



# EASTER DAY

*The Festival Holy Eucharist*

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!

Blessings,

A handwritten signature in black ink, appearing to read "Randolph Marshall Hollerith". The signature is fluid and cursive, with the first name "Randolph" being the most prominent.

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

March 31, 2024 • 8:00 AM AND 11:15 AM

## MUSICAL PRELUDES

### CARILLON PRELUDE

*He Is Risen*

*Unser Herrscher*; arr. Frank P. Law (1918–1985)

*Prélude sur L'Alleluia de Fulbert de Chartres*

Louis Delapierre (1899–1981)

*Welcome, Happy Morning*

*Fortunatus*; arr. F. P. Law

*Hallelujah!*

Hilton J. Rufty (1904–1974)

*The Day of Resurrection*

*Ellacombe*; arr. Sally Slade Warner (1932–2009)

*Jesus Christ Is Risen Today*

*Easter Hymn*; arr. Edward M. Nassor (b. 1957)

### INSTRUMENTAL PRELUDE

Sonata I

Domenico Gallo (1730–1775)

*Grand Choeur on “Jesus Christ Is Risen Today”*

Grimoaldo Macchia (b. 1972) (World Premiere)

*Simple Gifts*

Sterling Proctor (b. 1950)

*This Joyful Eastertide*

Brenda Portman (b. 1980)

Chorale Prelude on “Lasst uns erfreuen”

S. Proctor

Chorale Prelude on “Slane”

S. Proctor

*Christ ist erstanden*, BWV 627

Johann Sebastian Bach (1685–1750)

*High and Lifted Up*

Joe Pace II (b. 1965)

*The people's responses are in bold.*

# THE ENTRANCE RITE

*The people remain seated for the introit.*

## INTROIT

*Saw Ye My Savior?*

Saw ye my Savior?  
Saw ye my Savior?  
Saw ye my Savior and God?  
Oh, he died on Calvary  
To atone for you and me,  
And to save us from sorrow's great load.

He was extended,  
He was extended,  
Painfully nailed to the cross.  
Then he bowed his head and died,  
Thus my God was crucified  
To atone for a world that was lost.

Anonymous American hymn; arr. Leo Nestor (1948–2019)

Jesus hung bleeding,  
Jesus hung bleeding,  
Three bitter hours in great pain.  
Whilst the sun refused to shine,  
When his majesty divine  
Was insulted, derided, and slain.

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


## HYMN AT THE PROCESSION • 207

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

*Jesus Christ Is Risen Today*

*Sung by all.*

*Easter Hymn*



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/Bishop* Alleluia. Christ is risen.

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

*Dean/Bishop* Alleluia. Christ is risen.

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

*Dean/Bishop* Alleluia! Christ is risen!

*People* **The Lord is risen indeed! Alleluia!**

*A fanfare is sounded.*

## SONG OF PRAISE

*The song of praise centers the service on the God we gather to praise in our worship.*

*He Lives*

*Sung by all.*

*Ackley*



1. I serve a ris - en Sav - ior, he's in the world to - day;  
2. Re - joice, re - joice! 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 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/Bishop* The Lord be with you.

*People* And also with you.

*Dean/Bishop* 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 de Dios.

*Pueblo* Demos gracias a Dios.

## ANTHEM

“Antiphon” from *Five Mystical Songs*

*Sung by the choir.*

Ralph Vaughan Williams (1872–1958)

*Cho.* Let all the world in ev’ry corner sing,  
*My God and King.*

*Vers.* The heav’ns are not too high,  
His praise may thither fly:  
The earth is not too low,  
His praises there may grow.

