

The Holy Eucharist

The Second Sunday of Easter

April 24, 2022 • 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

Ciacona and Fugue for carillon on "O filii et filiae"

Albert de Klerk (1917–1998)

PRELUDE

Tocatta on "O filii et filiae"

Grimoaldo Macchia (b. 1972)

How Great Is Our God

Chris Tomlin (b. 1972)

Lord, You Are Good

Israel Houghton (b. 1971)

THE ENTRANCE RITE

INTROIT

Haec Dies

Herbert Howells (1892–1983)

Sung in Latin.

On this day the Lord has acted;
we will rejoice and be glad in it.

(Psalm 118:24)

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

HYMN AT THE PROCESSION • 494

Crown Him with Many Crowns

Sung by all.

Diademata

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



1. Crown him with man - y crowns, the Lamb up - on his throne; Hark! how the heaven - ly
2. Crown him the Son of God be - fore the worlds be - gan, and ye, who tread where
3. Crown him the Lord of life, who tri - umphed o'er the grace, and rose vic - to - rious
4. Crown him of lords the Lord, who o - ver all doth reign, who once on earth, the in -
5. Crown him the Lord of heaven, en - throned in worlds a - bove; crown him the King, to



1. an - them drowns all mu - sic but its own; a - wake, my soul, and sing of
2. he hath trod, crown him the Son of man; who ev - ery grief hath known that
3. in the strife for those he came to save; his glo - ries now we sing who
4. car - nate Word, for ran - somed sin - ners slain, now lives in realms of light, where
5. whom is given, the won - drous name of Love. Crown him with man - y crowns, as



1. him who died for thee, and hail him as thy match - less King through all e - ter - ni - ty.
2. wrings the hu - man breast, and takes and bears them for his own, that all in him may rest.
3. died, and rose on high, who died, e - ter - nal life to bring, and lives that death may die.
4. saints with an - gels sing their songs be - fore him day and night, their God, Re - deem - er, King,
5. thrones be - fore him fall, crown him, ye kings, with man - y crowns, for he is King of all.

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

For God brought us into being.

And called us to care for all Creation.

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 SECOND SUNDAY OF EASTER

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ’s Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 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 5:27-32

When the captain and temple police had brought the apostles out of the temple, they had them stand before the council. The high priest questioned them, saying, “We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man’s blood on us.” But Peter and the apostles answered, “We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.”

The Word of the Lord.

Thanks be to God.

Hechos 5:27-32

Al llegar el jefe de la guardia y los guardias al templo, llevaron a los apóstoles ante la Junta Suprema, y el sumo sacerdote les dijo: «Nosotros les habíamos prohibido terminantemente que enseñaran nada relacionado con ese hombre. ¿Y qué han hecho ustedes? Han llenado toda Jerusalén con esas enseñanzas, y encima quieren echarnos la culpa de la muerte de ese hombre.» Pedro y los demás apóstoles contestaron: «Es nuestro deber obedecer a Dios antes que a los hombres. El Dios de nuestros antepasados resucitó a Jesús, el mismo a quien ustedes mataron colgándolo en una cruz. Dios lo ha levantado y lo ha puesto a su derecha, y lo ha hecho Guía y Salvador, para que la nación de Israel se vuelva a Dios y reciba el perdón de sus pecados. De esto somos testigos nosotros, y también lo es el Espíritu Santo, que Dios ha dado a los que le obedecen.»

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: George Talbot (1875–1918)

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

Psalm 150

Salmo 150

Hallelujah!
 Praise God in his holy temple;
 praise him in the firmament of his power.
 Praise him for his mighty acts;
 praise him for his excellent greatness.
 Praise him with the blast of the ram’s-horn;
 praise him with lyre and harp.
 Praise him with timbrel and dance;
 praise him with strings and pipe.
 Praise him with resounding cymbals;
 praise him with loud-clanging cymbals.
 Let everything that has breath
 praise the Lord.
 Hallelujah!

