

A photograph of the Washington National Cathedral, a large Gothic Revival style building with multiple spires, set against a clear blue sky. In the foreground, there are branches of cherry blossoms in shades of pink and white, some in sharp focus and others blurred. A semi-transparent maroon banner is positioned across the middle of the image, containing the event title. Below the banner, a yellow banner contains the date. At the bottom, the name of the cathedral is written in white capital letters.

easter day

FESTIVAL HOLY EUCHARIST

APRIL 17, 2022

WASHINGTON NATIONAL CATHEDRAL

AN EASTER WELCOME

Welcome! It is a joy and a pleasure to have you here on the greatest day of the Christian year. Whether you are joining us in person or by way of the internet, thank you for choosing the Cathedral for your Easter celebrations.

The empty tomb on Easter morning and the proclamation Alleluia! Christ is risen!, define the essence of the Christian faith. This is the moment when Jesus the great teacher, Jesus the prophet, Jesus the healer, Jesus the worker of miracles, becomes Jesus the Savior. Jesus becomes our Savior who defeats death and heralds the truth that there is life after this life. Today is the day when we proclaim that the grave could not hold Jesus. Rather, God loved him and all of us so much that even after we nailed him to the cross, God raised him from the dead; and we are promised that God will do the same for us.

But Easter is not just about what happened to Jesus two thousand years ago or what happens to us after we die. On Easter, we also celebrate the truth that the resurrected Christ lives among us now, opening the tombs that we create for ourselves, the tombs of anger, despair, hatred, envy, violence, selfishness, and addiction. As Easter people, we are invited to listen to him, follow him, imitate him, and, in so doing, discover new lives of love, hope, meaning, and purpose. What happened on Easter morning is happening still in the everyday lives of those who follow Jesus.

We are delighted that you are here today, and we hope that you too will find yourself resurrected on this Easter morning. For you are precious in God's sight, you are loved more than you know, and God will never let you go. Christ is risen! The world has changed forever and that is good news worth sharing. Happy Easter!

A handwritten signature in black ink, appearing to read "Randolph Marshall Hollerith". The signature is fluid and cursive, with a large initial "R" and a long, sweeping tail.

The Very Reverend Randolph Marshall Hollerith
Dean
Cathedral Church of Saint Peter & Saint Paul



THE RESURRECTION OF OUR LORD JESUS CHRIST

The Festival Holy Eucharist

April 17, 2022 • 8:00 AM AND 11:15 AM

MUSICAL PRELUDES

CARILLON PRELUDE

<i>He Is Risen</i>	<i>Unser Herrscher</i> ; arr. Frank P. Law (1918–1985)
<i>Prélude sur L'Alleluia de Fulbert de Chartres</i>	Louis Delapierre (1899–1981)
<i>Welcome, Happy Morning</i>	<i>Fortunatus</i> ; arr. F. P. Law
<i>Hallelujah!</i>	Hilton J. Rufty (1904–1974)
<i>The Day of Resurrection</i>	<i>Ellacombe</i> ; arr. Sally Slade Warner (1932–2009)
<i>Jesus Christ Is Risen Today</i>	<i>Easter Hymn</i> ; arr. Edward M. Nassor (b. 1957)

INSTRUMENTAL PRELUDE

“Allegro” from Concerto in B-flat	Georg Philip Telemann (1681–1767)
<i>Sonata-Allegro</i>	Robert Valentine (ca. 1671–1747)
“Jupiter Theme” from <i>The Planets</i> , Op. 32	Gustav Holst (1874–1934)
<i>Easter Day</i>	Grimoaldo Macchia (b. 1972)
<i>Sonata I</i>	Domenico Gallo (1730–1775)
“March” from <i>Rinaldo</i> , HWV 7	George Frideric Handel (1685–1759)
<i>Dutch Church March</i>	Anonymous; arr. Phil Snedecor (b. 1963)
<i>Fête</i>	Jean Langlais (1907–1991)
“Overture” from <i>Music for the Royal Fireworks</i> , HWV 351	G. F. Handel
<i>Festive Processional</i>	P. Snedecor

The people's responses are in bold.

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

The Lily of the Valley

Negro spiritual; arr. Wendell P. Whalum (1931–1987)

Refrain

He's the lily of the valley, oh, my Lord.

He's the lily of the valley, oh, my Lord.

