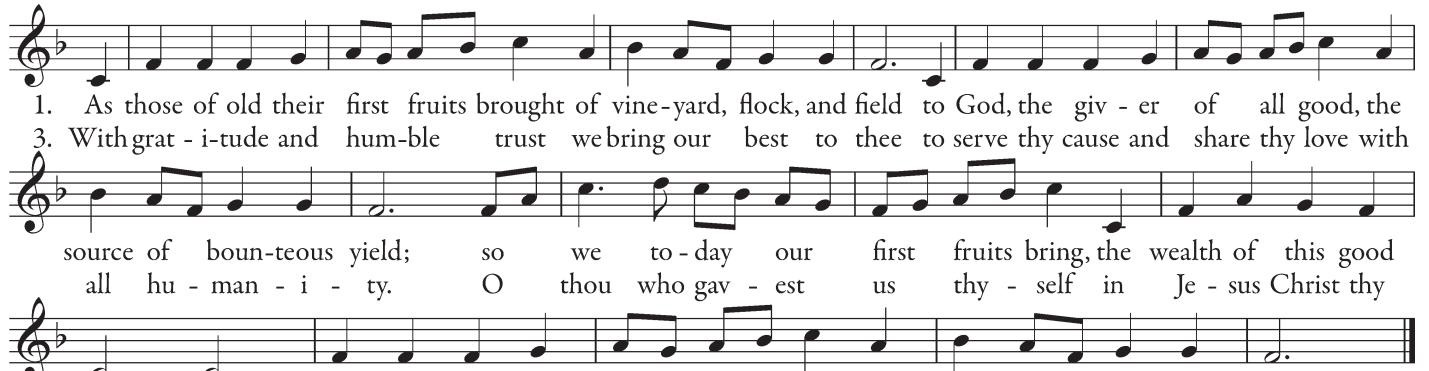
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 705 (STANZAS 1, 3)

As Those of Old Their First Fruits Brought

Sung by all.

Forest Green



1. As those of old their first fruits brought of vine-yard, flock, and field to God, the giv - er of all good, the
3. With grat - i-tude and hum-ble trust we bring our best to thee to serve thy cause and share thy love with
source of boun-teous yield; so we to-day our first fruits bring, the wealth of this good
all hu - man - i - ty. O thou who gav - est us thy - self in Je - sus Christ thy
land, of farm and mar - ket, shop and home, of mind, and heart, and hand.
Son, help us to give our - selves each day un - til life's work is done.

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

"I Got Me Flowers" from *Five Mystical Songs*

Sung by the choir.

Ralph Vaughan Williams (1872–1958)

I got me flowers to strew thy way;
I got me boughs off many a tree:
But thou wast up by break of day,
And brought'st thy sweets along with thee.

The Sunne arising in the East,
Though he give light, and th' East perfume;
If they should offer to contest
With thy arising, they presume.

Can there be any day but this,
Though many sunnes to shine endeavour?
We count three hundred, but we misse:
There is but one, and that one ever.

(From Easter, George Herbert, 1593–1633)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

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

“Offertoire sur les Grands Jeux” from *Messe des Couvents*

François Couperin (1668–1733)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
 at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Rebecca Myers, 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 Martha and M. Carter Hall and Maude and Allan E. Walker; St. Mary's Chapel Altar: in memory of Helen Files; Holy Spirit Chapel: in loving memory of Dorothy G. Rockwell, Elizabeth G. Ryall, and Dorothy Avery; Children's Chapel Altar: in thanksgiving for Dorothy E. Greenwood; War Memorial Chapel Altar: in memory of Mark S. Watson and in honor of Susan Owens Watson; Dulin Bay: in honor of and thanksgiving for Mother's Day; Folger Bay: in honor of and thanksgiving for Mother's Day; Bethlehem Chapel Altar: in honor of the Altar Guild of St. Mary's Episcopal Church, Manchester, Connecticut.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation, collects, psalm, creed, prayer response (adapted), Eucharistic Prayer A, and postcommunion prayer taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the psalm, creed, prayer response (adapted), Lord's Prayer, and postcommunion prayer taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Peace (adapted) taken from *Enriching Our Worship 2*, Copyright 2000, The Church Pension Fund. Used by permission. All rights reserved.

Alleluia! Alleluia! Hearts and Voices Heavenward Raise. Text: Christopher Wordsworth (1807–1885), alt. Music: *Lux eoi.* Arthur Seymour Sullivan (1842–1900). Public domain. *Because He Lives.* William Gaither, Copyright 1971, Hanna Street Music (admin. by CapitolCMGPublishing.com). Reprinted under CCLI License #3058209. *Trust and Obey.* Text: John H. Sammis (1846–1919), Daniel B. Towner (1850–1919). Public domain. *As Those of Old Their First Fruits Brought.* Text: Frank von Christerson (1900–1996). Music: *Forest Green.* English melody; adapt. Ralph Vaughan Williams (1872–1958), Copyright 1961, 1989 The Hymn Society (admin Hope Publishing Company). Reprinted under One License #A-709283. *Sanctus.* American folk melody; arr. Marcia Pruner (1936–2013). Reprinted under One License #A-709283. *Lamb of God.* Music: Lena McLin (1928–2023), from *Eucharist of the Soul*, Copyright 1972, General Words and Music Co. Reprinted under One License #A-709283. *O Jesus, Crowned With All Renown.* Text: Edward White Benson (1828–1896), alt. Music: *Kingsfold.* English melody; adapt. and harm. Ralph Vaughan Williams (1872–1958). Public domain.

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.

