



WELCOME

WASHINGTON NATIONAL CATHEDRAL

APRIL 18, 2021



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



Presiding Today

The Rev. Canon Rosemarie
Logan Duncan

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support.

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

ONLINE HEALING PRAYER

Sign up to reserve a space in a private online chapel with our healing ministers following the service. [Register for your space](#).

Next Sunday

SERVICE AT 11:15 AM

The Rev. Patrick Keyser preaches and the Rev. Jan Naylor Cope presides.

Virtual Coffee Hour

Join us for fellowship and a cup of "coffee" following the service. [Register](#) for upcoming dates.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, April 20, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, April 20, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page](#).

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths exceeds 560,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at an upcoming memorial service.

The Doves: Share the Hope

A winding column of 2,000 origami doves soars through our nave, messengers of hope inviting us to be kind to one another. Find updates on upcoming programs and [share the hope](#).

Connection with the Earth: Guided Meditation

Sunday, April 18, 4 pm

Join Joy Rains, author of *Meditation Illuminated: Simple Ways to Manage Your Busy Mind* and host of the podcast *Mindful 180*, for a guided meditation as Earth Day approaches. [Details and registration](#).

Grieg's Piano Concerto

Sunday, April 18, 6 pm

The Cathedral's Great Organ will be playing the part of the orchestra in this performance of Edvard Grieg's tour-de-force. Piano and organ duo Chuyoung and Erik Suter perform this incredible work together. Q&A follows the concert. [Sign up for your space now](#).

Honest to God: Congressional Chaplains

Tuesday, April 20, 7 pm

The Cathedral hosts Senate Chaplain Barry Black and House Chaplain Margaret Kibben for a conversation about public service, the Golden Rule, insights from military chaplaincy and the role of faith in fostering respect and healing amidst painful division. [Learn more and register](#). Offered in partnership with the National Institute on Civil Discourse.

Leadership in Defining Moments—

"Ask Anything"

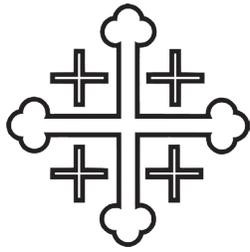
Friday, April 23, 11 am

The Cathedral hosts a follow up to our April 9 conversation where attendees are invited to ask questions for the panelists to explore together. Indeed, where do we go from here? Are there questions you've always had about interfaith work? [More information](#).

Docent Spotlight: Wrought Iron & Nol Putnam

Tuesday, April 27, 4 pm

In the grand spaces of the Cathedral, it can be easy to overlook the masterpieces in wrought iron. Docent Barry Bem will talk about wrought iron in general, focusing on the work of blacksmith Nol Putnam and showcasing three wonderful gates by Putnam in an area not usually accessible on tours. [Information & registration](#).



The Holy Eucharist

The Third Sunday of Easter
and Earth Day, Observed

April 18, 2021 • 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.

PRELUDE

This Is My Father's World

Franklin L. Sheppard (1852–1930)

God Who Spoke in the Beginning

David McCarthy (b. 1931)

THE ENTRANCE RITE

INTROIT

Creating God, Your Fingers Trace

David Hurd (b. 1950)

Creating God, your fingers trace
The bold designs of farthest space;
Let sun and moon and stars and light
And what lies hidden praise your might.

Redeeming God, your arms embrace
All now despised for creed or race;
Let peace, descending like a dove,
Make known on earth your healing love.

Sustaining God, your hands uphold
Earth's mysteries known or yet untold;
Let water's fragile blend with air,
Enabling life, proclaim your care.

Indwelling God, your gospel claims
One family with a billion names;
Let every life be touched by grace
Until we praise you face to face.

(Jeffrey Rowthorn, b. 1934, alt.)

Christ Is Alive!

Sung by all.

