

The Holy Eucharist

The Second Sunday of Easter

April 12, 2026 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

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

CARILLON PRELUDE

Chaconne and Fugue on "O Filii et Filiae"

Albert de Klerk (1917–1998)

PRELUDE

"Noël nouvelet" from *Easter Suite: Christ Is Arisen*
More Than Anything

Robert Lind (b. 1940)

Lamar Campbell (b. 1964)

THE ENTRANCE RITE

INTROIT

Cantate Domino

Giuseppe Pitoni (1657–1743)

Sung in Latin.

Sing to the Lord a new song;
sing to the Lord, all the whole earth.
Sing to the Lord and bless his Name;
proclaim the good news of his salvation from day to day.
Declare his glory among the nations
and his wonders among all peoples.

(Psalm 96:1-3)

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

Good Christians All, Rejoice and Sing

Sung by all.

Gelobt sei Gott

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



1. Good Chris-tians all, re - joi - ce and sing! Now is the tri - umph of our King!
2. The Lord of life is risen to - day! Sing songs of praise a - long his way;
3. Praise we in songs of vic - to - ry that love, that life which can - not die,
4. Your Name we bless, O ris - en Lord, and sing to - day with one ac - cord
5. To God the Fa - ther, God the Son, to God the Spi - rit, al - ways One,



1. To all the world glad news we bring: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
2. let all the earth re - joi - ce and say:
3. and sing with hearts up - lift - ed high:
4. the life laid down, the life re - stored:
5. we sing for life in us be - gun:

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

THE COLLECT FOR PURITY

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

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

Dios de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos la grandeza de tu
santo nombre.
Por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

He Lives

Sung by all.

Ackley

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



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 SECOND SUNDAY OF EASTER

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

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ’s Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Acts 2:14a, 22-32

Peter, standing with the eleven, raised his voice and addressed the crowd, “Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, ‘I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.’ Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, ‘He was not abandoned to Hades, nor did his flesh experience corruption.’ This Jesus God raised up, and of that all of us are witnesses.”

The Word of the Lord.

Thanks be to God.

Hechos 2:14a, 22-32

Entonces Pedro se puso de pie junto con los otros once apóstoles, y con voz fuerte dijo: «Escuchen, pues, israelitas, lo que voy a decir: Como ustedes saben muy bien, Dios demostró ante ustedes la autoridad de Jesús de Nazaret, haciendo por medio de él grandes maravillas, milagros y señales. Y a ese hombre, que conforme a los planes y propósitos de Dios fue entregado, ustedes lo mataron, crucificándolo por medio de hombres malvados. Pero Dios lo resucitó, liberándolo de los dolores de la muerte, porque la muerte no podía tenerlo dominado. El rey David, refiriéndose a Jesús, dijo: “Yo veía siempre al Señor delante de mí; con él a mi derecha, nada me hará caer. Por eso se alegra mi corazón, y mi lengua canta llena de gozo. Todo mi ser vivirá confiadamente, porque no me dejarás en el sepulcro ni permitirás que se descomponga el cuerpo de tu santo siervo. Me mostraste el camino de la vida, y me llenarás de alegría con tu presencia.” Hermanos, permítanme decirles con franqueza que el patriarca David murió y fue enterrado, y que su sepulcro está todavía entre nosotros. Pero David era profeta, y sabía que Dios le había prometido con juramento que pondría por rey a uno de sus descendientes. Así que, viendo anticipadamente la resurrección del Mesías, David habló de ella y dijo que el Mesías no se quedaría en el sepulcro ni su cuerpo se descompondría. Pues bien, Dios ha resucitado a ese mismo Jesús, y de ello todos nosotros somos testigos.»

Palabra de Dios.

Demos gracias a Dios.

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

Psalm 16:1-8

Salmo 16:1-8

Protect me, O God, for I take refuge in you;
 I have said to the Lord, "You are my Lord,
 my good above all other."
 All my delight is upon the godly that are in the land,
 upon those who are noble among the people.
 But those who run after other gods
 shall have their troubles multiplied.
 Their libations of blood I will not offer,
 nor take the names of their gods upon my lips.
 O Lord, you are my portion and my cup;
 it is you who uphold my lot.
 My boundaries enclose a pleasant land;
 indeed, I have a goodly heritage.
 I will bless the Lord who gives me counsel;
 my heart teaches me, night after night.
 I have set the Lord always before me;
 because he is at my right hand I shall not fall.

