

The Holy Eucharist

The Fourth Sunday of Easter

April 26, 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

The Strife Is O'er

Victory; arr. Frank P. Law (1918–1985)

PRELUDE

*"Prélude" from *Trois Improvisations**

Trust in God

Nadia Boulanger (1887–1979)

*Brandon Lake (b. 1990), Chris Brown (b. 1981),
Mitch Wong, Steven Furtick (b. 1980)*

THE ENTRANCE RITE

INTROIT

Surrexit pastor bonus

Orlando di Lasso (1532–1594)

Sung in Latin.

The Shepherd has arisen, who willingly laid down his own life that his sheep might live, and, to ransom his flock, was deemed worthy to die. Alleluia.

(Matins Responsory, Easter Monday)

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

The Strife Is O'er

Sung by all.

Victory

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

Antiphon (at the beginning)

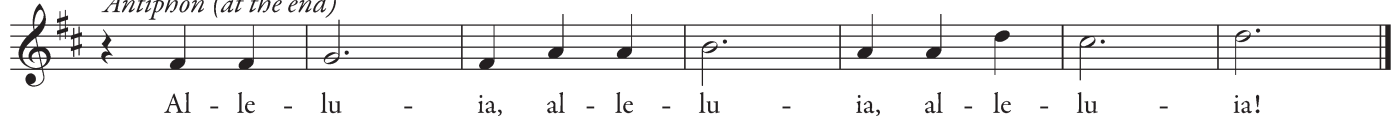


1. The strife is o'er, the bat - tle done, the vic - to - ry of life is won;
2. The powers of death have done their worst, but Christ their le - gions hath dis - persed:
3. The three sad days are quick - ly sped, he ris - es glo - rious from the dead:
4. He closed the yawn - ing gates of hell, the bars 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 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 FOURTH 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.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, 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 2:42-47

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

The Word of the Lord.

Thanks be to God.

Hechos 2:42-47

Y eran fieles en conservar la enseñanza de los apóstoles, en compartir lo que tenían, en reunirse para partir el pan y en la oración. Todos estaban asombrados a causa de los muchos milagros y señales que Dios hacía por medio de los apóstoles. Todos los creyentes estaban muy unidos y compartían sus bienes entre sí; vendían sus propiedades y todo lo que tenían, y repartían el dinero según las necesidades de cada uno. Todos los días se reunían en el templo, y en las casas partían el pan y comían juntos con alegría y sencillez de corazón. Alababan a Dios y eran estimados por todos; y cada día el Señor hacía crecer la comunidad con el número de los que él iba llamando a la salvación.

Palabra de Dios.

Demos gracias a Dios.

THE PSALM

chant: Walford Davies (1869–1941)

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

Psalm 23

Salmo 23

The Lord is my shepherd;
 I shall not be in want.
 He makes me lie down in green pastures
 and leads me beside still waters.
 He revives my soul
 and guides me along right pathways for his Name's sake.
 Though I walk through the valley of the shadow of death,
 I shall fear no evil;
 for you are with me;
 your rod and your staff, they comfort me.
 You spread a table before me in the presence of those
 who trouble me;
 you have anointed my head with oil,
 and my cup is running over.
 Surely your goodness and mercy shall follow me all the days
 of my life,
 and I will dwell in the house of the Lord for ever.

El Señor es mi pastor;
 nada me faltará.
 En verdes praderas me hace descansar
 y me conduce junto a aguas tranquilas.
 Me devuelve el aliento
 y me guía por sendas justas por amor de su nombre.
 Aunque camine por el valle de las sombras de la muerte,
 no temeré ningún mal,
 porque tú me acompañas.
 Tu vara y tu cayado me alientan.
 Me preparas una mesa frente a quienes me atormentan;
 me unges la cabeza con óleo, y mi copa rebosa.
 Tu bondad y piedad me acompañarán todos los días
 de mi vida
 y moraré en la casa del Señor por largos días.

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 2:19-25

1 Pedro 2:19-25

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

The Word of the Lord.
Thanks be to God.

Porque es cosa agradable a Dios que uno soporte sufrimientos injustamente, por sentido de responsabilidad delante de él. Pues si a ustedes los castigan por haber hecho algo malo, ¿qué mérito tendrá que lo soporten con paciencia? Pero si sufren por haber hecho el bien, y soportan con paciencia el sufrimiento, eso es agradable a Dios. Pues para esto los llamó Dios, ya que Cristo sufrió por ustedes, dándoles un ejemplo para que sigan sus pasos. Cristo no cometió ningún pecado ni engañó jamás a nadie. Cuando lo insultaban, no contestaba con insultos; cuando lo hacían sufrir, no amenazaba, sino que se encomendaba a Dios, que juzga con rectitud. Cristo mismo llevó nuestros pecados en su cuerpo sobre la cruz, para que nosotros muramos al pecado y vivamos una vida de rectitud. Cristo fue herido para que ustedes fueran sanados. Pues ustedes andaban antes como ovejas extraviadas, pero ahora han vuelto a Cristo, que los cuida como un pastor y vela por ustedes.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

The Lord Is My Shepherd

Sung by all.