*Cho.* Let all the world in ev’ry corner sing,  
*My God and King.*

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

*Cho.* Let all the world in ev’ry corner sing,  
*My God and King.*

(George Herbert, 1593–1633)

## 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 15:1-11

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 de Dios  
*Pueblo* Demos gracias a Dios

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

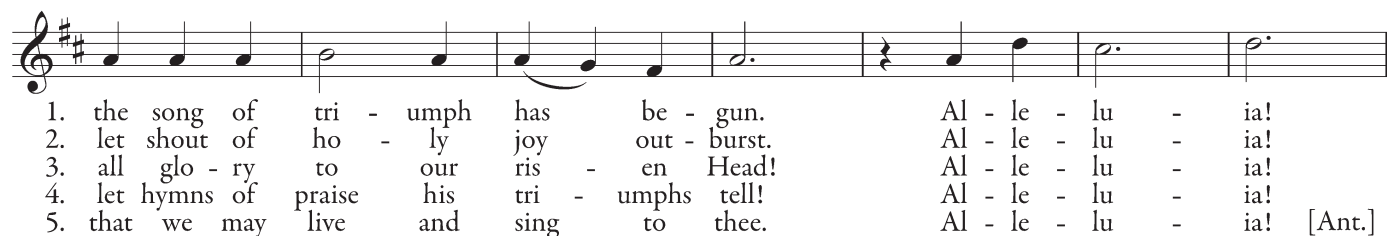
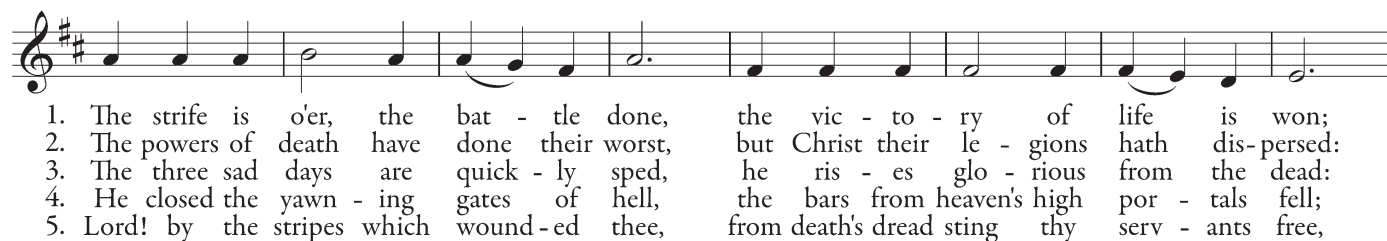
## HYMN AT THE SEQUENCE • 208

*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 Strife Is O’er*

*Sung by all.*

*Victory*



## THE HOLY GOSPEL

*This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus’ words and actions.*

John 20:1-18

Juan 20:1-18

*Gospeller* The Holy Gospel of our Lord Jesus  
Christ according to John.  
*People* **Glory to you, Lord Christ.**

*Evangelista* Santo evangelio de nuestro Señor  
Jesucristo según Juan.  
*Pueblo* **Gloria a ti, Cristo Señor**

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

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

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 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.

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

## THE SERMON

*The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.*

*The people stand as able.*

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, 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 Very Reverend Randolph Marshall Hollerith  
*Dean, Washington National Cathedral*

## 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 del cielo y de la 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,  
y por obra del Espíritu Santo  
se encarnó de María, la Virgen,  
y se hizo humano.  
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,*

*Leader*      Risen Lord,  
*People*      **Hear our prayer.**

*Líder*      Señor Resucitado,  
*Pueblo*      **Escucha nuestra oración.**

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

## THE PEACE

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

*Deán/Obispa* La paz del Cristo Resucitado sea siempre  
con ustedes.  
*Pueblo*      **Y también contigo.**

*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, 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 the joy of Christ's love and resurrection this Easter season. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*One God*

*Sung by the ensemble.*

*Darien Dennis*

You are Lord and King,  
To the true and living God, we sing,  
You are Master of everything;  
All creation shall call you King,  
All creation crowns you King.

One God, one name,  
One worthy of our praise.  
One God, one name,  
One worthy of our praise.

Glory, glory to the one true God,  
Glory, glory, we call you King.  
Glory, glory to the one true God,  
Glory, glory, we call you King,  
Glory, glory, we call you King.

