



# Easter Day

## The Festival Holy Eucharist

WASHINGTON NATIONAL CATHEDRAL



## AN EASTER WELCOME

Happy Easter!

Whether you have come from across the street or across the world, whether you are a lifelong believer or just dipping a toe into the waters of faith, we're so glad you're here. On this radiant morning, we join the chorus echoing through the ages and across continents: **Christ is risen! Alleluia!**

Today we celebrate the heart of the Christian faith—that love is stronger than death, and that nothing in all creation can separate us from the love of God in Christ Jesus. Easter is not just the story of one man's triumph over the grave; it is the declaration that *life wins, hope endures*, and *love has the final say*. The tomb is empty, and the world is forever changed.

But Easter isn't only about what happened to Jesus two thousand years ago. It's also about what is happening to us—right now. The risen Christ is still at work in our lives and in our world, rolling away the stones that keep us trapped in fear, shame, despair, addiction, and grief. Easter comes to remind us that no night lasts forever, no story is beyond redemption, and no person is beyond the reach of grace.

Whatever brings you here today, know this: the joy of Easter is for you. Not because you've earned it, but because God delights in you. You are beloved. You are called by name. And the same power that raised Jesus from the dead is at work in your life, offering you new beginnings and boundless hope.

So welcome to this sacred place, where stones are rolled away, where hearts are made whole, and where the impossible becomes possible. I pray you leave the service today knowing in your bones that you are precious in God's sight, that resurrection is real, and that love always wins.

Blessings,

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

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

**Christ is risen! The world is new again. Alleluia, and Happy Easter!**



# THE SUNDAY OF THE RESURRECTION

The Festival Holy Eucharist

April 20, 2025 • 8:00 AM & 11:15 AM

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## MUSICAL PRELUDES

### CARILLON PRELUDE

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

### INSTRUMENTAL PRELUDE

<i>Grand Valley Fanfare</i>	Eric Ewazen (b. 1954)
<i>The Easter Jubilation Toccata</i>	Grimoaldo Macchia (b. 1972)
Canzona per Sonare No. 2	Giovanni Gabrieli (ca. 1557–1612)
Three Pieces	Ludwig Wilhelm Maurer (1789–1878)
<i>This Joyful Eastertide</i>	Brenda Portman (b. 1980)
<i>Adoration</i>	Florence Price (1887–1953)
<i>Shaker Tunes</i>	Gwyneth Walker (b. 1947)
Resurrection Suite	Alec Wyton (1921–2007)
<i>High and Lifted Up</i>	Joe Pace II (b. 1965)

*The people's responses are in bold.*

# THE ENTRANCE RITE

*The people remain seated for the introit.*

## INTROIT

*The Lily of the Valley*

William S. Hays (1837–1907); arr. Wendell Whalum (1931–1987)

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

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

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

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

*Refrain*

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

## HYMN AT THE PROCESSION • 207

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

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

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

*A fanfare is sounded.*

## GLORIA IN EXCELSIS • 207

*Sung by all.*

William Mathias (1934–2012)

*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 EASTER DAY

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

*Dean* The Lord be with you.

*People* **And also with you.**

*Dean* Let us pray.

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

*People* **Amen.**

*The people are seated.*

## THE LITURGY OF THE WORD

### THE FIRST LESSON

*During the Easter season this reading comes from the Acts of the Apostles, which tells the early history of the Church.*

Acts 10:34-43

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

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

Hechos 10:34-43

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

*Lector* Palabra de Dios.

*Pueblo* **Demos gracias a Dios.**



## ANTHEM

*God Is a Great God*

*Sung by the ensemble.*

Leon C. Lewis

God is great and greatly to be praised.  
God is great and greatly to be praised.  
God is great and greatly to be praised.  
God is a great God!

Sovereign and almighty is He.  
Sovereign and almighty is He.  
Sovereign and almighty is He.  
God is a great God!

Righteous, holy, faithful is He.  
Righteous, holy, faithful is He.  
Righteous, holy, faithful is He.  
God is a great God!

