An Online House of Prayer for All People
Even though our building is closed temporarily, we’re committed to bringing all the warmth, beauty and God’s presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God’s grace in these challenging times.

The COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give now: cathedral.org/support

Help Our Neighbors
D.C. AREA RESOURCES
During these times of uncertainty, it is more important than ever to support our neighbors. Find a list of our partner organizations in the D.C. metropolitan area and ways you can help.

FOOD DRIVE
Wednesday, May 9, 11 am–4 pm
We are collecting non-perishable, unopened groceries and household supplies (diapers, cleaners, toilet paper) in the Cathedral’s bus garage to help local food pantries replenish diminished supplies.

Contactless drop-offs will be held in the Cathedral bus garage (enter via Wisconsin Avenue, follow the signage). Please wear a mask and stay in your car. Please follow our guidelines.

If you are not in the D.C. area, please contribute to a local food pantry.

Online Flower Mart
We are taking Flower Mart online! Shop online through May 10 and many vendors will donate 20% of your purchase to support the gardens and grounds! Look for the logo and use code FLOWERMART.

Online Spiritual Practices
ONLINE LISTENING FOR GOD
Tuesday, May 5, 5:30 pm

ONLINE CENTERING PRAYER
Tuesday, May 5, 6 pm

Tuesday evening prayer gatherings are online from the Center for Prayer and Pilgrimage Facebook page.

MEDITATION CIRCLE WITH SUSAN MAGEE: COVID-19, I HEAR YOUR CALL
Sunday, May 11, 7 pm

At this extraordinary time, join the circle to learn ways to clear fears, center and listen. No experience is necessary. Register online to receive the Zoom link.

3101 WISCONSIN AVE., NW • WASHINGTON DC 20016-5098
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SIGN UP FOR OUR NEWSLETTER
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 Entrance Rite

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

Prelude

Pastorale

Jean Roger-Ducasse (1873-1954)

Introit

En Prière

Gabriel Fauré (1845-1924)

Sung in French.

If the voice of a child can reach You,
O my Father,
Listen to the prayer of Jesus, on his knees before You!
If You have chosen me to teach your laws
on earth,
I will know how to serve You, noble King of kings,
O Light!
On my lips, Lord, place the salutary
truth,
In order that he who doubts should with humility
revere You!
Do not abandon me, give me
the necessary gentleness,
To ease suffering, to relieve sorrow,
the misery!
Reveal Yourself to me, Lord in whom I believe
and hope:
For You I wish to suffer and to die on the cross,
at Calvary!

(Stéphan Bordèse, 1847-1919; tr. David K. Smythe)
The strife is o’er, the battle done
Sung by all. Victory

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

Antiphon (at the beginning)

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

1. The strife is o’er, the battle done, the victory of life
2. The powers of death have done their worst, but Christ their legions hath
3. The three sad days are quickly sped, he rises glorious from
4. He closed the yawning gates of hell, the bars from heaven’s high porch
5. Lord! by the stripes which wounded thee, from death’s dread sting thy servant

Antiphon (at the end)

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

THE OPENING ACRALMATION

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.
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.

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.
**The Word of God**

**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 FIRST READING**

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

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. Alaban 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 del Señor.
Demos gracias a Dios.
The psalm
Sung by the cantor.

William Hubbard (b. 1958);

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

Psalms

Psalms 23

The Lord is my shepherd;
I shall not want.
He maketh me to lie in green pastures:
he leadeth me beside still waters.
He restoreth my soul:
he leadeth me in paths of righteousness for his name’s sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
for thou art with me;
for thy rod and thy staff they comfort me.
Thou preparest a table in the presence of mine enemies:
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me:
and I will dwell in the house of the Lord forever and ever.

Salmo 23

El Señor es mi pastor;
nada me faltará.
En verdes pastos me hace yacer;
me conduce hacia aguas tranquilas.
Aviva mi alma
y me guía por sendas seguras por amor de su Nombre.
Aunque ande en valle de sombra de muerte,
no temeré mal alguno;
porque tú estás conmigo;
tu vara y tu cayado me infunden aliento.
Aderezarás mesa delante de mi
en presencia de mis angustiadores;
unges mi cabeza con óleo;
mi copa está rebosando.
Ciertamente el bien y la misericordia me seguirán
todos los días de mi vida,
y en la casa del Señor moraré por largos días.

THE SECOND READING

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Peter 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;

1 Pedro 2:19-25

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
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.

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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 del Señor.
Demos gracias a Dios.

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**HYMN AT THE SEQUENCE • 343**

_Shepherd of souls, refresh and bless_  
_Sung by all._  

_Sang by all._  

_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. Shepherd of souls, refresh and bless  
   thy chosen pilgrim flock

2. We would not live by bread alone,  
   but by thy word of grace,

3. Be known to us in breaking bread,  
   and do not then depart;

4. Lord, sup with us in love divine,  
   thy Body and thy Blood,

    with manna in the wilderness,  
    with water from the rock.

    in strength of which we travel on  
    to our abiding place.