Truro

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



1. Christ is a - live! Let Chris - tians sing. His cross stands emp - ty to the sky.
 2. Christ is a - live! No long - er bound to dis - tant years in Pal - es - tine,
 3. Not throned a - bove, re - mote - ly high, un touched, un - moved by hu - man pains,
 4. In ev - ery in - sult, rift, and war where co - lor, scorn or wealth di - vide,
 5. Christ is a - live! His Spi - rit burns through this and ev - ery fu - ture age,



1. Let streets and homes with prais - es ring. His love in death shall nev - er die.
 2. he comes to claim the here and now and con - quer ev - ery place and time.
 3. but dai - ly, in the midst of life, our Sa - vior with the Fa - ther reigns.
 4. he suf - fers still, yet loves the more, and lives, though ev - er cru - ci - fied.
 5. till all cre - a - tion lives and learns his joy, his jus - tice, love, and praise.

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 omnipotente,
 para quien todos los corazones están manifiestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos 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 THIRD 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, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE COLLECT FOR CREATION

Almighty God, in giving us dominion over things on earth, you made us fellow workers in your creation: Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. **Amen.**

THE LITURGY OF THE WORD

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 3:12-19

Peter addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made this man walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.”

The Word of the Lord.

Thanks be to God.

Hechos 3:12-19

Pedro dijo a la gente: «¿Por qué se asombran ustedes, israelitas? ¿Por qué nos miran como si nosotros mismos hubiéramos sanado a este hombre y lo hubiéramos hecho andar por medio de algún poder nuestro o por nuestra piedad? El Dios de Abraham, de Isaac y de Jacob, el Dios de nuestros antepasados, ha dado el más alto honor a su siervo Jesús, a quien ustedes entregaron a las autoridades y a quien ustedes rechazaron, después que Pilato había decidido soltarlo. En vez de pedir la libertad de aquel que era santo y justo, ustedes pidieron que se soltara a un criminal. Y así mataron ustedes al que nos lleva a la vida. Pero Dios lo resucitó, y de esto nosotros somos testigos. Lo que ha hecho cobrar fuerzas a este hombre que ustedes ven y conocen, es la fe en el nombre de Jesús. Esa fe en Jesús es la que lo ha hecho sanar completamente, como todos ustedes pueden ver. Ya sé, hermanos, que cuando ustedes y sus jefes mataron a Jesús, lo hicieron sin saber en realidad lo que estaban haciendo. Pero Dios cumplió de este modo lo que antes había anunciado por medio de todos sus profetas: que su Mesías tenía que morir. Por eso, vuélvanse ustedes a Dios y conviértanse, para que él les borre sus pecados.»

Palabra del Señor.

Demos gracias a Dios.

CANTICLE: A SONG OF CREATION
(BENEDICITE, OMNIA OPERA DOMINI)

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

Song of the Three Young Men 52-60

Canción de los tres jóvenes 52-60

Let the earth glorify the Lord,
praise him and highly exalt him for ever.
Glorify the Lord, O mountains and hills,
and all that grows upon the earth,
praise him and highly exalt him for ever.
Glorify the Lord, O springs of water, seas,
and streams,
O whales and all that move in the waters.
All birds of the air, glorify the Lord,
praise him and highly exalt him for ever.
Glorify the Lord, O beasts of the wild,
and all you flocks and herds.
O men and women everywhere, glorify the Lord,
praise him and highly exalt him for ever.

Bendiga la tierra al Señor,
alábele y exáltele sobre todo para siempre.
Montes y colinas y cuanto germina en la tierra,
bendigan al Señor,
alábenle y exáltenle sobre todo para siempre.
Bendigan al Señor, manantiales y fuentes,
mares y ríos,
cetáceos y cuanto se mueve en las aguas.
Aves del cielo, bendigan al Señor,
alábenle y exáltenle sobre todo para siempre.
Bendigan al Señor, bestias silvestres,
y todos los rebaños y ganados.
Hombres y mujeres de todos los lugares,
bendigan al Señor,
alábenle y exáltenle sobre todo para siempre.

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.

1 John 3:1-7

1 Juan 3:1-7

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

The Word of the Lord
Thanks be to God.