¡Aleluya!
 Alaben a Dios en su santo templo;
 alábenle en la bóveda de su poder.
 Alábenle por sus proezas;
 alábenle por su inmensa grandeza.
 Alábenle con el bramido del corno;
 alábenle con lira y arpa.
 Alábenle con tambores y danzas;
 alábenle con cuerdas y caramillo.
 Alábenle con címbalos resonantes;
 alábenle con címbalos clamorosos.
 Todo lo que respira,
 alabe al Señor.
 ¡Aleluya!

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 1:4-8

Revelación 1:4-8

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. “I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

Juan saluda a las siete iglesias de la provincia de Asia. Reciban ustedes gracia y paz de parte del que es y era y ha de venir, y de parte de los siete espíritus que están delante de su trono, y también de parte de Jesucristo, testigo fiel, que fue el primero en resucitar y tiene autoridad sobre los reyes de la tierra. Cristo nos ama, y nos ha librado de nuestros pecados derramando su sangre, y ha hecho de nosotros un reino; nos ha hecho sacerdotes al servicio de su Dios y Padre. ¡Que la gloria y el poder sean suyos para siempre! Amén. ¡Cristo viene en las nubes! Todos lo verán, incluso los que lo traspasaron; y todos los pueblos del mundo harán duelo por él. Sí, amén. «Yo soy el alfa y la omega,» dice el Señor, el Dios todopoderoso, el que es y era y ha de venir.

The Word of the Lord
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

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


HYMN AT THE SEQUENCE

The Blue-Green Hills of Earth

Sung by all.

Kim Oler; arr. Nick Page (b. 1952)

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. For the earth for - ev - er turn - ing; for the skies, for ev - ery sea;
2. For the moun - tains, hills, and pas - tures in their si - lent maj - es - ty;
3. For the sun, for rain and thun - der, for the sea - sons' har - mo - ny,
4. For the world we raise our voic - es, for the home that gives us birth;
for our lives, for all we cher - ish, sing we our joy - ful song of peace.
for the stars, for all the heav - ens, sing we our joy - ful song of peace.
for our lives, for all cre - a - tion, sing we our joy - ful praise to thee.
in our joy we sing re - turn - ing home to our blue - green hills of earth.

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 20:19-31

Juan 20:19-31

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

Glory to you, Lord Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.”

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Al llegar la noche de aquel mismo día, el primero de la semana, los discípulos se habían reunido con las puertas cerradas por miedo a las autoridades judías. Jesús entró y, poniéndose en medio de los discípulos, los saludó diciendo: «¡Paz a ustedes!» Dicho esto, les mostró las manos y el costado. Y ellos se alegraron de ver al Señor. Luego Jesús les dijo otra vez: «¡Paz a ustedes! Como el Padre me envió a mí, así yo los envío a ustedes.» Y sopló sobre ellos, y les dijo: «Reciban el Espíritu Santo. A quienes ustedes perdonen los pecados, les quedarán perdonados; y a quienes no se los perdonen, les quedarán sin perdonar.» Tomás, uno de los doce discípulos, al que llamaban el Gemelo, no estaba con ellos cuando llegó Jesús. Después los otros discípulos le dijeron: «Hemos visto al Señor.»

But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.” A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.” Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

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.

Pero Tomás les contestó: «Si no veo en sus manos las heridas de los clavos, y si no meto mi dedo en ellas y mi mano en su costado, no lo podré creer.» Ocho días después, los discípulos se habían reunido de nuevo en una casa, y esta vez Tomás estaba también. Tenían las puertas cerradas, pero Jesús entró, se puso en medio de ellos y los saludó, diciendo: «¡Paz a ustedes!» Luego dijo a Tomás: «Mete aquí tu dedo, y mira mis manos; y trae tu mano y métela en mi costado. No seas incrédulo; ¡cree!» Tomás entonces exclamó: «¡Mi Señor y mi Dios!» Jesús le dijo: «¿Crees porque me has visto? ¡Dichosos los que creen sin haber visto!» Jesús hizo muchas otras señales milagrosas delante de sus discípulos, las cuales no están escritas en este libro. Pero éstas se han escrito para que ustedes crean que Jesús es el Mesías, el Hijo de Dios, y para que creyendo tengan vida por medio de él.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The Reverend Canon Leonard L. Hamlin, Sr.

