

# The Holy Eucharist

The Third Sunday of Easter

May 1, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

*Christ Is Alive!*

*Truro*; arr. Edward M. Nassor (b. 1957)

## PRELUDE

"The Peace May Be Exchanged" from *Rubrics*

Dan Locklair (b. 1950)

*Jesus Reigns*

James Hairston (b. 1974)

*Worth*

Anthony Brown (b. 1981)

## THE ENTRANCE RITE

### INTROIT

*Cantate Domino*

Giuseppe Pitoni (1657–1743)

*Sung in Latin.*

Sing to the Lord a new song; sing his praise in the congregation of the faithful.  
Let Israel rejoice in his Maker; let the children of Zion be joyful in their King.

*(Psalm 149:1-2)*

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

*Christ Is Alive!*

*Sung by all.*

*Truro*

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



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



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

**THE OPENING ACCLAMATION**

Alleluia. Christ is risen.

**The Lord is risen indeed. Alleluia.**

**THE COLLECT FOR PURITY**

*This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.*

**Almighty God,**  
 to you all hearts are open, all desires known,  
 and from you no secrets are hid:  
 Cleanse the thoughts of our hearts  
 by the inspiration of your Holy Spirit,  
 that we may perfectly love you,  
 and worthily magnify your holy Name;  
 through Christ our Lord. Amen.

**Dios omnipotente,**  
 para quien todos los corazones están manifiestos,  
 todos los deseos son conocidos  
 y ningún secreto se halla encubierto:  
 Purifica los pensamientos de nuestros corazones  
 por la inspiración de tu Santo Espíritu,  
 para que perfectamente te amemos  
 y dignamente proclamemos la grandeza de tu  
 santo Nombre;  
 por Cristo nuestro Señor. Amén.

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

Glo-ry to God in the high-est, and peace to his peo-ple on earth.

Lord God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we

praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God,

Lamb of God, you take a-way the sin of the world: have mer-cy on us; you are

seat-ed at the right hand of the Fa-ther: re-ceive our prayer.

For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the

Most High, Je-sus Christ, with the Ho-ly Spi-rit,

in the glo-ry of God the Fa-ther. A - - - men.

#### THE COLLECT FOR THE THIRD SUNDAY OF EASTER

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

The Lord be with you.

**And also with you.**

Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work: who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*The 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 9:1-20

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank. Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to bind all who invoke your name." But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name." So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength. For several days he was with the disciples

Hechos 9:1-20

Mientras tanto, Saulo no dejaba de amenazar de muerte a los creyentes en el Señor. Por eso, se presentó al sumo sacerdote, y le pidió cartas de autorización para ir a las sinagogas de Damasco, a buscar a los que seguían el Nuevo Camino, tanto hombres como mujeres, y llevarlos presos a Jerusalén. Pero cuando ya se encontraba cerca de la ciudad de Damasco, una luz que venía del cielo brilló de repente a su alrededor. Saulo cayó al suelo, y oyó una voz que le decía: «Saulo, Saulo, ¿por qué me persigues?» Saulo preguntó: «¿Quién eres, Señor?» La voz le contestó: «Yo soy Jesús, el mismo a quien estás persiguiendo. Levántate y entra en la ciudad; allí te dirán lo que debes hacer.» Los que viajaban con Saulo estaban muy asustados, porque habían oído la voz pero no habían visto a nadie. Luego, Saulo se levantó del suelo; pero cuando abrió los ojos, no podía ver. Así que lo tomaron de la mano y lo llevaron a Damasco. Allí estuvo tres días sin ver, y sin comer ni beber nada. En Damasco vivía un creyente que se llamaba Ananías, a quien el Señor se le presentó en una visión y le dijo: «¡Ananías!» Él contestó: «Aquí estoy, Señor.» El Señor le dijo: «Levántate y vete a la calle llamada Derecha, y en la casa de Judas pregunta por un hombre de Tarso que se llama Saulo. Está orando, y en una visión ha visto a uno llamado Ananías que entra y pone sus manos sobre él para que pueda ver de nuevo.» Al oír esto, Ananías dijo: «Señor, muchos me han hablado de ese hombre y de todos los males que ha causado en Jerusalén a tu pueblo santo. Y ahora ha venido aquí, con autorización de los jefes de los sacerdotes, a llevarse presos a todos los que invocan tu nombre.» Pero el Señor le dijo: «Ve, porque he escogido a ese hombre para que hable de mí a la gente de otras naciones, y a sus reyes, y también a los israelitas. Yo le mostraré lo mucho que tiene que sufrir por mi causa.» Ananías fue a la casa donde estaba Saulo. Al entrar, puso sus manos sobre él, y le dijo: «Hermano Saulo, el Señor Jesús, el que se te apareció en el camino por donde venías, me ha mandado para que recobres la vista y quedes lleno del Espíritu Santo.» Al momento cayeron de los ojos de Saulo una especie de escamas, y recobró la vista. Entonces se levantó y fue bautizado. Después comió y recobró las fuerzas, y se quedó

in Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."