Every time I need Him, He makes a way for me.  
Every time I need Him, He makes a way for me.  
Every time I need Him, He makes a way for me.  
God is a great God.

He's great!  
He is a great God!  
God is great and greatly to be praised!  
God is a great God!

Lift up your heads, oh ye gates, and be lifted up ye  
everlasting doors,  
And the King of Glory shall come in,  
the King of Glory shall come in.

Who is the King of Glory,  
the Lord God strong and mighty.

Who is the King of Glory,  
the Lord God mighty battle.

He is the King of Glory.  
He's great!

God is a great God!

## 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.*

1 Corinthians 15:19-26

1 Corintios 15:19-26

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

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

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

*Lector*        Palabra 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*

*Antiphon (at the beginning)*



1. The strife is o’er, the bat - tle done, the vic - to - ry of life is won;
2. The powers of death have done their worst, but Christ their le - gions hath dis - persed;
3. The three sad days are quick - ly sped, he ris - es glo - rious from the dead:
4. He closed the yawn - ing gates of hell, the bars from heaven’s high por - tals fell;
5. Lord! by the stripes which wound - ed thee, from death’s dread sting thy serv - ants free,



1. the song of tri - umph has be - gun. Al - le - lu - ia!
2. let shout of ho - ly joy out - burst. Al - le - lu - ia!
3. all glo - ry to our ris - en Head! Al - le - lu - ia!
4. let hymns of praise his tri - umphs tell! Al - le - lu - ia!
5. that we may live and sing to thee. Al - le - lu - ia! [Ant.]

*Antiphon (at the end)*



## THE HOLY GOSPEL

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

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 bishop.*

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

## 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 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 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

"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 my 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)*

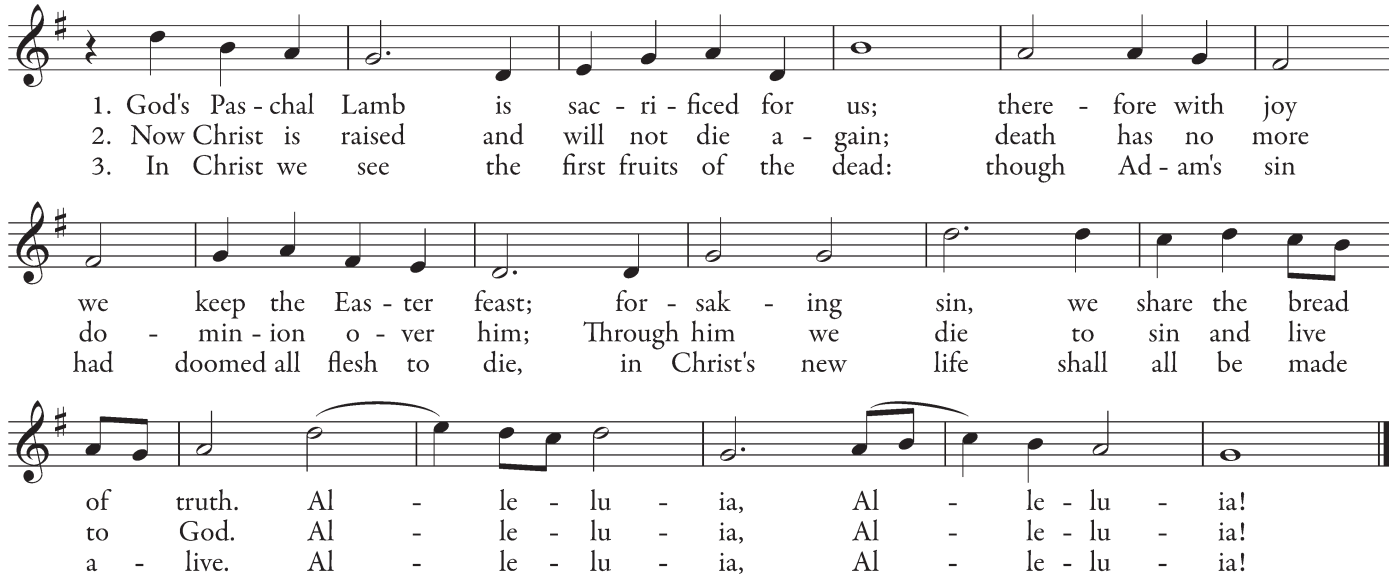
*The people stand as able at the introduction to the hymn.*

## HYMN AT THE PRESENTATION

*God's Paschal Lamb*

*Sung by all.*

*Sine Nomine*



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

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

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

## THE GREAT THANKSGIVING

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."*

*Dean* The Lord be with you.