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 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 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.

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 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 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

We Sing Praises

Sung by the cantor.

Frank Anthone White (b. 1961)

We sing praises to the King
For he is the King of kings.
We sing praises to the King
For he is the King of kings.
Give him glory, for he is the King.
Give him glory, for he is the King of kings.

All hail King Jesus!
All hail Emmanuel!
He reigns forever!
He reigns forever!
He reigns forever, and evermore!
All hail King Jesus!

The people stand as able.

PRESENTATION HYMN • 193 (STANZA 5)

Sung by all.

Puer nobis

All praise, O ris - en Lord, we give to thee, who, dead, a - gain dost live;
to God the Fa - ther e - qual praise, and God the Ho - ly Ghost, we raise.

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.

Almighty and ever-gentle 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, and everything that is beautiful around us.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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:

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

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

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

For the Beauty of the Earth

Sung by the choir.

John Rutter (b. 1945)

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies:

Refrain Lord of all, to thee we raise
This our joyful hymn of praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale and tree and flower,
Sun and moon and stars of light:

Refrain

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild:

Refrain

For each perfect gift of thine
To our race so freely given,
Graces human and divine,
Flowers of earth and buds of heaven:

Refrain

(Folliott Sandford Pierpoint, 1835–1917)

The people stand as able.

THE POSTCOMMUNION PRAYER

Creating God,
in you everything on Earth and in the heavens
is bound together in perfect harmony.
We give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
ready to care for this fragile earth, our island home,
proclaiming your love to the world
through the risen life of Christ our Savior. Amen.

Dios Creador,
en ti lo que hay en la tierra y en los cielos
está unido en perfecta armonía.
Te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos
como un pueblo, perdonado, sanado, renovado;
listos para cuidar a esta frágil tierra, nuestro
hogar insular,
proclamando tu amor al mundo
a través de la vida resucitada de Cristo nuestro
Salvador. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 209

We Walk by Faith, and Not by Sight

Sung by all.

St. Botolph

1. We walk by faith, and not by sight; no gra - cious words we hear from
2. We may not touch his hands and side, nor fol - low where he trod; but
3. Help then, O Lord, our un - be - lief; and may our faith a - bound, to
4. that, when our life of faith is done, in realms of clear - er light we

him who spoke as none e'er spoke; but we be - lieve him near.
in his prom - ise we re - joice; and cry, "My Lord and God!"
call on you when you are near, and seek where you are found:
may be - hold you as you are, with full and end - less sight.

THE DISMISSAL

Tend the earth, care for God's good creation, and go in
the peace of the Risen Christ. Alleluia, alleluia.
Thanks be to God. Alleluia, alleluia.

Atiendan la tierra, cuiden la buena creación de Dios, y
vayan en la paz del Cristo Resucitado. Aleluya, aleluya.
Demos gracias a Dios. Aleluya, aleluya.

POSTLUDE

Sortie-Fanfare on the Paschal "Ite missa est"

Camil Van Hulse (1897–1988)

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Yoimel González Hernández, Dean, Latino Deacons' School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Priest Associate; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Mark Francis, piano, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The High Altar: in memory of Bishop Robert Brewster Board; St. Mary's Chapel Altar: in honor of Martha H. Lacey, former head of the Cathedral Altar Guild; Holy Spirit Chapel Altar: in memory of Vera D. Graf on the anniversary of her birthday; Children's Chapel Altar: in memory of Bronaugh Woodland and Margaret Aldridge Deringer; Bethlehem Chapel Altar: in memory of Mr. and Mrs. Ferdinand Turton Schneider; St. Joseph's Chapel Altar: in memory of Katharine Monks.

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