The Word of the Lord.  
Thanks be to God.

algunos días con los creyentes que vivían en Damasco. Luego Saulo comenzó a proclamar en las sinagogas que Jesús es el Hijo de Dios.

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the choir.*

chant: John Davy (1763–1824)

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

Psalm 30:1-7, 11-13

Salmo 30:1-7, 11-13

I will exalt you, O Lord,  
because you have lifted me up  
and have not let my enemies triumph over me.  
O Lord my God, I cried out to you,  
and you restored me to health.  
You brought me up, O Lord, from the dead;  
you restored my life as I was going down to  
the grave.  
Sing to the Lord, you servants of his;  
give thanks for the remembrance of his holiness.  
For his wrath endures but the twinkling of an eye,  
his favor for a lifetime.  
Weeping may spend the night,  
but joy comes in the morning.  
While I felt secure, I said,  
"I shall never be disturbed."  
You, Lord, with your favor, made me as strong as  
the mountains."  
"Hear, O Lord, and have mercy upon me;  
O Lord, be my helper."  
You have turned my wailing into dancing;  
you have put off my sack-cloth and clothed me  
with joy.  
Therefore my heart sings to you without ceasing;  
O Lord my God, I will give you thanks for ever.

Te ensalzaré, oh Señor,  
porque me has alzado,  
y no permitiste que mis enemigos triunfaran sobre mí.  
Oh Señor Dios mío, a ti clamé,  
y tú me sanaste.  
Oh Señor, me sacaste del abismo;  
me hiciste revivir, para que no descendiese a la  
sepultura.  
Canten al Señor, ustedes sus fieles,  
y celebren su santo Nombre;  
Porque sólo un momento dura su ira,  
pero su favor toda la vida.  
Aunque al anochecer nos visite el llanto,  
en la mañana vendrá la alegría.  
Dije yo en mi comodidad,  
"No seré jamás conmovido;  
tú, oh Señor, con tu favor  
me afirmaste como monte fuerte".  
"Escucha, oh Señor, y ten misericordia de mí;  
oh Señor sé tú mi ayudador."  
Has cambiado mi lamento en danzas;  
me has quitado el luto, y me has vestido de fiesta.  
Por tanto a ti canta mi corazón, y no llora más;  
oh Señor Dios mío, te daré gracias para siempre.

## THE SECOND LESSON

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

Revelation 5:11-14

Revelación 5:11-14

I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!" Then I heard every creature in heaven and on earth and under the earth and in the

Luego miré, y oí la voz de muchos ángeles que estaban alrededor del trono, de los seres vivientes y de los ancianos. Había millones y millones de ellos, y decían con fuerte voz: «¡El Cordero que fue sacrificado es digno de recibir el poder y la riqueza, la sabiduría y la fuerza, el honor, la gloria y la alabanza!» Y oí también que todas las cosas creadas por Dios en el cielo, en la tierra, debajo de la tierra y en el mar, decían: «¡Al

sea, and all that is in them, singing, “To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” And the four living creatures said, “Amen!” And the elders fell down and worshiped.

The Word of the Lord  
Thanks be to God.

que está sentado en el trono y al Cordero, sean dados la alabanza, el honor, la gloria y el poder por todos los siglos!» Los cuatro seres vivientes respondían: «¡Amén!» Y los veinticuatro ancianos se pusieron de rodillas y adoraron.

Palabra del Señor.  
Demos gracias a Dios.

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

## HYMN AT THE SEQUENCE

*He Lives*

*Sung by all.*

*Ackley*

*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 serve a ris - en Sav - ior, he's in the world to - day;  
2. Re - jice, re - jice! O Chris - tian, lift up your voice and sing



I know that he is liv - ing, what - ev - er oth - ers say;  
e - ter - nal hal - le - lu - jahs to Je - sus Christ, the King!



I see his hand of mer - cy, I hear his voice of cheer,  
The hope of all who seek him, the help of all who find,



and just the time I need him he's al - ways near.  
none oth - er is so lov - ing, so good and kind.

### *Refrain*



He lives, he lives, Christ Je - sus lives to - day!



He walks with me and talks with me a - long life's nar - row way,



he lives, he lives, sal - va - tion to im - part!