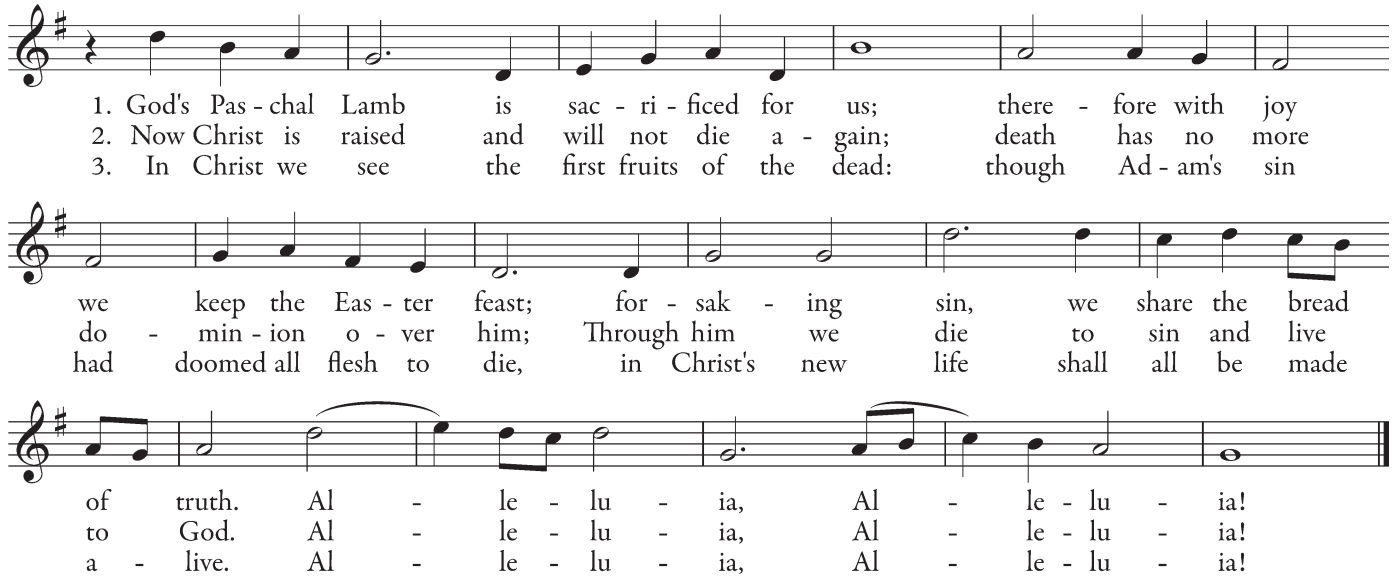
*The people stand as able at the introduction to the hymn.*

## 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/Bishop* The Lord be with you.

*People* And also with you.

*Dean/Bishop* Lift up your hearts.

*People* We lift them to the Lord.

*Dean/Bishop* Let us give thanks to the Lord our God.

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

*Dean/Bishop* 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.

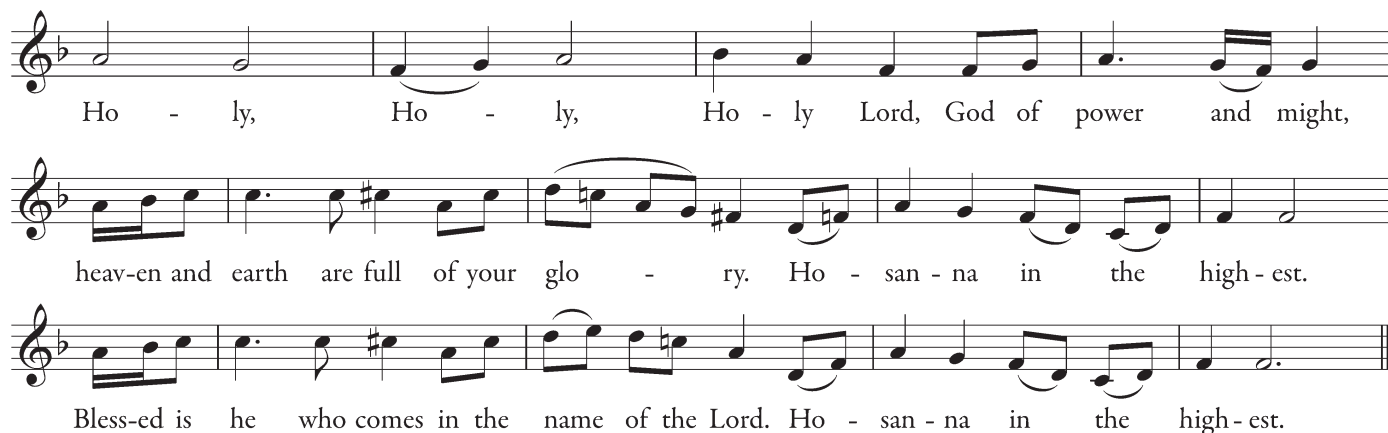
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

# SANCTUS & BENEDICTUS

*Sung by all.*

Michele Fowlin

*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,  
 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.

