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**

_Prélude sur L'Alleluia de Fulbert de Chartres (évèque 1007–1029)  
Louis Delapierre (1899–1981)_

**PRELUDE**

*Christ Is Risen! Alleluia!*  
J. William Greene (b. 1956)

*Hold Up the Light*  
Donnie Harper

*You Are Great*  
Juanita Bynum (b. 1959)

**The Entrance Rite**

**INTROIT**

_Christus resurgens ex mortuis_  
Peter Philips (1561–1628)

_Sung in Latin._

Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. He died for our trespasses and was raised for our justification, who lives to God. Alleluia.

*(after Romans 6:9-10 and Romans 4:25)*

_The people stand as able at the introduction to the hymn._
We begin our worship as a gathered community by praising God in song.

**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.

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 16:9-15

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

The Word of the Lord.
Thanks be to God.

The Psalm

Sung by the choir.
chant: Malcolm Archer (b. 1952)

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

Psalm 67

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

Salmo 67

Dios tenga misericordia de nosotros, y nos bendiga,
haga resplandecer su rostro y venga a nosotros.
Sean conocidos en la tierra tus caminos,
en todas las naciones tu salvación.
Te alabén los pueblos, oh Dios;
todos los pueblos te alabén.
Alégrese las naciones y aclamen con júbilo,
porque juzgas los pueblos con equidad,
y diriges todas las naciones de la tierra.
Te alabén los pueblos, oh Dios;
todos los pueblos te alabén.
La tierra ha dado su fruto;
os bendiga Dios, el Dios nuestro.
Dios nos bendiga;
témanlo todos los confines de la tierra.
THE SECOND LESSON

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

Revelation 21:10, 22–22:5

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

The Word of the Lord.
Thanks be to God.

The people stand as able at the introduction to the hymn.
HYMN AT THE SEQUENCE • 490

I Want to Walk as a Child of the Light

Sung by all.

Houston

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. I want to walk as a child of the light. I want to follow Jesus.

2. I want to see the brightness of God. I want to look at Jesus.

3. I'm looking for the coming of Christ. I want to be with Jesus.

God set the stars to give light to the world. The star of my life is Jesus.

Clear sun of righteousness, shine on my path, and show me the way to the Father.

When we have run with patience the race, we shall know the joy of Jesus.

In him there is no darkness at all. The night and the day are both alike.

The Lamb is the light of the city of God. Shine in my heart, Lord Jesus.
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 5:1-9

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

Glory to you, Lord Christ.

There was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” Jesus said to him, “Stand up, take your mat and walk.” At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

The Gospel of the Lord.

Praise to you, Lord Christ.

Juan 5:1-9

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Los judíos celebraban una fiesta, y Jesús volvió a Jerusalén. En Jerusalén, cerca de la puerta llamada de las Ovejas, hay un estanque que en hebreo se llama Betzatá. Tiene cinco pórticos, en los cuales se encontraban muchos enfermos, ciegos, cojos y tullidos echados en el suelo. Había entre ellos un hombre que estaba enfermo desde hacía treinta y ocho años. Cuando Jesús lo vio allí acostado y se enteró del mucho tiempo que llevaba así, le preguntó: «¿Quieres recobrar la salud?» El enfermo le contestó: «Señor, no tengo a nadie que me meta en el estanque cuando se remueva el agua. Cada vez que quiero meterme, otro lo hace primero.» Jesús le dijo: «Levántate, alza tu camilla y anda.» En aquel momento el hombre recobró la salud, alzó su camilla y comenzó a andar. Era un sábado.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

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.

Dr. Catherine Meeks
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,egotten, 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 de cielo y 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 quién 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.

Creemos en el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.

Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.
THE PRAYERS OF THE PEOPLE

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

After each intercession,

Hear us, O God. Atiéndenos, oh Dios.
Your mercy is great. Tu misericordia es grande.

THE PEACE

The peace of the Risen Christ be always with you. La paz del Cristo Resucitado sea siempre con ustedes.
And also with you. Y con tu espíritu.

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, 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.

An offering is received to support the Cathedral’s ministry of sharing God’s love this Easter season. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

No More Night

Sung by the cantor. Walt Harrah (b. 1948)

The timeless theme;
Earth and Heaven will pass away.
It’s not a dream,
God will make all things new that day!
Gone is the curse from which I stumbled and fell
Evil is banished to eternal hell!

Refrain

No more night,
no more pain.
No more tears,
ever crying again.
And praises to the great, “I am”—
We will live in the light of the risen Lamb!

See all around,
Now the nations bow down to sing.
The only sound,
Is the praises to Christ, our King!
Slowly the names from the book are read,
I know the King, so there’s no need,
No need to dread!

Refrain

See over there, there’s a mansion;
Oh, that’s prepared just for me!
Where I will live with my Savior,
Eternally!
And there will be

Refrain

All praises to the great, “I am”
We’re going to live in the light of the risen Lamb!
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:
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 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

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please 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. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please 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

"Easter" from *Five Mystical Songs* *Sung by the choir.* Ralph Vaughan Williams (1872–1958)

Rise heart; thy Lord is risen. Sing his praise
Without delays,
Who takes thee by the hand, that thou likewise
With him mayst rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more, just.
Awake, my lute, and struggle for thy part
With all thy art.
The cross taught all wood to resound his name,
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day.
Consort both heart and lute, and twist a song
Pleasant and long;
Or, since all music is but three parts vied
And multiplied,
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.
*(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.

*Eterno Dios, Padre celestial,*
en tu bondad nos has aceptado como miembros vivos
de tu Hijo, nuestro Salvador Jesucristo;
nos has nutrido con alimento espiritual
en el Sacramento de su Cuerpo y de su Sangre.
Envíanos ahora en paz al mundo;
revístenos de fuerza y de valor
para amarte y servirte
con alegría y sencillez de corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

*The presider blesses the people,* and the people respond, *Amen.*
HYMN AT THE CLOSING • 292

1. O Jesus, crowned with all renown, since thou the earth hast trod,
   that we may feed the poor a-right, and, gathering round thy throne,
   thou reignest and by thee come down henceforth the gifts of God.
   all fostering power, all influence sweet, breathe from the bounteous heaven.

2. Lord, in their change, let frost and heat, and winds and dews be given;
   here, in the holy angel’s sight, repay thee of thine own:
   Thine is the health and thine the wealth that in our halls abound,
   Attemper fair with gentle air the sunshine and the rain,

3. that we may feed the poor a-right, and, gathering round thy throne,
   that kindly earth with timely birth may yield her fruits again:
   and with the Holy Spirit’s gifts, may Savior’s love proclaim.
   That we may praise thee all our days, and with the Father’s Name,

THE DISMISSAL

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

Vayan en paz. Sirvan al Cristo Resucitado.
Aleluya, aleluya.
Demos gracias a Dios. Aleluya, aleluya.

POSTLUDE

This Joyful Eastertide

J. W. Greene

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

flowers  The flowers throughout the Cathedral are given to the glory of God. In loving memory of Beatrice E. Wilson Baker; in celebration of the marriage of Margaret Lukens and Jarrett Turner; in memory of and thanksgiving for Anne Peeke; in memory of Stephen Moore Lott, Margaret Elizabeth McKechnie Lott, and Patricia Hall Lott; in loving memory of Ruth and Caroline Clahane; in memory of Edith Sprenger and Norman Sprenger, Willard Ching and Charles Bell; in loving memory of Michael Reid McCarthy.


All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.
Thank you for joining us in worship.

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 this Easter season as the plate is passed, at cathedral.org/support or by texting the dollar amount you wish to give to 202-856-9005.

Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.