I've never been to heaven, but I've been told, oh, my Lord,
That the streets up there are paved with gold, oh, my Lord.

What kind of shoes are those you wear? oh, my Lord,
That you can walk up in the air, oh, my Lord.

These shoes I wear are gospel shoes, oh, my Lord,
And you can wear these if you choose, oh, my Lord.

Refrain

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

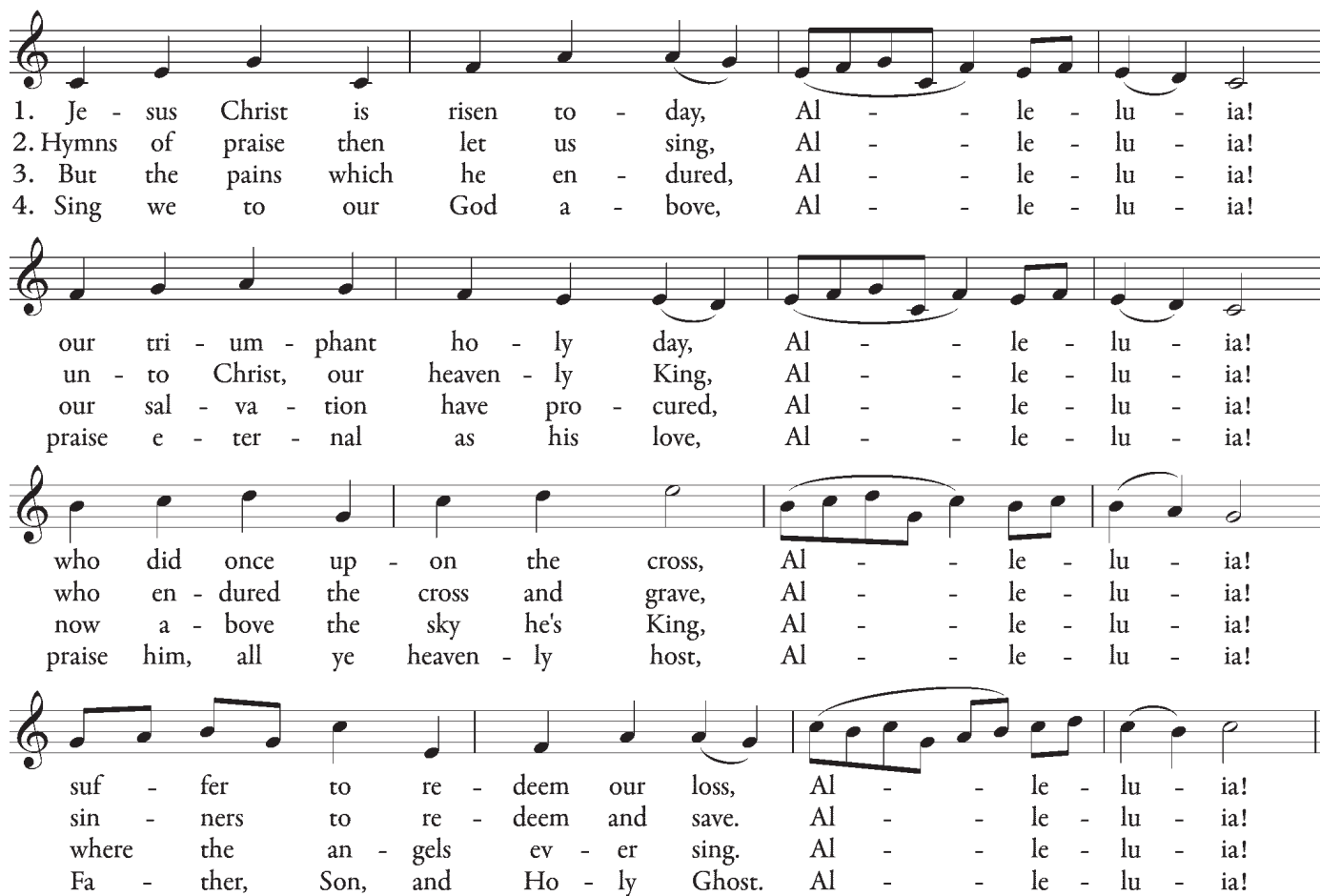
HYMN AT THE PROCESSION • 207

Jesus Christ Is Risen Today

Sung by all.