Miren cuánto nos ama Dios el Padre, que se nos puede llamar hijos de Dios, y lo somos. Por eso, los que son del mundo no nos conocen, pues no han conocido a Dios. Queridos hermanos, ya somos hijos de Dios. Y aunque no se ve todavía lo que seremos después, sabemos que cuando Jesucristo aparezca seremos como él, porque lo veremos tal como es. Y todo el que tiene esta esperanza en él, se purifica a sí mismo, de la misma manera que Jesucristo es puro. Pero todo el que peca, hace maldad; porque el pecado es la maldad. Ustedes ya saben que Jesucristo vino al mundo para quitar los pecados, y que él no tiene pecado alguno. Así pues, todo el que permanece unido a él, no sigue pecando; pero todo el que peca, no lo ha visto ni lo ha conocido. Hijitos míos, que nadie los engañe: el que practica la justicia es justo, como él es justo.

Palabra del Señor.
Demos gracias a Dios.

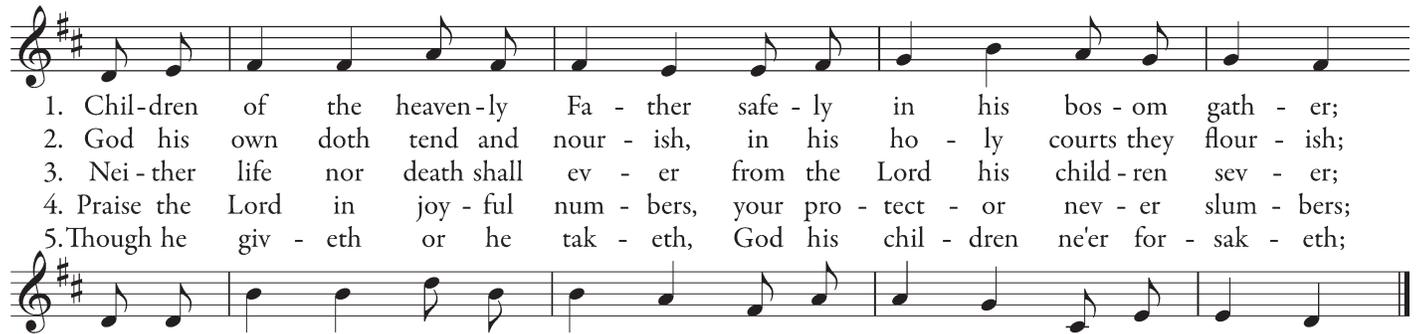
HYMN AT THE SEQUENCE

Children of the Heavenly Father

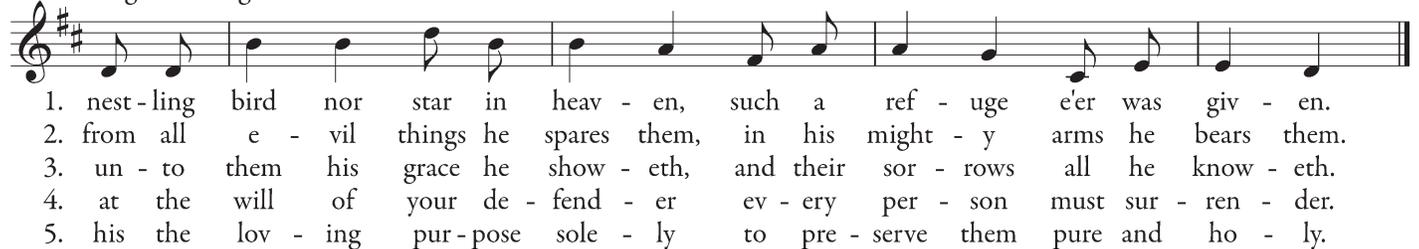
Sung by all.

Tryggare kan ingen vara

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. Chil-dren of the heaven-ly Fa - ther safe - ly in his bos - om gath - er;
2. God his own doth tend and nour - ish, in his ho - ly courts they flour - ish;
3. Nei - ther life nor death shall ev - er from the Lord his child - ren sev - er;
4. Praise the Lord in joy - ful num - bers, your pro - tect - or nev - er slum - bers;
5. Though he giv - eth or he tak - eth, God his chil - dren ne'er for - sak - eth;



1. nest - ling bird nor star in heav - en, such a ref - uge e'er was giv - en.
2. from all e - vil things he spares them, in his might - y arms he bears them.
3. un - to them his grace he show - eth, and their sor - rows all he know - eth.
4. at the will of your de - fend - er ev - ery per - son must sur - ren - der.
5. his the lov - ing pur - pose sole - ly to pre - serve them pure and ho - ly.