*People* And also with you.

*Dean* Lift up your hearts.

*People* We lift them to the Lord.

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

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

*Dean* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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



# 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 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 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 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

*The Anthem*

*Sung by the ensemble.*

Joth Hunt (b. 1986),  
Henry Seeley, Liz Webber

*Refrain* Hallelujah  
You have won the victory.  
Hallelujah  
You have won it all for me.  
  
Death could not hold You down  
You are the risen King.  
Seated in majesty  
You are the risen King.

By His stripes we are healed.  
By His nail pierced hands we're free.  
By His blood, we're washed clean.  
Now we have the victory.

The power of sin is broken,  
Jesus overcame it all,  
He has won our freedom,  
Jesus has won it all.

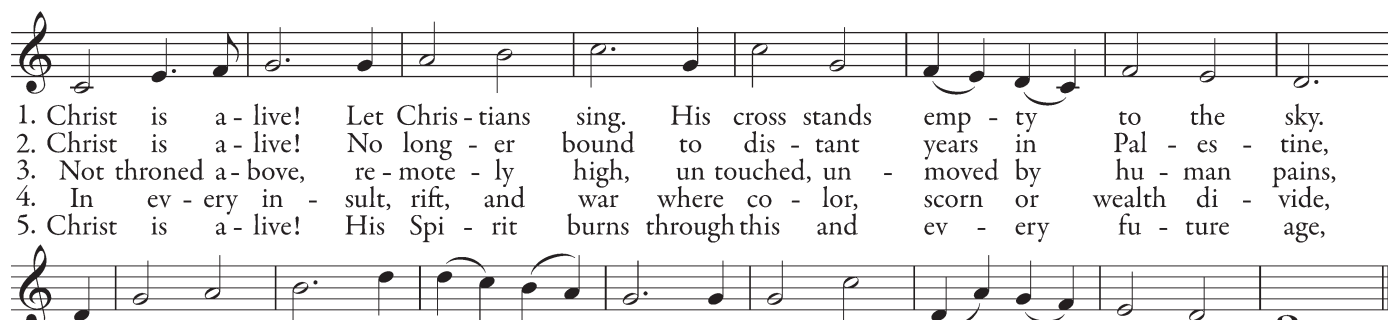
*Refrain*  
My God is risen.  
He is alive.  
He won the victory.  
He reigns on high.

## 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 bishop blesses the people and the people respond, Amen.*

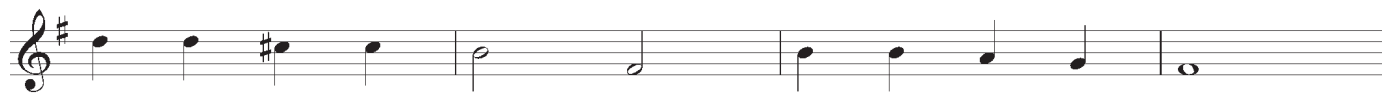


*Welcome, Happy Morning**Sung by all.**Fortunatus*

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 the peace of Christ. Alleluia,  
 alleluia!

