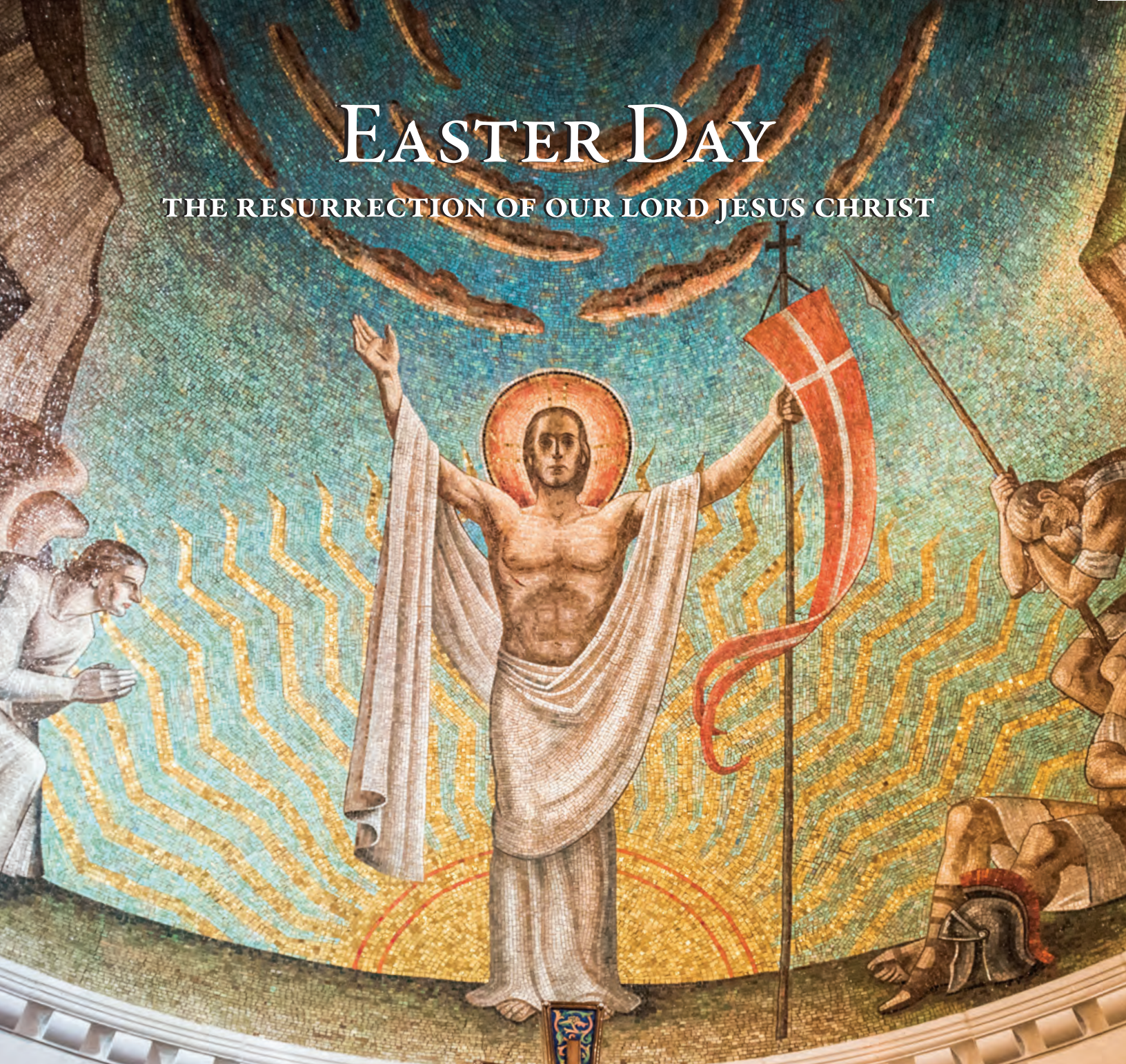


EASTER DAY

THE RESURRECTION OF OUR LORD JESUS CHRIST



APRIL 4, 2021



WELCOME

WASHINGTON NATIONAL CATHEDRAL

APRIL 4, 2021



Preaching Today

The Right Rev. Mariann Edgar Budde



Presiding Today

The Very Rev. Randolph
Marshall Hollerith

An Online House of Prayer for All People

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

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

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

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

PRAYERS FOR COVID-19 DEATHS

Each week we pray for those lost to the COVID-19 pandemic. Submit the [names of those lost](#) to be included in the service.