*We recall God's acts of salvation history. The dean/bishop 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/Bishop** 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/Bishop** 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 bishop 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/Bishop* 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 la tentación  
y líbranos del mal.  
Porque tuyo es el reino,  
el poder y la gloria,  
ahora y por siempre. Amén.

## THE BREAKING OF THE BREAD

*The dean/bishop breaks the bread in silence.*

## FRACTION ANTHEM

*Jesus Is Here Right Now*

*Sung by all.*

Leon C. Roberts (1950–1999)



## THE INVITATION TO HOLY COMMUNION

*The people are seated.*

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may 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. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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 AT THE COMMUNION

*This Joyful Eastertide*

*Sung by the choir.*

Anonymous Dutch carol;  
arr. Philip Ledger (1937–2012)

This joyful Eastertide,  
Away with sin and sorrow!  
My Love, the Crucified,  
Hath sprung to life this morrow.

*Refrain* Had Christ, that once was slain,  
Ne'er burst his three-day prison,  
Our faith had been in vain:  
But now hath Christ arisen.

My flesh in hope shall rest,  
And for a season slumber:  
Till trump from east to west  
Shall wake the dead in number.

*(George Ratcliffe Woodward, 1848–1934)*

*Refrain*

Death's flood hath lost his chill,  
Since Jesus crossed the river:  
Lover of souls, from ill  
My passing soul deliver.

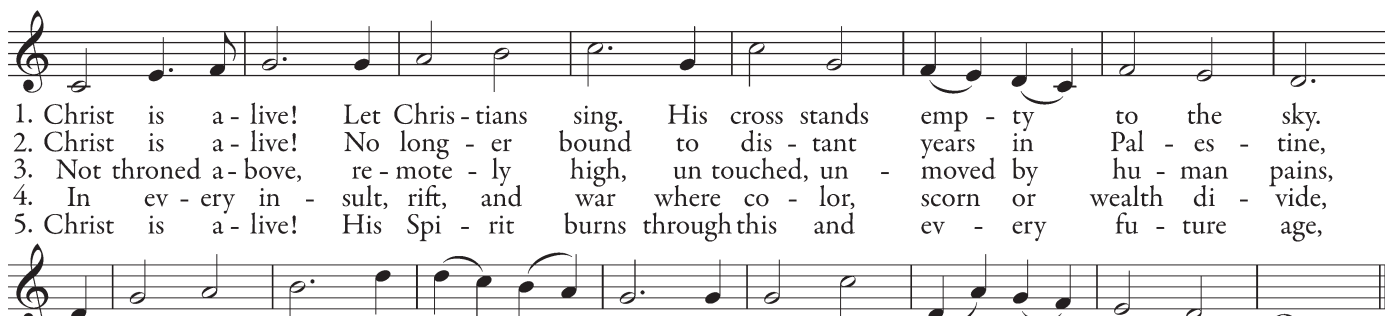
*Refrain*

## HYMN AT THE COMMUNION • 182

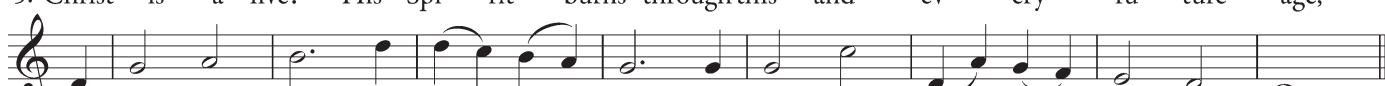
*Christ Is Alive*

*Sung by all.*

*Truro*



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 people stand as able.*

## 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,  
que para redimirnos, entregaste a tu Hijo único  
a la muerte en cruz  
y, por su resurrección gloriosa,  
nos liberaste del poder del enemigo:  
concede que diariamente muramos al pecado  
para así vivir con él eternamente en el gozo de su  
vida resucitada;  
por Jesucristo, nuestro Señor. Amén.