Easter Hymn

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



1. Je - sus Christ is risen to - day, Al - - le - lu - ia!
2. Hymns of praise then let us sing, Al - - le - lu - ia!
3. But the pains which he en - dured, Al - - le - lu - ia!
4. Sing we to our God a - bove, Al - - le - lu - ia!

our tri - um - phant ho - ly day, Al - - le - lu - ia!
un - to Christ, our heaven - ly King, Al - - le - lu - ia!
our sal - va - tion have pro - cured, Al - - le - lu - ia!
praise e - ter - nal as his love, Al - - le - lu - ia!

who did once up - on the cross, Al - - le - lu - ia!
who en - dured the cross and grave, Al - - le - lu - ia!
now a - bove the sky he's King, Al - - le - lu - ia!
praise him, all ye heaven - ly host, Al - - le - lu - ia!

suf - fer to re - deem our loss, Al - - le - lu - ia!
sin - ners to re - deem and save. Al - - le - lu - ia!
where the an - gels ev - er sing. Al - - le - lu - ia!
Fa - ther, Son, and Ho - ly Ghost. Al - - le - lu - ia!

THE ACCLAMATION OF THE RESURRECTION

Dean Alleluia! Christ is risen.
People **The Lord is risen indeed. Alleluia!**

Dean Alleluia! Christ is risen.
People **The Lord is risen indeed. Alleluia!**

Dean Alleluia! Christ is risen.
People **The Lord is risen indeed. Alleluia!**

A fanfare is sounded.

GLORIA IN EXCELSIS • S 278

Sung by all.

William Mathias (1934-1992)

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 SUNDAY OF THE RESURRECTION: EASTER DAY

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.

Dean The Lord be with you.

People **And also with you.**

Dean Let us pray.

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **Amen.**

The people are seated.

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 10:34-43

Peter began to speak to Cornelius and the other Gentiles: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Reader The Word of the Lord.

People **Thanks be to God.**

Hechos 10:34-43

Pedro entonces comenzó a hablar, y dijo: «Ahora entiendo que de veras Dios no hace diferencia entre una persona y otra, sino que en cualquier nación acepta a los que lo reverencian y hacen lo bueno. Dios habló a los descendientes de Israel, anunciando el mensaje de paz por medio de Jesucristo, que es el Señor de todos. Ustedes bien saben lo que pasó en toda la tierra de los judíos, comenzando en Galilea, después que Juan proclamó que era necesario bautizarse. Saben que Dios llenó de poder y del Espíritu Santo a Jesús de Nazaret, y que Jesús anduvo haciendo bien y sanando a todos los que sufrían bajo el poder del diablo. Esto pudo hacerlo porque Dios estaba con él, y nosotros somos testigos de todo lo que hizo Jesús en la región de Judea y en Jerusalén. Después lo mataron, colgándolo en una cruz. Pero Dios lo resucitó al tercer día, e hizo que se nos apareciera a nosotros. No se apareció a todo el pueblo, sino a nosotros, a quienes Dios había escogido de antemano como testigos. Nosotros comimos y bebimos con él después que resucitó. Y él nos envió a anunciarle al pueblo que Dios lo ha puesto como Juez de los vivos y de los muertos. Todos los profetas habían hablado ya de Jesús, y habían dicho que quienes creen en él reciben por medio de él el perdón de los pecados.»

Lector Palabra del Señor.

Pueblo **Demos gracias a Dios.**

ANTHEM

Because He Lives

Sung by the cantor.

Matt Maher (b. 1974)

I believe in the Son,
I believe in the Risen One,
I believe I overcome,
By the power of his blood.

Refrain Amen, amen,
I'm alive, I'm alive,
Because he lives!
Amen, amen,
Let my song join the one
That never ends,
Because he lives!

I was dead in the grave,
I was covered in sin and shame,
I heard mercy call my name—
He rolled the stone away!