Next Sunday

SUNDAY SERVICE AT 11:15 AM

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

Today—Easter Day Organ Recital

Sunday, April 4, 2 pm

Cathedral organists Thomas Sheehan and George Fergus play a selection of uplifting music. [Reserve your spot](#)

Online Healing Prayer

SUNDAYS 12:30–1:15

Healing ministry in private online chapels will return after Easter.

[Register for future events.](#)

Virtual Coffee Hour

Post-service virtual coffee hour will return following Easter.

[Registration](#) for upcoming dates.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, April 6, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, April 6, 6 pm

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

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths passes 500,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at a weekly memorial service.

Leadership in Defining Moments

Friday, April 9, 11 am

The Cathedral and Martin L. King, III, of the [Drum Major Institute](#) host an interfaith panel discussion with Georgia Senator Raphael Warnock. On the anniversary of Dr. Martin Luther King, Jr.'s funeral, we'll discuss how faith leaders navigate the joys and challenges of interfaith collaboration, build relationships and continue to realize Dr. King's dream of a beloved community. [More information.](#)

The Doves: Share the Hope

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

Lessons in Leadership: Honest to God

This spring we offer conversations on spiritual leadership. Featuring chef José Andrés (May 11), Congressional Chaplains Barry Black and Margaret Kibben (April 20). [Learn more and register.](#)

Connection with the Earth: Guided Meditation

Sunday, April 18, 4 pm

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

Grieg's Piano Concerto

Sunday, April 18, 6 pm

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



THE RESURRECTION OF OUR LORD JESUS CHRIST

The Festival Holy Eucharist

April 4, 2021 • 11:15 AM

PRELUDE

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

Prior to the service, the Washington Ringing Society will ring the Cathedral peal bells to joyfully proclaim the resurrection of our Lord Jesus Christ.

Canzone per sonare No. 3

Giovanni Gabrieli (ca. 1554/1557–1612)

Toccata and Fugue

Václav Nelhýbel (1919–1996)

“Erschallet, ihr Lieder, erklinget, ihr Saiten!” BWV 172/I

Johann Sebastian Bach (1685–1750),
arr. Donald Rotermund (b. 1932)

Gloria Patri

V. Nelhýbel

THE ENTRANCE RITE

The people's responses are in bold.

INTROIT

The Lord Is Great

Sung by the cantor.

William Hubbard (b. 1958)

The Lord is great
And greatly to be praised!
The Lord is great!
Let's give him honor
Due his name!

He is the Most High!
There's nobody like him,
Nowhere!
So I worship him with all I've got!
I've gotta give him honor,
'Cause he is the only true and
Living God!

Come on, let's
 Bow down.
 Come on, let's worship him!
 Shout loud,
 With your voice!
 Speak well,
 And bless his Name!
 Tell everybody of his excellent greatness!

 Come on!
 He's a great god!
 Tell of his goodness!
 Tell of his excellent kindness to you!
 Tell of how he brought you out of darkness!
 Tell how he brought you to the marvelous light!
 Tell how he made a way out of no way!
 Tell how he made a way!

 Come on,
 Speak well of our God!
 Oh, yes!
 Come on,
 Speak well of our God!
 The Lord is great!

THE BLESSING OF THE PASCHAL CANDLE

The Paschal Candle represents the light of the risen Christ overcoming darkness. The candle is typically blessed and first lit from the newly kindled fire at the start of the Great Vigil of Easter. As today's celebration is the first Eucharist of the Easter season, the Paschal Candle is blessed and lit at the start of this service and will burn at all services throughout the Easter season.

Bishop Dear friends, today we celebrate the glorious resurrection of Jesus Christ, his triumphant victory over sin and death. May the light of Christ who rises this day in glory scatter the darkness of our hearts and minds.