Guárdame, Dios, que en ti me refugio;
 A Dios le dije «Tú eres mi Dios
 y para mí, no hay mejor bien.
 Me deleito en los justos de la tierra,
 en los más excelentes de este pueblo.
 Pero los que corren en busca de otros dioses
 padecerán numerosas aflicciones.
 No ofreceré la sangre de sus sacrificios
 ni invocarán mis labios a sus dioses.
 Tú, Señor, eres mi copa y mi heredad;
 tú eres quien sostiene mi destino.
 Mi heredad es una tierra hermosa
 y poseo una herencia deleitable.
 Bendeciré a Dios, que me aconseja;
 noche tras noche me instruye el corazón.
 He puesto a Dios siempre por delante;
 con Dios a mi lado, no puedo tropezar.

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 Peter 1:3-9

1 Pedro 1:3-9

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

The Word of the Lord.
Thanks be to God.

Alabemos al Dios y Padre de nuestro Señor Jesucristo, que por su gran misericordia nos ha hecho nacer de nuevo por la resurrección de Jesucristo. Esto nos da una esperanza viva, y hará que ustedes reciban la herencia que Dios les tiene guardada en el cielo, la cual no puede destruirse, ni mancharse, ni marchitarse. Por la fe que ustedes tienen en Dios, él los protege con su poder para que alcancen la salvación que tiene preparada, la cual dará a conocer en los tiempos últimos. Por esta razón están ustedes llenos de alegría, aun cuando sea necesario que durante un poco de tiempo pasen por muchas pruebas. Porque la fe de ustedes es como el oro: su calidad debe ser probada por medio del fuego. La fe que resiste la prueba vale mucho más que el oro, el cual se puede destruir. De manera que la fe de ustedes, al ser así probada, merecerá aprobación, gloria y honor cuando Jesucristo aparezca. Ustedes aman a Jesucristo, aunque no lo han visto; y ahora, creyendo en él sin haberlo visto, se alegran con una alegría tan grande y gloriosa que no pueden expresarla con palabras, porque están alcanzando la meta de su fe, que es la salvación.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Because He Lives

Sung by all.

Bill Gaither (b. 1936), Gloria Gaither (b. 1942)

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”



1. God sent his Son, they called him Je - sus; he came to love, heal, and for - give;
2. And then one day I'll cross the riv - er; I'll fight life's fi - nal war with pain;



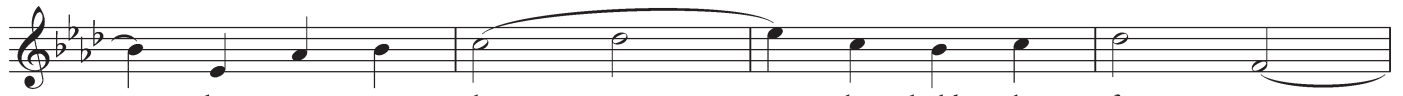
— he lived and died to buy my par - don,
— and then as death gives way to vic - tory,



— an emp - ty grave is there to prove my Sav - ior lives.
— I'll see the lights of glo - ry and I'll know he lives.



Be-cause he lives I can face to-mor - row; be-cause he lives all fear is gone;



— be - cause I know he holds the fu - ture,



— and life is worth the liv - ing just be-cause he lives.

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 20:19-31

Juan 20:19-31

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

Glory to you, Lord Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

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.

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Al llegar la noche de aquel mismo día, el primero de la semana, los discípulos se habían reunido con las puertas cerradas por miedo a las autoridades judías. Jesús entró y, poniéndose en medio de los discípulos, los saludó diciendo: «¡Paz a ustedes!» Dicho esto, les mostró las manos y el costado. Y ellos se alegraron de ver al Señor. Luego Jesús les dijo otra vez: «¡Paz a ustedes! Como el Padre me envió a mí, así yo los envío a ustedes.» Y sopló sobre ellos, y les dijo: «Reciban el Espíritu Santo. A quienes ustedes perdonen los pecados, les quedarán perdonados; y a quienes no se los perdonen, les quedarán sin perdonar.» Tomás, uno de los doce discípulos, al que llamaban el Gemelo, no estaba con ellos cuando llegó Jesús. Después los otros discípulos le dijeron: «Hemos visto al Señor.» Pero Tomás les contestó: «Si no veo en sus manos las heridas de los clavos, y si no meto mi dedo en ellas y mi mano en su costado, no lo podré creer.» Ocho días después, los discípulos se habían reunido de nuevo en una casa, y esta vez Tomás estaba también. Tenían las puertas cerradas, pero Jesús entró, se puso en medio de ellos y los saludó, diciendo: «¡Paz a ustedes!» Luego dijo a Tomás: «Mete aquí tu dedo, y mira mis manos; y trae tu mano y métela en mi costado. No seas incrédulo; ¡cree!» Tomás entonces exclamó: «¡Mi Señor y mi Dios!» Jesús le dijo: «¿Crees porque me has visto? ¡Dichosos los que creen sin haber visto!» Jesús hizo muchas otras señales milagrosas delante de sus discípulos, las cuales no están escritas en este libro. Pero éstas se han escrito para que ustedes crean que Jesús es el Mesías, el Hijo de Dios, y para que creyendo tengan vida por medio de él.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Leonard L. Hamlin, Sr.