Refrain
Because he lives,
I can face tomorrow.
Because he lives,
Every fear is gone!
I know he holds my life,
My future in his hands!
Refrain

THE SECOND LESSON

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

1 Corinthians 15:19-26

If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

Reader The Word of the Lord.
People **Thanks be to God.**

1 Corintios 15:19-26

Si nuestra esperanza en Cristo solamente vale para esta vida, somos los más desdichados de todos. Pero lo cierto es que Cristo ha resucitado. Él es el primer fruto de la cosecha: ha sido el primero en resucitar. Así como por causa de un hombre vino la muerte, también por causa de un hombre viene la resurrección de los muertos. Y así como en Adán todos mueren, así también en Cristo todos tendrán vida. Pero cada uno en el orden que le corresponda: Cristo en primer lugar; después, cuando Cristo vuelva, los que son suyos. Entonces vendrá el fin, cuando Cristo derrote a todos los señoríos, autoridades y poderes, y entregue el reino al Dios y Padre. Porque Cristo tiene que reinar hasta que todos sus enemigos estén puestos debajo de sus pies; y el último enemigo que será derrotado es la muerte.

Lector Palabra del Señor.
Pueblo **Demos gracias a Dios**

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

HYMN AT THE SEQUENCE • 210

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.”

The Day of Resurrection

Sung by all.

Ellacombe

1. The day of re - sur - rec - tion! Earth tell it out a - broad;
2. Our hearts be pure from e - vil, that we may see a - right
3. Now let the heavens be joy - ful, let earth her song be - gin,
the Pass - o - ver of glad - ness, the Pass - o - ver of God.
the Lord in rays e - ter - nal of re - sur - rec - tion light;
the round world keep high tri - umph, and all that is there - in;
From death to life e - ter - nal, from earth un - to the sky,
and, lis - tening to his ac - cents, may hear so calm and plain
let all things seen and un - seen their notes to - geth - er blend,
our Christ hath brought us o - ver with hymns of vic - to - ry.
his own "All hail!" and, hear - ing, may raise the vic - tor strain.
for Christ the Lord is ris - en, our joy that hath no end.

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 24:1-12

Lucas 24:1-12

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

People **Glory to you, Lord Christ.**

On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Gospeller The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Evangelista Santo Evangelio de nuestro Señor
Jesucristo, según Lucas.

Pueblo **¡Gloria a ti, Cristo Señor!**

El primer día de la semana las mujeres regresaron al sepulcro muy temprano, llevando los perfumes que habían preparado. Al llegar, se encontraron con que la piedra que tapaba el sepulcro no estaba en su lugar; y entraron, pero no encontraron el cuerpo del Señor Jesús. No sabían qué pensar de esto, cuando de pronto vieron a dos hombres de pie junto a ellas, vestidos con ropas brillantes. Llenas de miedo, se inclinaron hasta el suelo; pero aquellos hombres les dijeron: «¿Por qué buscan ustedes entre los muertos al que está vivo? No está aquí, sino que ha resucitado. Acuérdense de lo que les dijo cuando todavía estaba en Galilea: que el Hijo del hombre tenía que ser entregado en manos de pecadores, que lo crucificarían y que al tercer día resucitaría.» Entonces ellas se acordaron de las palabras de Jesús, y al regresar del sepulcro contaron todo esto a los once apóstoles y a todos los demás. Las que llevaron la noticia a los apóstoles fueron María Magdalena, Juana, María madre de Santiago, y las otras mujeres. Pero a los apóstoles les pareció una locura lo que ellas decían, y no querían creerles. Sin embargo, Pedro se fue corriendo al sepulcro; y cuando miró dentro, no vio más que las sábanas. Entonces volvió a casa, admirado de lo que había sucedido.

Evangelista El Evangelio del Señor.

Pueblo **Te alabamos, Cristo Señor.**

The people are seated at the invitation of the bishop.

THE SERMON

The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

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.

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,

Gospeller Jesus, Lord of life,
People **Hear our prayer.**

Evangelista Jesús, Señor de vida,
Pueblo **Atiende nuestra súplica.**

The dean prays the concluding collect, and the people respond, Amen.

THE PEACE

Dean The peace of the Risen Christ be always
with you.
People **And also with you.**

Deán La paz del Cristo Resucitado sea siempre con
ustedes.
Pueblo **Y con tu espíritu.**

The people greet one another with a sign of God's peace and 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

The Anthem (Hallelujah, You Have Won the Victory) Sung by the cantor. Henry Seeley, Joth Hunt, Liz Webber

Hallelujah! you have won the victory!
Hallelujah! you have won it all for me!
By his stripes we are healed.
By his nail pierced hands we're free.
By his blood we're washed clean.
Now we have the victory.
The power of sin is broken,
Jesus overcame it all.
He has won our freedom,
Jesus has won it all.
Hallelujah! You have won the victory!
Hallelujah! You have won it all for me!
Death could not hold you down.