Christ yesterday and today,
 the beginning and the end,
 the Alpha and the Omega:
 By his holy and glorious wounds
 may Christ our Lord guard us and keep us.

The candle is lighted and blessed.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify and bless this candle; may it shine continually to drive away all darkness.

Christ is risen from the dead and his flame of love still burns within us!

Christ sheds his peaceful light on all the world!

Christ lives and reigns for ever and ever!

People **Amen.**

HYMN AT THE PROCESSION • 207 (STANZAS 1-2, 4)

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!
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!
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!
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!
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!**

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 OF 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 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

Hechos 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.**

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

Let All the World in Every Corner Sing

Sung by the choir.

Dominick Argento (1927–2019)

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. Amen.

(George Herbert, 1593–1633, Antiphon; alt.)

THE SECOND LESSON

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

1 Corinthians 15:1-11

Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

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

1 Corintios 15:1-11

Ahora, hermanos, quiero que se acuerden del evangelio que les he predicado. Éste es el evangelio que ustedes aceptaron, y en el cual están firmes. También por medio de este evangelio se salvarán, si se mantienen firmes en él, tal como yo se lo anuncié; de lo contrario, habrán creído en vano. En primer lugar les he enseñado la misma tradición que yo recibí, a saber, que Cristo murió por nuestros pecados, según las Escrituras; que lo sepultaron y que resucitó al tercer día, también según las Escrituras; y que se apareció a Cefas, y luego a los doce. Después se apareció a más de quinientos hermanos a la vez, la mayoría de los cuales vive todavía, aunque algunos ya han muerto. Después se apareció a Santiago, y luego a todos los apóstoles. Por último se me apareció también a mí, que soy como un niño nacido anormalmente. Pues yo soy el menos importante de los apóstoles, y ni siquiera merezco llamarme apóstol, porque perseguí a la iglesia de Dios. Pero soy lo que soy porque Dios fue bueno conmigo; y su bondad para conmigo no ha resultado en vano. Al contrario, he trabajado más que todos ellos; aunque no he sido yo, sino Dios, que en su bondad me ha ayudado. Lo que importa es que, tanto yo como ellos, esto es lo que hemos predicado, y esto es lo que ustedes han creído.

Lector Palabra del Señor.
Pueblo Demos gracias a Dios.