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

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

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

## POSTLUDE

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

Charles-Marie Widor (1844–1937)



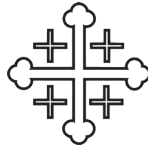
*Following the 11:15 AM service, the Washington Ringing Society will attempt a full peal to joyfully proclaim the resurrection of our Lord Jesus Christ.*



*A gift in support of this celebration of the resurrection 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 Cathedral Choir

The Cathedral Contemporary Ensemble

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

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

Michele Fowlin  
*Associate Director of Music for Contemporary Worship*

Edward Hewes  
*Associate Organist*

Ariana Corbin  
*Organ Scholar*

Amy McCabe, *trumpet*  
Craig Taylor, *trumpet*  
Chandra Cervantes, *horn*

Tanner Antonetti, *trombone*  
Zach Bridges, *tuba*  
William Richards, *timpani*

### READERS

<i>8:00 am</i>	<i>11:15 am</i>
Andrew Oliver	Matthew J. Klaus
Paula B. Mays	Shanda Cooper Goff

### INTERCESSORS

<i>8:00 am</i>	<i>11:15 am</i>
Nancy Ennis Sefko	Jan C. Smith

### VERGERS

Dr. Torrence N. Thomas, *Head Cathedral Verger*  
G. Scott Sanders, *Senior Cathedral Verger*  
Simone Bramble, *Assistant Cathedral Verger*

Catherine Able-Thomas  
Erin Ennis  
Dan Hewitt  
Mildred J. Reyes  
Verne B. Rinker

### ACOLYTES

Katharine A. Carter, *Head Acolyte*  
Gabriel Donoghue, *Assistant Head Acolyte*  
Amber Lin, *Assistant Head Acolyte*

Henry Barnett  
Ainsley Lashway  
Darren Lovett  
Zach Mahan  
Kevin Shin, Jr.  
Rylea Whitfield  
Olivia Wu

## FLOWERS ARE GIVEN TO THE GLORY OF GOD.

**HIGH ALTAR:** in memory of William Tyndale Knox III; in memory of Campbell and Jeanette Plugge; in memory of Hibbard G. James; in memory of Paul H. Kea; in loving memory of Grace Gibson, National Cathedral School class of 1918; in memory of Sita Finkenzaedt Gibson; in memory of the Most Reverend James DeWolf Perry, on the anniversary of his installation as presiding bishop, 1930; in loving memory of August M. and Harriett MacDonald Stromberg • **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 Favour Salter and Mary and Sherman Hazeltine • **THE CANDELABRA IN THE HIGH ALTAR SANCTUARY:** in loving memory of Charles and Mary Russell Bounds • **ALTAR IN THE CHAPEL OF SAINT MARY THE VIRGIN:** in honor of Brodie and Anjie Williams, and Robert and Sara Williams; in memory of Alice Bohlinger, Jane Bohlinger Yago, and Harriet Barrow; in memory of Mr. and Mrs. Larz Anderson; in memory of Mary Agnes Todd • **THE GATE OF THE CHAPEL OF SAINT MARY THE VIRGIN:** in memory of Marc Pachter • **ALTAR IN THE CHAPEL OF THE HOLY SPIRIT:** in memory of Marjorie Fisher Stekl; in memory of Frederick James and Bertha Elise Wildman; in honor of Jean Schnell Auchincloss • **ALTAR IN CHILDREN'S CHAPEL:** in honor of Peter McCallum Griffiths; in memory of Jeremy Pobor; 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; in memory of Carroll Stansbury • **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; in memory of John Estes Daughtrey • **WEST END PEDESTALS:** in loving memory of Frances and Robert A. Reed; in loving memory of Marie and Frank T. Anania • **ALTAR IN THE CHAPEL OF THE NATIVITY:** in memory of Jessie Johnson Whitaker; in memory Mrs. H. Duke Shackleford; 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.; in memory of Virginia Berrier • **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 John Crowther • **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 commemoration of the creation of the Lafayette Escadrille; in thanksgiving for Frederick and Abigail Norman Prince; in thanksgiving for 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 loving memory of Sandi Hannibal • **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.*

From the candles used in worship to the cranes that lift pinnacles, the work of this House of Prayer For All People is made possible by individuals like you. Because the Cathedral receives no operating support from the federal government or national church body, your generosity truly sustains our mission and ministries.



*Make your special Easter season gift today.*

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

*Thank you for your generosity.*

*To use the QR code, open your cell phone or tablet camera and hold it over the shape.  
Tap the link or small box that appears and you will be taken to our secure donation page.*