You are the risen King.
Seated in majesty,
You are the risen King.
Our God is risen,
He is alive.
He won the victory,
He reigns on high.
Hallelujah! You have won the victory!
Hallelujah! You have won it all for me!
Death could not hold you down.
You are the risen King.
Seated in majesty,
You are the risen King.


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

HYMN AT THE PRESENTATION

God's Paschal Lamb

Sung by all.

Sine Nomine



1. God's Pas - chal Lamb is sac - ri - ficed for us; there - fore with joy
2. Now Christ is raised and will not die a - gain; death has no more
3. In Christ we see the first fruits of the dead: though Ad - am's sin

we keep the Eas - ter feast; for - sak - ing sin, we share the bread
do - min - ion o - ver him; Through him we die to sin and live
had doomed all flesh to die, in Christ's new life shall all be made

of truth. Al - le - lu - ia, Al - le - lu - ia!
to God. Al - le - lu - ia, Al - le - lu - ia!
a - live. Al - le - lu - ia, Al - le - lu - ia!

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."

Dean The Lord be with you.

People **And also with you.**

Dean Lift up your hearts.

People **We lift them to the Lord.**

Dean Let us give thanks to the Lord our God.

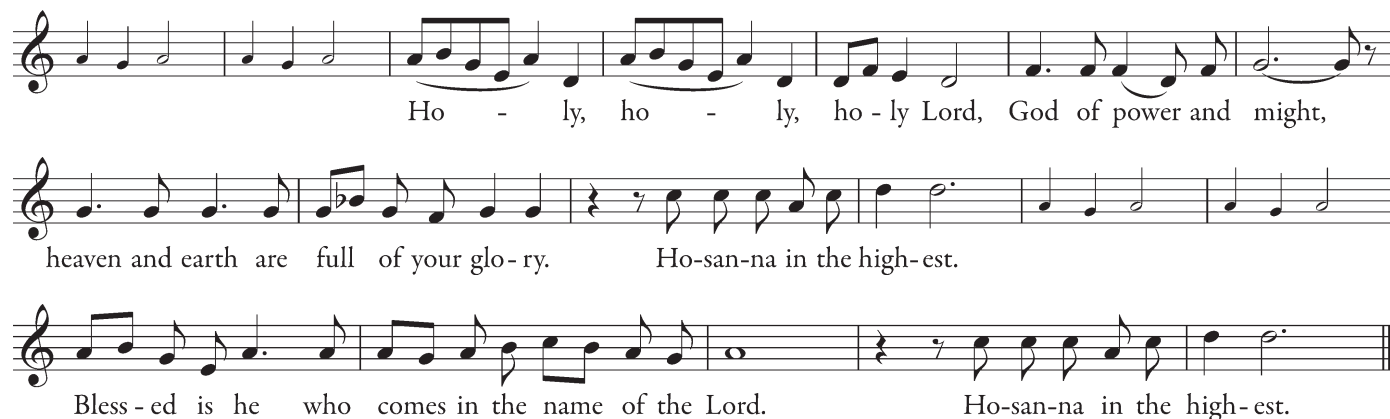
People **It is right to give God thanks and praise.**

Dean 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:

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 dean 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.

Dean 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:

People **Christ has died.**
Christ is risen.
Christ will come again.

Dean 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 dean 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.

People **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.

Dean And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...

People 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.

Pueblo 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

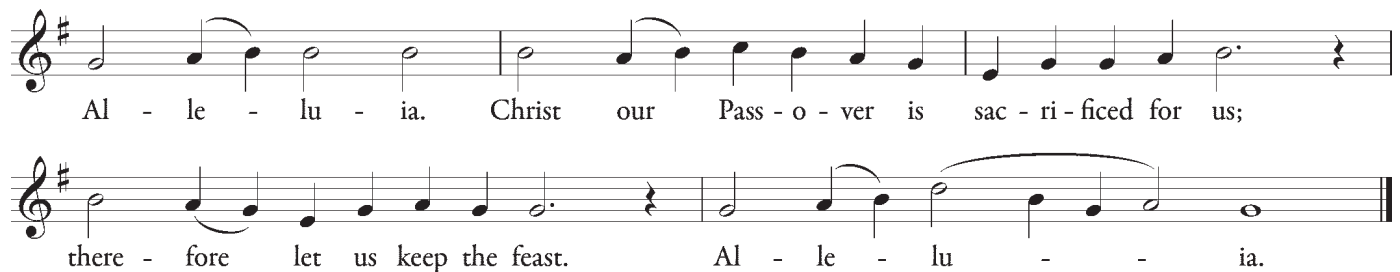
The dean breaks the bread in silence.