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,

Risen Lord, in your mercy,
Hear our prayer.

Señor Resucitado, en tu piedad,
Escucha nuestra oración.

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

THE PEACE

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

La paz del Cristo Resucitado sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

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

An offering is received to support the Cathedral's ministry of sharing God's love. 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

Jesus Is Real

Sung by the ensemble.

John P. Kee (b. 1962)

Refrain Jesus is real,
I know the Lord is real to me.
Jesus is real,
I know the Lord is real to me.

Sometimes when I'm feeling low, nowhere to go,
Jesus comes along and he makes me strong.

For I know, oh,
Jesus is real.

Refrain

Sometimes when I'm feeling down
No one around, Jesus is a friend, that I've found.

For I know, oh,
Jesus is real.

I can feel him in my hands,
Feel him in my feet,
I know that the Lord will take good care of me.

I can feel him in my heart,
Feel him in my soul,
I can even feel him, from the crown of my head,
to my toes.

Real, real, real,
Oh, yes he's real.

I know he is,
I know he is,
I know he is,
Yes, he's real.

Yes, yes, yes,
Yes, he's real.

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


PRESENTATION HYMN • 206 (STANZAS 1, 6)

O Sons and Daughters, Let Us Sing


Sung by all.

O filii et filiae

Antiphon (at the beginning)




Al - le - lu - ia, al - le - lu ia, al - le - lu ia! 1. O sons and daugh-ters, let us sing!
6. How blest are they who have not seen,



The King of heaven, the glo - rious King, o'er death and hell rose tri - umph-ing.
and yet whose faith has con - stant been, for they e - ter - nal life shall win.

Antiphon (at the end)



Al - le - lu - ia! Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
Al - le - lu - ia! [Ant.]

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

SANCTUS & BENEDICTUS

Sung by all.

Land of Rest

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'n and earth are
 full of your glo-ry. Ho - san - na in the high - est. Bless - ed is he who comes
 in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

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

THE LORD'S PRAYER

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

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

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

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

Give us this day our daily bread.

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

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

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

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

Danos hoy nuestro pan de cada día.

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

No nos dejes caer en 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 presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (1928–2023)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

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 DURING THE COMMUNION

"Salvation Is Created"

from *Ten Communion Hymns*, Op. 25

Sung by the choir.

Pavel Chesnokov (1877–1944)

Sung in Church Slavonic.

Salvation is created in the midst of the earth,
O God, O our God,
Alleluia.

(From the Divine Liturgy)

The people stand as able.

THE POSTCOMMUNION PRAYER

Risen Christ,
whom we have seen with our eyes
and touched with our hands;
the word of life in whom our joy is complete:
send us out into the world to declare your truth
and proclaim your resurrection. Amen.

Cristo Resucitado,
a quien hemos visto con nuestros ojos
y hemos tocado con nuestras manos;
la palabra de vida en la cual nuestra alegría es completa:
envíanos al mundo para declarar tu verdad
y proclamar tu resurrección. Amén.

THE BLESSING

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

We Walk by Faith and Not by Sight

Sung by all.

St. Botolph

1. We walk by faith, and not by sight; no gra - cious words we hear
 2. We may not touch his hands and side, nor fol - low where he trod;
 3. Help then, O Lord, our un - be - lief; and may our faith a - bound,
 4. that, when our life of faith is done, in realms of clear - er light

from him who spoke as none e'er spoke; but we be - lieve him near.
 but in his prom - ise we re - joice; and cry, "My Lord and God!"
 to call on you when you are near, and seek where you are found:
 we may be - hold you as you are, with full and end - less sight.

THE DISMISSAL

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

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

POSTLUDE

Christ Ist Erstanden, BWV 627

Johann Sebastian Bach (1685–1750)



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
 at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Reverend Spencer W. Brown, Priest Associate; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent Powell Harris, The Reverend Sarah E. Slater, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in memory of William Tyndale Knox III; in honor of Peter McCallum Griffiths; in memory of Jessie Johnson Whitaker.

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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.

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

