



# Easter Day

*The Festival Holy Eucharist*

WASHINGTON NATIONAL CATHEDRAL

## AN EASTER WELCOME

Friends,

Happy Easter, and welcome to Washington National Cathedral. Today Christians across the world gather to mark the central claim of our faith: that on the third day, God raised Jesus from the dead. Across cultures, languages, and generations, the Church proclaims the same steady truth—Christ is risen! We are glad you are here to share in that proclamation, whether this is your spiritual home or simply where you have found yourself this morning.

Easter is the great turning point of our faith. It is the day when grief gives way to astonishment, when despair is met by hope, when death itself is undone by God's reconciling love. The tomb is empty, and Christ is alive. This is not a symbolic statement but the bold declaration that God's grace is stronger than anything that can wound or diminish us. The cross was not the end of the story. Love has the final word.

For more than two thousand years, this news has changed lives. The resurrection of Jesus means that death is not our end, failure cannot imprison us, and sin does not get to define us. God raised Jesus from the grave and, in doing so, revealed a truth that stands at the center of the Christian faith: there is life beyond this life, and there is new life within this life.

Easter is not only about what happened long ago in a garden outside Jerusalem. It is also about what God is doing now. The risen Christ is still rolling away stones—stones of fear, bitterness, indifference, shame, addiction, and regret. He is still calling people by name. He is still breathing courage into tired hearts and hope into weary souls.

Perhaps you arrive today carrying a heavy burden. Perhaps you come with gratitude and joy. However you have come, Easter is God's gift to you. You are not here by accident. You are beloved beyond measure. And the power that raised Jesus from the dead is at work in you, in ways seen and unseen, inviting you into new life, new hope, and new possibility.

So welcome to this holy place. Welcome to a community that dares to believe that the world can be made new. Welcome to the good news that nothing—not even death—can separate us from the love of God.

Christ is risen. The world is changed. And that is very good news indeed.

Blessings,

A handwritten signature in black ink, reading "Randolph Marshall Hollerith". The signature is written in a cursive, flowing style.

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



# THE SUNDAY OF THE RESURRECTION

The Festival Holy Eucharist

April 5, 2026 • 8:00 AM & 11:15 AM

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## MUSICAL PRELUDES

### CARILLON PRELUDE

<i>Prélude sur L'Alleluia de Fulbert de Chartres</i>	Louis Delapierre (1899–1981)
<i>Christ Is Alive! Let Christians Sing</i>	<i>Truro</i> ; arr. Edward M. Nassor (b. 1957)
<i>He Is Risen</i>	<i>Unser Herrscher</i> ; arr. Frank P. Law (1918–1985)
<i>Welcome, Happy Morning</i>	<i>Fortunatus</i> ; arr. E. M. Nassor
<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. E. M. Nassor

### PRELUDE

<i>Canzona per sonare, No. 2</i>	Giovani Gabrielli (1557–1612)
<i>Variations: O filii et filiae</i>	Naji Hakim (b. 1955)
“Sonata” from <i>Die Bänkelsängerlieder</i>	Daniel Speer (1636–1707)
“Prélude” from <i>Trois Improvisations</i>	Nadia Boulanger (1887–1979)
<i>Canzona bergamasca</i>	Samuel Scheidt (1587–1654)
<i>Heut' triumphiert Gottes Sohn, BWV 610</i>	Johann Sebastian Bach (1685–1750)
<i>God Is a Great God</i>	Leon C. Lewis

*The people's responses are in bold.*

# THE ENTRANCE RITE

*The people remain seated for the introit.*

## INTROIT

*Rise Up, My Love, My Fair One*

Healey Willan (1880-1968)

Rise up, my love, my fair one, and come away.  
For, lo, the winter is past, the rain is over and gone;  
The flowers appear on the earth; the time of the singing of birds is come.  
Arise, my love, my fair one, and come away.

*(Song of Solomon 2:10b-12a, 13b)*

*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

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

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

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

*A fanfare is sounded.*

## GLORIA IN EXCELSIS • S 278

*Sung by all.*

William Mathias (1934–1992)

*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.*

*Bishop*      The Lord be with you.

*People*      **And also with you.**

*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

*One God*

*Sung by the choir and the ensemble.*

Darien Dennis (1996–2021)

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.