# THE EASTER BLESSING

*The dean/bishop blesses the people and the people respond, Amen.*

## HYMN AT THE CLOSING • 179

*Welcome, Happy Morning*

*Sung by all.*

*Fortunatus*

1. "Wel - come, hap - py mor - ning!" age to age shall say:  
 2. Earth her joy con - fess - es, cloth - ing her for spring,  
 3. Months in due suc - ces - sion, days of length - ening light,  
 4. Ma - ker and Re - deem - er, life and health of all,  
 hell to - day is van - quished, heaven is won to - day!  
 all fresh gifts re - turned with her re - turn - ing King:  
 hours and pass - ing mo - ments praise thee in their flight.  
 thou from heaven be - hold - ing hu - man na - ture's fall,  
 Lo! the dead is liv - ing, God for ev - er - more!  
 bloom in ev - ery mea - dow, leaves on ev - ery bough,  
 Bright - ness of the morn - ing, sky and fields and sea,  
 of the Fa - ther's God - head true and on - ly Son,  
 Him their true Cre - a - tor, all his works a - dore!  
 speak his sor - row end - ed, hail his tri - umph now.  
 Van - quish - er of dark - ness, bring their praise to thee.  
 man - kind to de - liv - er, man - hood didst put on.  
*Refrain*  
 "Wel - come, hap - py morn - ing!" age to age shall say.

5. Thou, of life the author, death didst undergo,  
 tread the path of darkness, saving strength to show;  
 come then, true and faithful, now fulfill thy word,  
 'tis thine own third morning! rise, O buried Lord!

*Refrain*

6. Loose the souls long prisoned, bound with Satan's chain;  
 all that now is fallen raise to life again;  
 show thy face in brightness, bid the nations see;  
 bring again our daylight: day returns with thee!

*Refrain*

## DISMISSAL

*Gospeller* We are raised to new life with Christ.  
 Go in his peace. Alleluia, alleluia!

*People* Thanks be to God. Alleluia, alleluia!

*Evangelista* Somos resucitados a la vida nueva con  
 Cristo. Vayan en su paz. ¡Aleluya, aleluya!

*Pueblo* Demos gracias a Dios. ¡Aleluya, aleluya!

## POSTLUDE

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

Charles-Marie Widor (1844–1937)



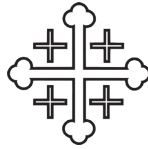
*Following the 11:15 AM service, the Washington Ringing Society will attempt a full peal to joyfully proclaim the resurrection of our Lord Jesus Christ.*



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

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## THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL

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

The Very Reverend Randolph Marshall Hollerith  
*Dean*

The Reverend Canon Jan Naylor Cope  
*Provost*

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Canon Kelly Brown Douglas  
*Canon Theologian*

The Reverend Canon Rosemarie Logan Duncan  
*Canon for Worship*

The Reverend Canon Leonard L. Hamlin, Sr.  
*Canon Missioner and Minister of Equity and Inclusion*

The Reverend Canon John L. Peterson  
*Canon for Reconciliation and Global Justice*

The Right Reverend Ann M. Ritonia  
*Bishop Suffragan for Armed Forces and Federal Ministries, The Episcopal Church*  
*Canon*

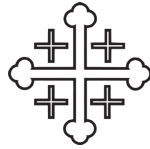
The Reverend Canon Samuel Van Culin  
*Canon for Anglican Communion Ministry*