You ask me how I know he lives? He lives with - in my heart.



## 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 21:1-19

Juan 21:1-19

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

**Glory to you, Lord Christ.**

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep."

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

**¡Gloria a ti, Cristo Señor!**

Después de esto, Jesús se apareció otra vez a sus discípulos, a orillas del Lago de Tiberias. Sucedió de esta manera: Estaban juntos Simón Pedro, Tomás, al que llamaban el Gemelo, Natanael, que era de Caná de Galilea, los hijos de Zebedeo y otros dos discípulos de Jesús. Simón Pedro les dijo: «Voy a pescar.» Ellos contestaron: «Nosotros también vamos contigo.» Fueron, pues, y subieron a una barca; pero aquella noche no pescaron nada. Cuando comenzaba a amanecer, Jesús se apareció en la orilla, pero los discípulos no sabían que era él. Jesús les preguntó: «Muchachos, ¿no tienen pescado?» Ellos le contestaron: «No.» Jesús les dijo: «Echen la red a la derecha de la barca, y pescarán.» Así lo hicieron, y después no podían sacar la red por los muchos pescados que tenía. Entonces el discípulo a quien Jesús quería mucho, le dijo a Pedro: «¡Es el Señor!» Apenas oyó Simón Pedro que era el Señor, se vistió, porque estaba sin ropa, y se tiró al agua. Los otros discípulos llegaron a la playa con la barca, arrastrando la red llena de pescados, pues estaban a cien metros escasos de la orilla. Al bajar a tierra, encontraron un fuego encendido, con un pescado encima, y pan. Jesús les dijo: «Traigan algunos pescados de los que acaban de sacar.» Simón Pedro subió a la barca y arrastró hasta la playa la red llena de grandes pescados, ciento cincuenta y tres; y aunque eran tantos, la red no se rompió. Jesús les dijo: «Vengan a desayunarse.» Ninguno de los discípulos se atrevía a preguntarle quién era, porque sabían que era el Señor. Luego Jesús se acercó, tomó en sus manos el pan y se lo dio a ellos; y lo mismo hizo con el pescado. Ésta fue la tercera vez que Jesús se apareció a sus discípulos después de haber resucitado. Terminado el desayuno, Jesús le preguntó a Simón Pedro: «Simón, hijo de Juan, ¿me amas más que éstos?» Pedro le contestó: «Sí, Señor, tú sabes que te quiero.» Jesús le dijo: «Cuida de mis corderos.» Volvió a preguntarle: «Simón, hijo de Juan, ¿me amas?» Pedro le contestó: «Sí, Señor, tú sabes que te quiero.» Jesús le dijo: «Cuida de mis ovejas.»

He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

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

*The people are seated at the invitation of the preacher.*

#### THE SERMON

The Reverend Patrick L. Keyser

*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.

Por tercera vez le preguntó: «Simón, hijo de Juan, ¿me quieres?» Pedro, triste porque le había preguntado por tercera vez si lo quería, le contestó: «Señor, tú lo sabes todo: tú sabes que te quiero.» Jesús le dijo: «Cuida de mis ovejas. Te aseguro que cuando eras más joven, te vestías para ir a donde querías; pero cuando ya seas viejo, extenderás los brazos y otro te vestirá, y te llevará a donde no quieras ir.» Al decir esto, Jesús estaba dando a entender de qué manera Pedro iba a morir y a glorificar con su muerte a Dios. Después le dijo: «¡Sígueme!»

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

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.



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.

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](http://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

*He Reigns (Awesome God)*

*Sung by the cantor.*

Rich Mullins (1955–1997);  
arr. Kirk Franklin (b. 1970)

*Refrain*      Our God is an awesome God!  
                  He reigns from heaven above,  
                  With wisdom, power and love—  
                  Our God is an awesome God!

You're marvelous and you're glorious!  
Your love has made me victorious!  
You took away the fear in us,  
Now we praise you because you delivered us!  
There ain't no stopping us!  
Devil, there ain't no blocking us!  
Come on and clap your hands with us,  
Like this, like that!