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.

Luke 24:36b-48

Lucas 24:36b-48

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

Glory to you, Lord Christ.

Jesus stood among the disciples and said to them, “Peace be with you.” They were startled and terrified, and thought that they were seeing a ghost. He said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús se puso en medio de ellos y los saludó diciendo: «Paz a ustedes.» Ellos se asustaron mucho, pensando que estaban viendo un espíritu. Pero Jesús les dijo: «¿Por qué están asustados? ¿Por qué tienen esas dudas en su corazón? Miren mis manos y mis pies. Soy yo mismo. Tóquenme y vean: un espíritu no tiene carne ni huesos, como ustedes ven que tengo yo.» Al decirles esto, les enseñó las manos y los pies. Pero como ellos no acababan de creerlo, a causa de la alegría y el asombro que sentían, Jesús les preguntó: «¿Tienen aquí algo que comer?» Le dieron un pedazo de pescado asado, y él lo aceptó y lo comió en su presencia. Luego les dijo: «Lo que me ha pasado es aquello que les anuncié cuando estaba todavía con ustedes: que había de cumplirse todo lo que está escrito de mí en la ley de Moisés, en los libros de los profetas y en los salmos.» Entonces hizo que entendieran las Escrituras, y les dijo: «Está escrito que el Mesías tenía que morir, y resucitar al tercer día, y que en su nombre se anunciará a todas las naciones que

and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.”

The Gospel of the Lord.
Praise to you, Lord Christ.

se vuelvan a Dios, para que él les perdone sus pecados. Comenzando desde Jerusalén, ustedes deben dar testimonio de estas cosas.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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 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.

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

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.

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:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
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.

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 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.

Atiéndenos, O Dios.
Tu misericordia es grande.

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 con tu espíritu.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness 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.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"Merke, mein Herze"

Sung by the cantor.

Johann Sebastian Bach (1685–1750)

from *Ich lebe, mein Herze, zu deinem Ergötzen*, BWV 145

Sung in German.

Take note, my heart, of this,
Even if you forget everything else,
Your Savior is living;
Let this remain a foundation and bedrock
For your faith,
Upon which it will endure.
Take note, my heart, of this.

(Picander [Christian Friedrich Henrici], 1700–1764)

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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Almighty and loving God, we praise and bless you, and in these days of Easter we celebrate with joyful hearts the memory of your wonderful works. Through your goodness, you have made this world and called us to be your children. In the abundance of your love you have created all things to be; we thank you for the sun, the moon, this earth, each plant and animal, and everything that is beautiful around us.

We thank you especially for our freedom, for the dreams of young people and for the visions of our elders, for our minds, our hearts, and our bodies. We praise you, for you call us to build the earth into a community of love.

Therefore with joy, and in thanksgiving for your call to us, we join with all creation as we sing your praise in words that shall never cease:

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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all 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.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

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.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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 tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Christ Our Passover

Sung by all.

Douglas Major (b. 1953)

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast. Al - le - lu - - - ia.

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. May I live in you, and you in me, in this life and in the life to come. Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La presidenta invita a todos a rezar esta oración.

Jesús mío, creo que estás verdaderamente presente en el Santísimo Sacramento del Altar. Deseo ofrecerte alabanza y acción de gracias mientras proclamo tu resurrección. Te amo por encima de todas las cosas, y te anhelo en mi alma. Como no te puedo recibir en el Sacramento de tu Cuerpo y Sangre, entra al menos espiritualmente en mi corazón. Que pueda vivir en ti, y tú en mí, en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

The Resurrection

Sung by the cantor.

Richard Smallwood (b. 1948)
after Sergei Rachmaninoff (1873–1943)

And he died
For our sin and our shame;
Jesus died.
For our sins
He hung high
On a hill called Calvary,
To save a wretch undone
Like you and me.
I can't forget how he died for me.
He suffered so much on Calvary.
I can't forget how they pierced his side,
And he bowed his head, and he died.
But he rose,
Conquered death, hell, and grave,
And he rose
With all power.
Jesus rose;
Now he lives forevermore.
Through Christ we now are saved
Eternally.