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.

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

## 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.*

Colossians 3:1-4

Colosenses 3:1-4

Since you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Por lo tanto, ya que ustedes han sido resucitados con Cristo, busquen las cosas del cielo, donde Cristo está sentado a la derecha de Dios. Piensen en las cosas del cielo, no en las de la tierra. Pues ustedes murieron, y Dios les tiene reservado el vivir con Cristo. Cristo mismo es la vida de ustedes. Cuando él aparezca, ustedes también aparecerán con él llenos de gloria.

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

*Lector*      Palabra de Dios  
*Pueblo*      **Demos gracias a Dios**

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

## HYMN AT THE SEQUENCE

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

*He Lives*

*Sung by all.*

Alfred Henry Ackley (1887–1960)



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 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.*

Matthew 28:1-10

Mateo 28:1-10

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

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

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

Pasado el sábado, cuando al anochecer comenzaba el primer día de la semana, María Magdalena y la otra María fueron a ver el sepulcro. De pronto hubo un fuerte temblor de tierra, porque un ángel del Señor bajó del cielo y, acercándose al sepulcro, quitó la piedra que lo tapaba y se sentó sobre ella. El ángel brillaba como un relámpago, y su ropa era blanca como la nieve. Al verlo, los soldados temblaron de miedo y quedaron como muertos. El ángel dijo a las mujeres: «No tengan miedo. Yo sé que están buscando a Jesús, el que fue crucificado. No está aquí, sino que ha resucitado, como dijo. Vengan a ver el lugar donde lo pusieron. Vayan pronto y digan a los discípulos: "Ha resucitado, y va a Galilea para reunirlos de nuevo; allí lo verán." Esto es lo que yo tenía que decirles.» Las mujeres se fueron rápidamente del sepulcro, con miedo y mucha alegría a la vez, y corrieron a llevar la noticia a los discípulos. En eso, Jesús se presentó ante ellas y las saludó. Ellas se acercaron a Jesús y lo adoraron, abrazándole los pies, y él les dijo: «No tengan miedo. Vayan a decir a mis hermanos que se dirijan a Galilea, y que allá me verán.»

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

*Evangelista* El evangelio del Señor.  
*Pueblo* **Te alabamos, Cristo Señor.**

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

## THE SERMON

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

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

*The people stand as able.*

## THE NICENE CREED

*The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.*

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation,  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under  
Pontius Pilate;  
he suffered death and was buried.  
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 bishop prays the concluding collect, and the people respond, Amen.*

## THE PEACE

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

*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

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

*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.

*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."*

*Bishop* The Lord be with you.

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

*Bishop* Lift up your hearts.

*People* **We lift them to the Lord.**

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

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

*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:

*The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.*

Ho - ly, ho - ly, ho - ly Lord, God of power and might,  
 heaven and earth are full of your glo-ry. Ho-san-na in the high-est.  
 Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high-est.

*We recall God's acts of salvation history. The 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.*

*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.**

*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.*

*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 bishop breaks the bread in silence.*

## FRACTION ANTHEM

*Jesus Is Here Right Now*

*Sung by all.*

Leon C. Roberts (1950–1999)

Je - sus is here right now, Je - sus is here. With this  
bread and wine his peace you'll find, Christ Je - sus is here right now.

## 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

*You Know My Name*

*Sung by the ensemble.*

Brenton Brown (b. 1973),  
Tasha Cobbs Leonard (b. 1981)

He knows my name.  
He knows my name.  
He knows my name.  
Yes, He knows my name.  
And oh, how He walks with me,  
Yes, oh, how He talks with me,  
And oh, how He tells me,  
That I am His own.

You know my name.  
You know my name.  
You know my name.  
You know my name.  
And oh, how You comfort me,  
And oh, how You counsel me,  
Yet it still amazes me,  
That I am Your friend.

So now, I pour out  
My heart to You.  
Here in Your presence,  
I am made new.