    Savior, abide with us, and spread  
    thy table in our heart.

    that living bread, that heavenly wine,  
    be our immortal food.
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

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.

Juan 10:1-10

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

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 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 Right Reverend Mariann Edgar Budde
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.

Crecemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y tierra,
de todo lo visible e invisible.

Crecemos 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:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.

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.

Crecemos 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.
Crecemos 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 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,

God of new life,
hear our prayer.

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 con tu espíritu.

THE HOLY COMMUNION

THE OFFERTORY
Having listened to the Word of God, affirmed our faith, confessed our sins, 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.

All are invited to make a gift to support the Cathedral’s ministry of sharing God’s love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

I Thank You God

Sung by the cantor

Gwyneth Walker (b. 1947)

i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky;and for everything
which is natural which is infinite which is yes
(i who have died am alive again today,
and this is the sun’s birthday:this is the birth
day of life and of love and wings:and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

(E. E. Cummings, 1894-1962)
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.

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

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

SANCTUS & BENEDICTUS • S 128

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

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.

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,  Patre nuestro que estás en el cielo,  hallowed be thy Name,  santificado sea tu Nombre,  thy kingdom come,  venga tu reino,  thy will be done,  hágase tu voluntad,  on earth as it is in heaven.  en la tierra como en el cielo.  Give us this day our daily bread.  Danos hoy nuestro pan de cada día.  And forgive us our trespasses,  Perdona nuestras ofensas,  as we forgive those  como también nosotros perdonamos  who trespass against us.  a los que nos ofenden.  And lead us not into temptation,  No nos dejes caer en tentación  but deliver us from evil.  y líbranos del mal.  For thine is the kingdom,  Porque tuyo es el reino,  and the power, and the glory,  tuyo es el poder,  for ever and ever. Amen.  y tuya es la gloria,  ahora y por siempre. Amén.
**THE BREAKING OF THE BREAD & THE FRACTION ANTHEM**

_The presider breaks the bread in silence._

*Song by all.*

Douglas Major (b. 1953)

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**THE INVITATION TO HOLY COMMUNION**

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

*The presider invites the following prayer to be said by all.*

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

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**LA INVITACIÓN A LA SANTA EUCHARISTÍA**

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

*El presidente invita a todos a rezar esta oración.*

Jesús mío, creo que estás verdaderamente presente en el Sagrado Sacramento del Altar. Deseo ofrecerte alabanza y acción de gracias mientras proclamo tu resurrección. Te amo por encima de todas las cosas, y te anhelo en mi alma. Como no te puedo recibir en el Sacramento de tu Cuerpo y Sangre, entra al menos espiritualmente en mi corazón. Límpiame y fortalézeme con tu gracia, Señor Jesús, y nunca permitas que me separe de ti. Que pueda vivir en ti, y tú en mí, en esta vida y en la vida venidera. Amén.

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**ANTHEM DURING THE COMMUNION**

*Song by the cantor.*

Kirk Whalum, Jerry Peters, Jonathan Jackson & Brandi Jackson

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*He's been just that good*

God’s been so good,
He’s been just that good.
Oh, God’s been so good
He’s been just that good.
THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

THE BLESSING

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

HYMN AT THE CLOSING

Christ arose

1. Low in the grave he lay, Jesus, my Savior! Waiting the coming day,
2. Vainly they watched his bed, Jesus, my Savior! Vainly they sealed the dead,
3. Death could not keep his prey, Jesus, my Savior! He tore the bars away,

Jesus, my Lord! Up from the grave he arose, with a might-y triumph o'er his foes;
Jesus, my Lord! Jesus, my Lord!

he arose a victor from the dark domain, and he lives for-ever with his saints to reign;

he arose! He arose! Hal-le-lu-jah! Christ arose!
DISMISSAL


Thanks be to God. Alleluia, alleluia.


Demos gracias a Dios. Aleluya, aleluya.

POSTLUDE

Prelude and Fugue in B-flat

Bernard Wayne Sanders (b. 1957)
PARTICIPANTS/PARTICIPANTES

PREACHER/PREDICADORA
The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

PRESIDER/PRESIDENTE
The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLE
The Reverend Canon Paula E. Clark
Canon to the Ordinary, Episcopal Diocese of Washington

EVANGELISTA
The Reverend Sarabeth Goodwin
Latino Missioner, Episcopal Diocese of Washington

READER/LECTOR
G. Scott Sanders
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS
Thomas M. Sheehan
Organist & Associate Director of Music, Washington National Cathedral

Amy Broadbent, singer
Imani-Grace Cooper, singer
Marshall Keys, saxophone
Victor Simonson, piano

Prayer for People Facing Great Uncertainty

God of the present moment,
God who in Jesus stills the storm
and soothes the frantic heart;
bring hope and courage to all
who wait or work in uncertainty.
Bring hope that you will make them the equal
of whatever lies ahead.
Bring them courage to endure what cannot be avoided,
for your will is health and wholeness;
you are God, and we need you.
Amen.

Taken from A New Zealand Prayer Book—He Karakia Mihinare o Aotearoa’ (adapted)
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