THE POSTCOMMUNION PRAYER

Almighty God,
we thank you for feeding us with the spiritual food
of the Body and Blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory. Amen.

Dios todopoderoso,
te damos gracias porque nos has nutrido
con el alimento espiritual
del Cuerpo y Sangre de tu Hijo Jesucristo.
A través de él te ofrecemos nuestras almas
y nuestros cuerpos
para ser un sacrificio vivo.
Envíanos en el poder de tu Espíritu
para vivir y trabajar para tu alabanza y gloria.
Amén.

THE BLESSING

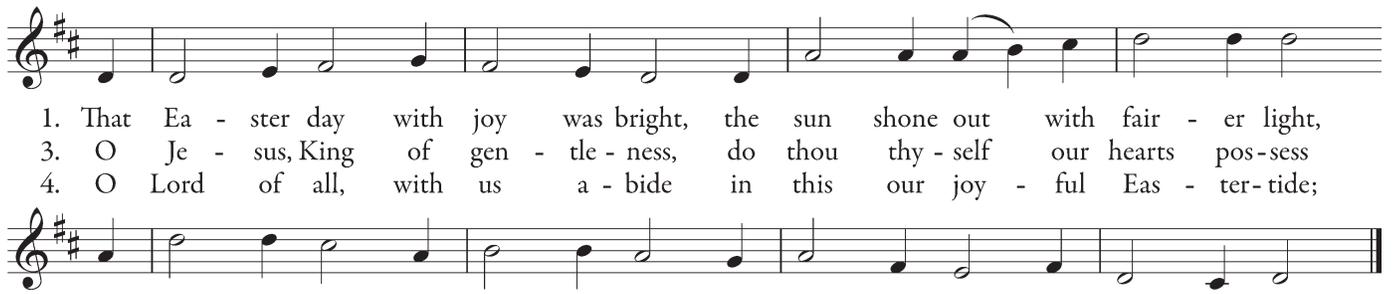
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 193 (STANZAS 1, 3–4)

That Easter Day with Joy Was Bright

Sung by all.

Puer nobis



1. That Ea - ster day with joy was bright, the sun shone out with fair - er light,
3. O Je - sus, King of gen - tle - ness, do thou thy - self our hearts pos - sess
4. O Lord of all, with us a - bide in this our joy - ful Eas - ter - tide;

when, to their long - ing eyes re - stored, the a - pos - tles saw their ris - en Lord.
that we may give thee all our days the will - ing tri - bute of our praise.
from ev - ery wea - pon death can wield thine own re - deemed for ev - er shield.

THE DISMISSAL

Tend the earth, care for God's good creation, and bring
forth the fruits of righteousness.

Go in peace. Serve the risen Christ. Alleluia, Alleluia.
Thanks be to God. Alleluia, Alleluia.

Atiendan la tierra, cuiden la buena creación de Dios, y
produzcan los frutos de justicia.

Vayan en paz. Sirvan al Cristo Resucitado. Aleluya,
aleluya.

Demos gracias a Dios Aleluya, aleluya.

POSTLUDE

Cover the Earth

Israel Houghton (b. 1971)

PARTICIPANTS/PARTICIPANTES

PREACHER/PREDICADOR

The Very Reverend Randolph Marshall Hollerith
Dean

PRESIDER/PRESIDENTA

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

GOSPELLERS/EVANGELISTAS

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Patrick L. Keyser
Priest Associate

READER/LECTOR

Verne Rinker
Verger

MUSICIANS/MÚSICOS

Thomas M. Sheehan
Organist and Associate Director of Music

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship

Imani-Grace Cooper, *singer*

Matthew Goinz, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

FLOWERS The flowers are given to the glory of God. In memory of Campbell and Jeanette Plugge; in memory of Marjorie Fisher Stekl; in memory of Jeremy Pobor; in memory of Mrs. H. Duke Shackelford.

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