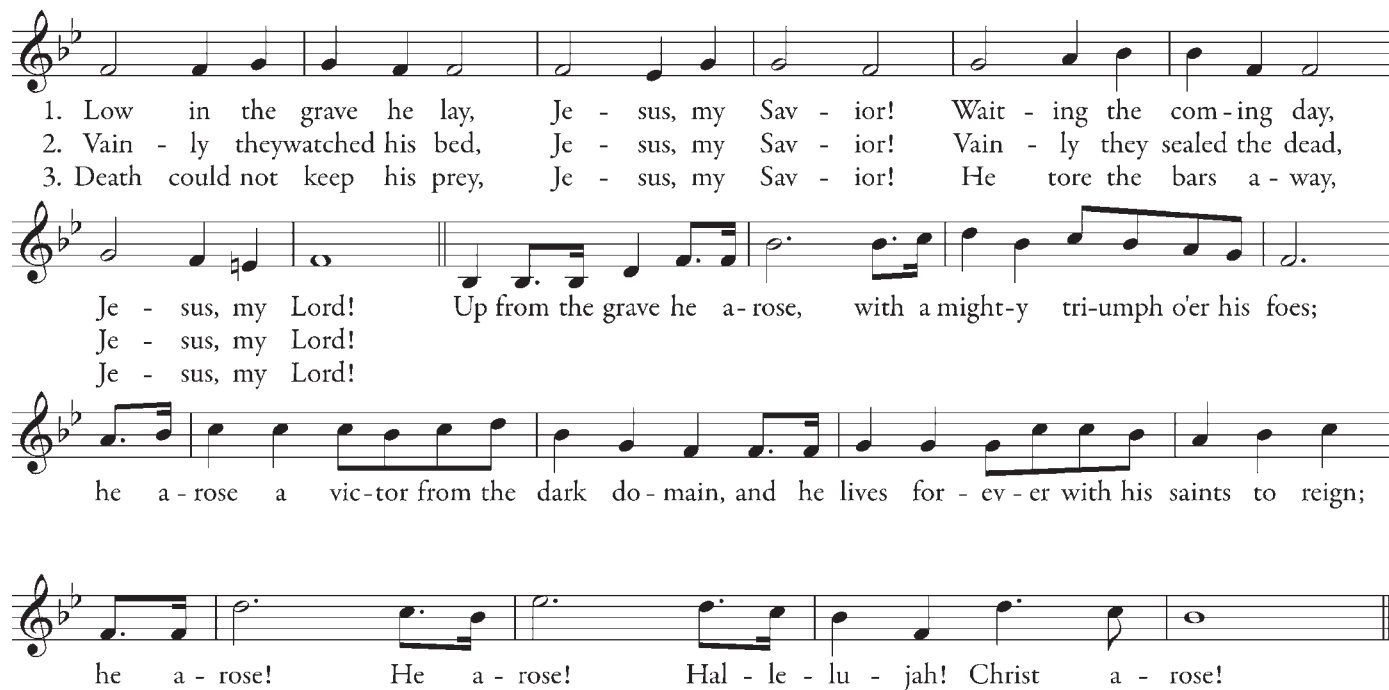
HYMN AT THE SEQUENCE

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.”

Christ Arose!

Sung by all.

Robert Lowry (1826–1899)



1. Low in the grave he lay, Je - sus, my Sav - ior! Wait - ing the com - ing day,
2. Vain - ly they watched his bed, Je - sus, my Sav - ior! Vain - ly they sealed the dead,
3. Death could not keep his prey, Je - sus, my Sav - ior! He tore the bars a - way,
Je - sus, my Lord! Up from the grave he a - rose, with a might-y tri-umph o'er his foes;
Je - sus, my Lord!
Je - sus, my Lord!
he a - rose a vic-tor from the dark do - main, and he lives for - ev - er with his saints to reign;
he a - rose! He a - rose! Hal - le - lu - jah! Christ a - rose!

THE HOLY GOSPEL

John 20:1-18

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.

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

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

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the

Evangelista Santo Evangelio de nuestro Señor
Jesucristo, según Juan.

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

El primer día de la semana, María Magdalena fue al sepulcro muy temprano, cuando todavía estaba oscuro; y vio quitada la piedra que tapaba la entrada. Entonces se fue corriendo a donde estaban Simón Pedro y el otro discípulo, aquel a quien Jesús quería mucho, y les dijo: «¡Se han llevado del sepulcro al Señor, y no sabemos dónde lo han puesto!» Pedro y el otro discípulo salieron y fueron al sepulcro. Los dos iban corriendo juntos; pero el otro corrió más que Pedro y llegó primero al sepulcro. Se agachó a mirar, y vio allí las vendas, pero no entró. Detrás de él llegó Simón Pedro, y entró en el sepulcro. Él también vio allí las vendas; y además vio que la tela que había servido para envolver la cabeza de Jesús no estaba junto a las vendas, sino enrollada y puesta aparte. Entonces entró también el otro discípulo,

tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

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

el que había llegado primero al sepulcro, y vio lo que había pasado, y creyó. Pues todavía no habían entendido lo que dice la Escritura, que él tenía que resucitar. Luego, aquellos discípulos regresaron a su casa. María se quedó afuera, junto al sepulcro, llorando. Y llorando como estaba, se agachó para mirar dentro, y vio dos ángeles vestidos de blanco, sentados donde había estado el cuerpo de Jesús; uno a la cabecera y otro a los pies. Los ángeles le preguntaron: «Mujer, ¿por qué lloras?» Ella les dijo: «Porque se han llevado a mi Señor, y no sé dónde lo han puesto.» Apenas dijo esto, volvió la cara y vio allí a Jesús, pero no sabía que era él. Jesús le preguntó: «Mujer, ¿por qué lloras? ¿A quién buscas?» Ella, pensando que era el que cuidaba el huerto, le dijo: «Señor, si usted se lo ha llevado, dígame dónde lo ha puesto, para que yo vaya a buscarlo.» Jesús entonces le dijo: «¡María!» Ella se volvió y le dijo en hebreo: «¡Rabuni!» (que quiere decir: «Maestro»). Jesús le dijo: «No me retengas, porque todavía no he ido a reunirme con mi Padre. Pero ve y di a mis hermanos que voy a reunirme con el que es mi Padre y Padre de ustedes, mi Dios y Dios de ustedes.» Entonces María Magdalena fue y contó a los discípulos que había visto al Señor, y también les contó lo que él le había dicho.