FRACTION ANTHEM

Christ Our Passover

Sung by all.

Douglas Major (b. 1953)



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.

ANTHEMS AT THE COMMUNION

Ye Choirs of New Jerusalem

Sung by the choir.

Charles Villiers Stanford (1852–1924)

Ye choirs of new Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy.

For Judah's Lion bursts his chains,
Crushing the serpent's head;
And cries aloud through death's domains
To wake the imprisoned dead.

Devouring depths of hell their prey
At his command restore;
His ransomed hosts pursue their way
Where Jesus goes before.

Triumphant in his glory now,
To him all power is given;
To him in one communion bow
All saints in earth and heaven.
While we, his soldiers, praise our King,
His mercy we implore,
Within his palace bright to bring
And keep us evermore.
All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to thee,
While endless ages run. Alleluia! Amen.

(Fulbert of Chartres, ca. 960–1028; trans. Robert Campbell, 1814–1868)

Two Thieves and a Lamb

Sung by the cantor.

Nolan Williams (b. 1969)

On a hill, long ago,
Three crosses stood.
With two sinners beside
The great I AM.
From his birth to his death,
Our God came in lowliness.
Praise Him for two thieves and a Lamb!

Refrain The cross still stands amid our brokenness,
God stretched between our wrong and unrighteousness!
Oh, the grace of God's redemption plan—
Praise him for two thieves and a Lamb!

Yes, the cross is a sign of God's great love,
And, through Christ, all are covered by his blood.
And when Christ, we confess,
God can heal our woundedness,
Praise him for two thieves and a Lamb!

Refrain

Three crosses tell the story of God's love.
While one, we saw forgiveness,
The other closed his heart to God's plan,
Who was nailed and stretched between;
The one that was righteous to redeem.

Refrain

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 EASTER BLESSING

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

HYMN AT THE CLOSING • 180

He Is Risen

Sung by all.

Unser Herrscher



1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:
2. Come, ye sad and fear - ful heart - ed, with glad smile and ra - diant brow!
3. Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;
4. He is ris - en, he is ris - en! He hath o - pened hea - ven's gate:

he hath burst his three days' pris - on; let the whole wide world re - joice:
Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now,
not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,
we are free from sin's dark pris - on, ris - en to a ho - lier state;

death is con - quered, we are free, Christ has won the vic - to - ry.
and the pas - sion that he bore— sin and pain can vex no more.
break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.
and a bright - er Eas - ter beam on our long - ing eyes shall stream.

DISMISSAL

Gospeller Let us go forth in the name of Christ.
Alleluia, alleluia!
People Thanks be to God. Alleluia, alleluia!

Evangelista Salgamos en nombre de Cristo.
¡Aleluya, aleluya!
Pueblo Demos gracias a Dios.
¡Aleluya, aleluya!

POSTLUDE

"Toccata" from *Symphony No. 5*, Op. 42/1

Charles-Marie Widor (1844–1937)



Following the 11:15 AM service, the Washington Ringing Society will attempt a full peal to joyfully proclaim the resurrection of our Lord Jesus Christ.



*A gift in support of this celebration of the Resurrection is made
to the glory of God and in thanksgiving for
the William Carter Dulin and Maurine Stuart Dulin families.*

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.

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The Venerable L. Sue von Rautenkranz (11:15 AM)
*Archdeacon and Diocesan Liturgist
Episcopal Diocese of Washington*

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

MUSICIANS

The Cathedral Choir

Washington Symphonic Brass

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Director of Music and Director of Institutional Planning

Thomas M. Sheehan
Organist and Associate Director of Music

George H. Fergus
Associate Director of Music and Assistant Organist

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

Dr. Edward M. Nassor
Carillonneur

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

FLOWERS ARE GIVEN TO THE GLORY OF GOD.