## HYMN AT THE COMMUNION • 182

*Christ Is Alive*

*Sung by all, the people remain seated.*

*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.*

## HYMN AT THE CLOSING • 180

*He Is Risen*

*Sung by all.*

*Unser Herrscher*



1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:  
2. Come, ye sad and fear - ful heart - ed, with glad smile and ra - diant brow!  
3. Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;  
4. He is ris - en, he is ris - en! He hath o - pened hea - ven's gate:



he has burst his three days' pris - on; let the whole wide world re - joice:  
Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now,  
not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,  
we are free from sin's dark pris - on, ris - en to a ho - lier state;



death is con - quered, we are free, Christ has won the vic - to - ry.  
and the pas - sion that he bore— sin and pain can vex no more.  
break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.  
and a bright - er Eas - ter beam on our long - ing eyes shall stream.

## 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

*Fête*

Jean Langlais (1907–1991)



*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.*

### **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](http://www.cathedral.org/organ).

### **LIVESTREAMED SERVICES**

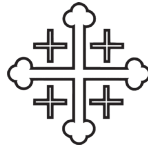
All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated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

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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 Rosemarie Logan Duncan  
*Canon Precentor*

The Reverend Canon Kelly Brown Douglas  
*Canon Theologian*

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*



## SERVICE PARTICIPANTS

### CHAPLAIN TO THE BISHOP/DEACON

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

### MUSICIANS

The Cathedral Choir

The Cathedral Contemporary Ensemble

Julie DeBoer

*Associate Director of Music and Chorister Program Director*

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*

Chris Larios, *trumpet*

James McAloon, *trumpet*

Emma Shaw, *horn*

Russel Sharp, *trombone*

Chris Tiedeman, *tuba*

Lauren Floyd, *timpani*

### READERS

<i>8:00 am</i>	<i>11:15 am</i>
Christopher Calsyn	Eric L. Motley, PhD
Carole Lambert	Lydia Chopivsky Benson

### INTERCESSORS

<i>8:00 am</i>	<i>11:15 am</i>
Joi Rutherford	Carmini Luther

### VERGERS

G. Scott Sanders  
*Head Cathedral Verger*

Simone Bramble  
*Cathedral Verger and Acolyte Master*

Catherine Able-Thomas

Erin Ennis

Dan Hewitt

Monica Leland

Verne B. Rinker

### ACOLYTES

Henry Barnett, *Head Acolyte*

Gabriel Donoghue, *Head Acolyte*

Amber Lin, *Head Acolyte*

George Gibson

Benjy Kuersteiner

Lily Laroski

Ainsley Lashway

Kevin Shin

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; in memory of Sita Finkenstaedt Gibson; in memory of the Most Reverend James DeWolf Perry; in loving memory of August M. and Harriett MacDonald Stromberg • **PASCHAL CANDLE AT THE ROOD SCREEN:** in loving memory of Jeanette and Edmond Arsenaault 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 loving memory of Joyce Brown Harris; in memory of David Richard Torrealba; in thanksgiving for Betty Winter; in thanksgiving for the Very Reverend Harvey H. Guthrie and the Reverend Bruce G. C. Bayne; in memory of Jack Sbarbori; in thanksgiving for Ama Gochu and George T. Strassburger; in memory of George Walker Guthrie • **LECTERN:** in thanksgiving for the Washington National Cathedral Flower Guild; in loving memory of Favour Salter and Mary and Sherman Hazeltine; in loving memory of Sandi Hannibal; in memory of Diane Ney • **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 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 • **PARCLOSE ARCH AND SAINT PHOEBE STATUE:** in memory of Oliver Conlin • **ALTAR IN THE CHAPEL OF THE NATIVITY:** in memory of Jessie Johnson Whitaker; in memory Mrs. H. Duke Shackelford; 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; in memory of Mrs. Frederick Henry Prince • **DULIN BAY:** in memory of Hanson Lee Dulin, Eugenia Bell Dulin, and John Dulin Folger • **FOLGER BAY:** in memory of Kathrine Dulin Folger and John Clifford Folger • **CHAPEL OF THE GOOD SHEPHERD:** in honor of the Very Reverend Francis B. Sayre • **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 Cathedral receives no funding from the federal government or any national church body. From the candles used in worship to the cranes that lift pinnacles, the work of this House of Prayer For All People depends on the generosity of individuals like you. Your gift, no matter the size, helps keep this extraordinary place thriving for everyone.



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