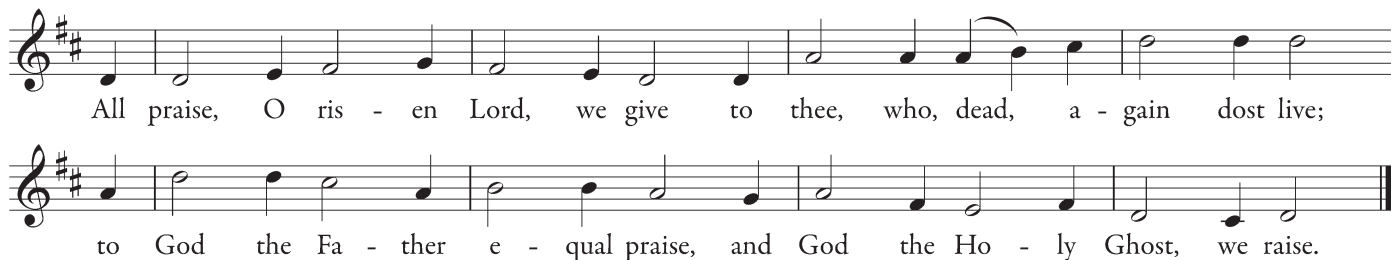
*Refrain*  
He reigns forever and ever!

*The people stand as able.*

## HYMN AT THE PRESENTATION • 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 God thanks and praise.**

It is indeed right, our duty and our joy, always and everywhere to give you thanks, almighty and eternal Father, and in these days of Easter to celebrate with joyful hearts the memory of your wonderful works. For by the mystery of his passion Jesus Christ, your risen Son, has conquered the powers of death and hell and restored in men and women the image of your glory. He has placed them once more in paradise and opened to them the gate of life eternal. And so, in the joy of this Passover, earth and heaven resound with gladness, while angels and archangels and the powers of all creation sing for ever the hymn of your glory.

*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 pow - er and might, \_\_\_\_\_  
 heav - en and earth are full of your glo - ry. Ho - san - na in \_\_\_\_\_ the high - est.  
 Bless - ed is he who comes in the name of the Lord. \_\_\_\_\_ Ho -  
 san - na in the high - est, ho - san - na in the high - est.

*We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

*The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.*

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

## THE LORD'S PRAYER

*We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.*

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

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

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,  
as we forgive those  
who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

Padre nuestro que estás en el cielo,  
santificado sea tu Nombre,  
venga tu reino,  
hágase tu voluntad,  
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,  
como también nosotros perdonamos  
a los que nos ofenden.

No nos dejes caer en 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

“Antiphon” from *Five Mystical Songs*

*Sung by the choir.*

Ralph Vaughan Williams (1872–1958)

Let all the world in every corner sing,  
*My God and King.*

The heavens are not too high,  
His praise may thither fly:  
The earth is not too low,  
His praises there may grow.

Let all the world in every corner sing,  
*My God and King.*

The church with psalms must shout,  
No door can keep them out:  
But above all, the heart  
Must bear the longest part.

Let all the world in every corner sing,  
*My God and King.*

*(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.*

*Alleluia! Sing to Jesus!*

*Sung by all.*

*Hyfrydol*



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
 2. Al - le - lu - ia! not as or - phans are we left in sor - row now;  
 3. Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!  
 4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:  
 5. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;



1. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
 2. Al - le - lu - ia! he is near us, faith be - lieves, nor ques - tions how;  
 3. Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
 4. Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:  
 5. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;



1. Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
 2. though the cloud from sight re - ceived him, when the for - ty days were o'er,  
 3. In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
 4. thou with - in the veil has en - tered, robed in flesh, our great High Priest:  
 5. Hark! the songs of ho - ly Zi - on thun - der like a might - y flood;



1. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.  
 2. shall our hearts for - get his prom - ise, "I am with you ev - er - more"?  
 3. where the songs of all the sin - less sweep a - cross the crys - tal sea.  
 4. thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.  
 5. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.

**THE DISMISSAL**

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

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

**POSTLUDE**

*Tuba Tune in D major, Op. 15*

Craig Sellar Lang (1891–1971)



**PARTICIPANTS** Presider: The Reverend Canon Dana Colley Corsello; Preacher: The Reverend Patrick L. Keyser, Priest Associate; 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 Jan Naylor Cope, Provost; The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Martha Johns, The Reverend Sarah E. Slater, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Boys Cathedral Choir, Michael McCarthy, Canon for Music and Director of Institutional Planning, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Mr. and Mrs. Edwin Kellogg Trowbridge; The Rood Screen: in memory of Ada M. and Henry B. Kellog; St. Mary's Chapel Altar: in memory of Ruth Elena Pettey; Holy Spirit Chapel Altar: in loving memory of Lydia B. Middleton; Children's Chapel Altar: in memory of Gladys and Gustave Tauber; Children's Font: in thanksgiving for the baptism of Isabel Parker Semler; Folger Bay: in honor of Lee Folger; Bethlehem Chapel Altar: in thanksgiving for Hazel Lohr Sheckells.

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*Thank you for joining us in worship.*

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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](http://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.