HIGH ALTAR: in memory of Hibbard G. James; in memory of Sita Finkenstaedt Gibson; in memory of Bishop James de Wolf Perry, on the anniversary of his installation as presiding bishop, 1930; in loving memory of August M. and Harriett MacDonald Stromberg; in memory of Campbell and Jeanette Plugge • **PASCHAL CANDLE AT THE ROOD SCREEN:** in loving memory of Bryan Leithauser • **MID-NAVE FONT:** in loving memory of James H. Lewis and Betty Prater Lewis • **CANTERBURY PULPIT:** in loving memory of George Walker Guthrie; in memory of Favour H. Slater and Mary and Sherman Hazeltine • **THE CANDELABRA IN THE HIGH ALTAR SANCTUARY:** in loving memory of Charles and Mary Russell Bounds • **ALTAR IN THE CHAPEL OF SAINT MARY THE VIRGIN:** in memory of Mr. and Mrs. Larz Anderson; in memory of Mary Agnes Todd; in honor of Brodie and Anjie Williams (Jase, Keegan, and Sophie), and Robert and Sara Williams (Kathryn) • **ANDERSON TOMB IN THE CHAPEL OF SAINT MARY THE VIRGIN:** in memory of Mr. and Mrs. Larz Anderson • **ALTAR IN THE CHAPEL OF THE HOLY SPIRIT:** in memory of Frederick James and Bertha Elise Wildman; in honor of Jean Schnell Auchincloss; in memory of Marjorie Fisher Stekl • **ALTAR IN THE CHAPEL OF SAINT JOHN:** in loving memory of John O. Drew, Jr. • **NORMAN PRINCE TOMB IN THE CHAPEL OF SAINT JOHN:** in thanksgiving for Norman Prince; in commemoration of the creation of the Lafayette Escadrille • **ALTAR IN CHILDREN'S CHAPEL:** in memory of Jennie May Mathis Malloy; in memory of Carroll Stansbury; in memory of Elizabeth McCutchins Blood Miles; in memory of Jeremy Pobor • **THE CHRIST CHILD STATUE:** in loving memory of Adriana Lusk Van der Steenhoven • **FONT IN THE CHILDREN'S CHAPEL:** in honor of Michael Gaines Semler and Alexander Horatio Semler • **ALTAR IN WAR MEMORIAL CHAPEL:** in memory of those who served in World War II, Class of 1941, Norristown High School, Pennsylvania, Mr. and Mrs. Harry F. Baird; in memory of Bertha R. "Bert" Pence; in memory of Edwin H. B. Pratt; in memory of John Estes Daughtrey • **NARTHEX PILLARS:** in memory of Rosa Cardinale • **ALTAR IN THE CHAPEL OF THE NATIVITY:** in memory of Marion G. Lemon; in memory of Stella E. Emerson, Margaret Sisson, and Bertha M. Gordon; in memory of Virginia Berrier; in memory of Mrs. H. Duke Shackelford • **ALTAR IN THE CHAPEL OF THE RESURRECTION:** in memory of Rhoda Paxton Boggs and Mary K. Randolph • **ALTAR IN THE CHAPEL OF SAINT JOSEPH OF ARIMATHEA:** in memory of Joseph Wilson • **COLUMBARIUM GATES IN THE CHAPEL OF SAINT JOSEPH OF ARIMATHEA:** in loving memory of the Seferlis and Tidball families • **FREDERICK AND ABIGAIL NORMAN PRINCE TOMB:** in thanksgiving for Frederick and Abigail Norman Prince • **DULIN BAY:** in memory of J. Clifford Folger, and in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin • **FOLGER BAY:** in memory of J. Clifford Folger, and in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin • **CHAPEL OF THE GOOD SHEPHERD:** in honor of the Very Reverend Francis B. Sayre • **THE ORGAN CONSOLE:** in honor of Michael T. Hosang, Esq., and in memory of Ruth D. and Paul Lieber • **THE BAPTISTRY:** given to the glory of the Risen Lord, for children and adults new to the life of faith through baptism, and in loving memory of Jeanette and Edmond Arsenault; Harriet and Harry Rogstad; and Barbara and George Wiseman • **THE USHERS' CARNATIONS:** in memory of Charles Sidney Forbes; in memory of Lieutenant James Norbert Matthews.

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