Poland

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. The___ Lord is my Shep-herd, no want shall I know; I feed in green pas-tures, safe fold-ed I
2. Through the val-ley and shad-ow my death though I stray, since thou art my guard-ian, no e-vil I
3. In the midst of af-flic-tion my ta-ble is spread; with bless-ings un-meas-ured my cup run-neth
4. Let___ good-ness and mer-cy, my boun-ti-ful God, still fol-low my steps till I meet thee a-



rest; he lead-eth my soul where the still wa-ters flow, re-stores me when
fear; thy rod shall de-fend me, thy staff be my stay; no___ harm can be-
o'er; with per-fume and oil thou a-noint-est my head; O___ what shall I
bove; I seek by the path which my an-ces-tors trod, through the land of their



wan-dering, re-deems when op-pressed; re-stores me when wan-dering, re-deems when op-pressed.
fall, with my com-fort-er near; no___ harm can be-fall, with my com-fort-er near.
ask of thy prov-i-dence more? O___ what shall I ask of thy prov-i-dence more?
so-journ, thy king-dom of love; through the land of their so-journ, thy king-dom of love.

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 10:1-10

Juan 10:1-10

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

Glory to you, Lord Christ.

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

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.

Entonces Jesús dijo: «Les aseguro que el que no entra en el redil de las ovejas por la puerta es un ladrón y un bandido. Pero el que entra por la puerta es el pastor que cuida las ovejas. El portero le abre la puerta, y el pastor llama a cada oveja por su nombre, y las ovejas reconocen su voz; las saca del redil, y cuando ya han salido todas, camina delante de ellas, y las ovejas lo siguen porque reconocen su voz. En cambio, a un desconocido no lo siguen, sino que huyen de él, porque desconocen su voz.» Jesús les puso esta comparación, pero ellos no entendieron lo que les quería decir. Jesús volvió a decirles: «Esto les aseguro: Yo soy la puerta por donde pasan las ovejas. Todos los que vinieron antes de mí, fueron unos ladrones y unos bandidos; pero las ovejas no les hicieron caso. Yo soy la puerta: el que por mí entre, se salvará. Será como una oveja que entra y sale y encuentra pastos. El ladrón viene solamente para robar, matar y destruir; pero yo he venido para que tengan vida, y para que la tengan en abundancia.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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,

Hear us, O God,
Your mercy is great.

Escúchanos, oh Dios,
Grande es tu misericordia.

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

God Is

Sung by the ensemble.

Robert J. Fryson (1944–1994)

God is my protection.
God is my all and all.
God is my light in darkness.
God is my all and all.
God is my joy in time of sorrow.
God is my all and all.
God is my today and tomorrow.
God is my all and all.

God is the joy and the strength of my life,
He removes all pain, misery, and strife.
He promised to keep me, never to leave me,
He'll never, ever fall short of His word.
I've got to fast and pray, stay in that narrow way.
I'll keep my life clean every day.
I want to go with him, when he comes back.
I've come to far and I'll never turn back!
God is my all and all.

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

PRESENTATION HYMN • 315 (STANZAS 1-2)

Thou, Who at Thy First Eucharist Didst Pray

Sung by all.

Song 1



1. Thou, who at thy first Eu - cha - rist didst pray that all thy Church might be for ev - er one,
2. For all thy Church, O Lord, we in - ter - cede; make thou our sad di - vi - sions soon to cease;



grant us at ev - ery Eu - cha - rist to say with long - ing heart and soul, "Thy will be done."
draw us the near - er each to each, we plead, by draw - ing all to thee, O Prince of Peace;



O may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.
thus may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.

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

Through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

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.

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

The King of Love My Shepherd Is

Sung by the choir.

Anonymous Irish melody;
arr. Michael McCarthy (b. 1966)

The King of love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Where streams of living waters flow,
My ransomed soul he leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

(Henry Williams Baker, 1821–1877; para. of Psalm 23)

In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And oh, what transport of delight
From thy pure chalice floweth!

And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing thy praise
Within thy house for ever.

The people stand as able.

THE POSTCOMMUNION PRAYER

Merciful Father,
you gave your Son Jesus Christ to be the good shepherd,
and in his love for us to lay down his life and rise again:
keep us always under his protection,
and give us grace to follow in his steps;
through Jesus Christ our Lord. Amen.

Padre misericordioso,
entregaste a tu Hijo Jesucristo a ser el buen pastor,
y en su amor para nosotros a dar su vida y resucitar:
mantennos siempre bajo su protección,
y danos la gracia de seguir sus pasos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

He Is Risen, He Is Risen!

Sung by all.

Unser Herrscher

1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:
 2. Come, ye sad and fear - ful heart - ed, with glad smile and ra - diant brow!
 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 - jice:
 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.

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

Variations: O filii et filiae

Naji Hakim (b. 1955)



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 Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: 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 Vincent Powell Harris; 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 the Right Reverend Robert Brewster Board; in honor of Martha H. Lacey; in memory of Vera D. Graf; in memory of Bronaugh Woodland and Margaret Dodge Deringer; in memory of Mr. and Mrs. Ferdinand Turton Schneider; in memory of Katharine Monks.

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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.