Canon Jon Meacham  
*Canon Historian*

The Reverend Patrick L. Keyser  
*Associate Priest for Worship*

The Reverend Spencer W. Brown  
*Priest Associate*

The Reverend Jo Nygard Owens  
*Pastor for Digital Ministry*



## SERVICE PARTICIPANTS

### CHAPLAIN TO THE BISHOP

The Venerable Steve Seely  
*Archdeacon, Episcopal Diocese of Washington*

### MUSICIANS

The Boys Cathedral Choir

The Cathedral Contemporary Ensemble

Michael McCarthy  
*Canon for Music and Director of Institutional Planning*

Thomas M. Sheehan  
*Organist and Associate Director of Music*

Julie DeBoer  
*Chorister Program Director and Associate Director of Music*

Michele Fowlin  
*Associate Director of Music for Contemporary Worship*

Members of the Washington Symphonic Brass

James McAloon, *trumpet*  
Daniel Taubenheim, *trumpet*  
Chandra Cervantes, *horn*

Russell Sharp, *trombone*  
Zach Bridges, *tuba*  
Mark Latimer, *timpani*

### INTERCESSORS

8:00 am                      11:15 am  
Jan Day Gravel    Michelle S. Kannan

### READERS

8:00 am                      11:15 am  
Christopher Calsyn    Doro Bush Koch  
Auriol Europe Greene    C. Howie Hodges II

### VERGERS

Dr. Torrence N. Thomas, *Head Verger*  
G. Scott Sanders, *Cathedral Verger*  
Jennifer Moulton-Post, *Assistant Verger*

Catherine Able-Thomas  
Simone Bramble  
Erin Ennis  
Dan Hewitt  
Mildred Reyes  
Verne Rinker

### ACOLYTES

Matthew Florance, *Head Acolyte*  
Anya Prokop, *Head Acolyte*  
Jackson Wilson, *Head Acolyte*

Katharine A. Carter  
Gabriel Donoghue  
Amber Lin  
Zach Mahan  
Chinwuba Nwokoye  
Kevin Shin, Jr.  
Duncan Taylor  
Olivia Wu

## FLOWERS ARE GIVEN TO THE GLORY OF GOD.

**HIGH ALTAR:** in memory of Hibbard G. James; in memory of Paul H. Kea, FAIA; in loving memory of Grace Gibson, National Cathedral School class of 1918; in memory of Sita Finkenstaedt Gibson; in memory of the Most Reverend James DeWolf Perry, on the anniversary of his installation as presiding bishop, 1930 • **PASCHAL CANDLE AT THE ROOD SCREEN:** in loving memory of Jeanette and Edmond Arsenault and Harriet and Harry Rogstad • **FONT AT THE MID-NAVE:** in honor of Michael T. Hosang; in memory of Ruth D. and Paul Lieber • **CANTERBURY PULPIT:** in memory of George Walker Guthrie • **LECTERN:** in loving memory of Dr. J. Phillip London • **THE CANDELABRA IN THE HIGH ALTAR SANCTUARY:** in loving memory of Mary Russell and Charles Bounds • **ALTAR IN THE CHAPEL OF SAINT MARY THE VIRGIN:** in memory of Mr. and Mrs. Larz Anderson • **THE GATE OF THE CHAPEL OF SAINT MARY THE VIRGIN:** in memory of Pietro N. Cardinale • **ALTAR IN THE CHAPEL OF THE HOLY SPIRIT:** in memory of Frederick James and Bertha Elise Wildman; in honor of Jean Schnell Auchincloss • **ALTAR IN CHILDREN'S CHAPEL:** in memory of Jennie May Mathis Malloy; in memory of Virginia McVey Morris; in memory of Elizabeth Arcier; in memory of Elizabeth McCutchins Blood Miles • **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 thanksgiving for Norman Prince • **WEST END PEDESTALS:** in loving memory of Frances and Robert A. Reed; in memory of Marie and Frank T. Anania • **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 honor of the anniversary of Sarah Farmer Wall and John Edgar Wall, Jr. • **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; in memory of Joan Perock • **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; Mrs. Frederick Henry Prince on the anniversary of her death • **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; in memory of Alva O. Humphries • **THE USHERS' CARNATIONS:** in memory of Charles Sidney Forbes; in memory of Lieutenant James Norbert Matthews.

*Thank you for joining us in worship. Please know that your participation with us today has been a blessing.*

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.*

As the plate is passed. • By scanning the QR code at the left. • Online at [cathedral.org/give](https://cathedral.org/give).

By texting the dollar amount you wish to give to 202-856-9005.

*Thank you for your generosity.*