Evangelista El Evangelio del Señor.
Pueblo Te alabamos, Cristo Señor.

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.

ANTHEM

Precious Lord, Take My Hand

Sung by the choir.

George N. Allen (1812–1871),
arr. Roy Ringwald (1910–1995)

Precious Lord, take my hand,
Bring me home through the night,
Through the dark, through the storm, to thy light
I have been to the mount,
I have seen the Promised Land:
Precious Lord, precious Lord, take my hand.

Precious Lord, take my hand,
Bring thy child home at last,
Where the strife and the pain all are past:
I have dreamed a great dream
That thy love shall rule our land:
Precious Lord, precious Lord, take my hand.

Precious Lord, take my hand,
Take thy child unto thee,
With my dream of a world that is free,
For that day when all flesh
Joins the glory thou hast planned,
Precious Lord, precious Lord, take my hand.

*(Joyce Merman, 1921–1996; after Thomas A. Dorsey,
1899–1993, and Martin Luther King, Jr., 1929–1968)*

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.

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.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.
Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ. Portions of the prayers offered today are based on prayers written by the Reverend Dr. Martin Luther King, Jr., as we mark the fifty-third anniversary of his death.

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 HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Jesus Reigns

Sung by the cantor.

Eric Davis and J. J. Hairston (b. 1974)

All hail the king of Abraham!
All hail the great I am!
The only king who died and rose again.
The only king whose reign will never end.
He reigns over all the earth!
No crown of thorns
Can end his reign.
No tomb, no grave,
Can end his reign.
No death on a cross
Can end his reign.
Nothing on earth
Can end his reign.
He reigns over all the earth!
No one can beat him!
No one can kill him!
No one can dethrone him!
He reigns! He reigns!
Jesus reigns!

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:

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 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

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

The dean invites the following prayer to be said by all:

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

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

El deán invita a todos a rezar esta oración:

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

ANTHEM AT THE COMMUNION

Surrexit Christus hodie

Sung by the choir.

Samuel Scheidt (1587–1654)

Sung in Latin.

Christ is risen today, Alleluia!
For the comfort of all people. Alleluia!
Rejoice in this Easter Day. Alleluia!
Let us give thanks to God. Alleluia!

He suffered death upon the cross. Alleluia!
For us he bore all pain and loss. Alleluia!
The Holy Trinity be praised. Alleluia!
Let grateful hymns to God be raised. Alleluia!

THE POSTCOMMUNION PRAYER

God of Life,
who for our redemption gave your
only-begotten Son
to the death of the cross,
and by his glorious resurrection
have delivered us from the power of our enemy:
grant us so to die daily to sin,
that we may evermore live with him in the joy
of his risen life;
through Jesus Christ our Lord. Amen.

Dios de vida,
quien por nuestra redención diste a tu Hijo unigénito
a la muerte de la cruz,
y por su gloriosa resurrección
nos has librado del poder de nuestro enemigo:
concédenos morir cada día al pecado,
para que podamos vivir con él en la alegría de su
vida resucitada;
a través de Jesucristo nuestro Señor. Amén.

THE EASTER BLESSING

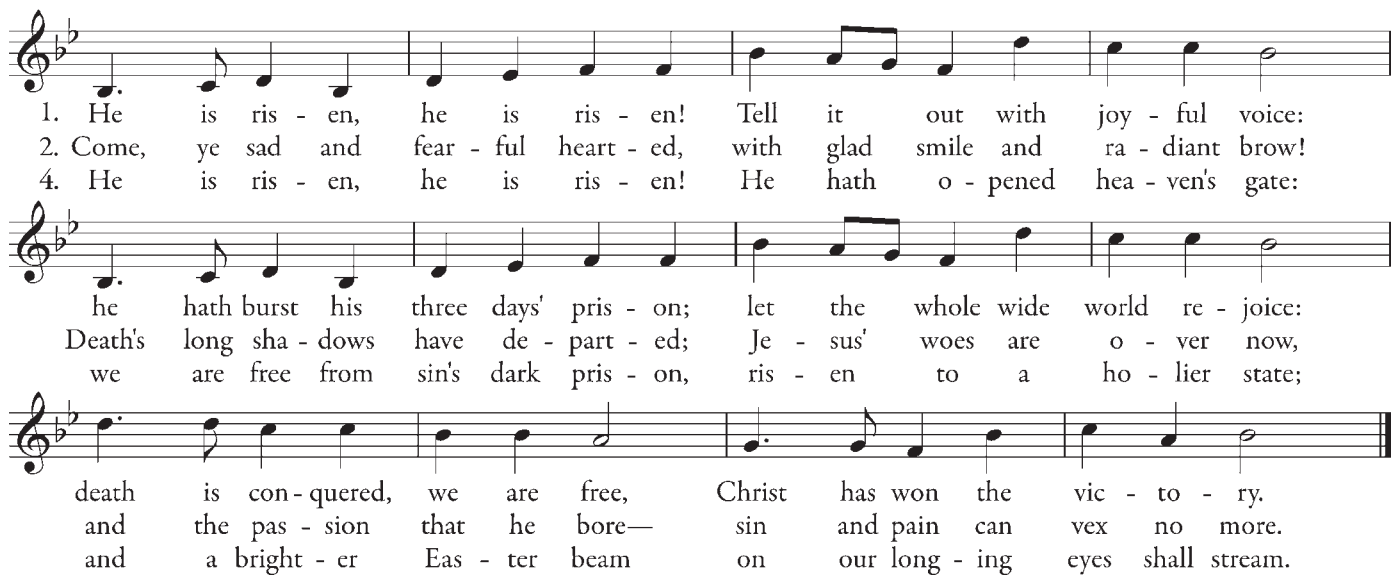
The bishop blesses the people and the people respond, Amen.

HYMN AT THE CLOSING • 180 (STANZAS 1–2, 4)

He Is Risen, 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!
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,
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.
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)

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PREACHER/PREDICADORA

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Bishop, Episcopal Diocese of Washington

PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLERS/EVANGELISTAS

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Canon for Worship, Washington National Cathedral

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Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Kimberly Wachtel

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Photograph by Danielle E. Thomas.

FLOWERS ARE GIVEN TO THE GLORY OF GOD.

In memory of Hibbard G. James • In loving memory of Charles and Mary Russell Bounds • In memory of George W. Guthrie • In loving memory of Marilyn Ehrlich and Nancy J. McKee • In memory of Mr. and Mrs. Larz Anderson • In loving memory of James H. Lewis and Betty Prater Lewis • In memory of Ann Wilson • In thanksgiving for the Charles Ray Long family and friends • In honor of Norman Prince • In honor of Frederick Henry Prince and Abigail Norman Prince • In memory of Wayne Evan Matejik • In honor of Andrew, Kurt, and Stefan Moss; Jennifer and Robert Vettori, Jr., and Lydia Hynson • In memory of Margaret H. Howard • In memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin • In memory of J. Clifford Folger and Kathrine Dulin Folger • In honor of David, Michael, and Peter Lee • In honor of Helen Barnard and in thanksgiving for her service to the Cathedral • In memory of Charlie Habanananda • In loving memory of Favour H. Slater and Mary and Sherman Hazeltine • In memory of the Seferlis and Tidball families • In memory of Lieutenant James Norbert Matthews • In loving memory of Matthew Bixler • In loving memory of Joseph Freolia Brown and Anna Lee Stark Brown.



*A generous 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.*

