



WELCOME

APRIL 19, 2020
WASHINGTON NATIONAL CATHEDRAL



Preaching Today

The Rev. Margaret Bullitt-Jonas



Presiding Today

The Rev. Canon Jan Naylor Cope

An Online House of Prayer for All People

Even though our building is closed temporarily to visitors and worshippers, 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.

In honor of the 50th anniversary of Earth Day on April 22, today's Holy Eucharist celebrates creation with special prayers, music and guest preaching from the Rev. Margaret Bullitt-Jonas.

Hints for Watching

WHERE TO WATCH

Services are webcast from our [homepage](#), our [Facebook page](#) and our [Youtube](#) page. Tuesday evening spiritual practices are webcast from the [Center for Prayer and Pilgrimage Facebook](#) page.

GENERAL INFO

All dates provided are Eastern Daylight Time. All of the links in this document are active. Click on any bold/underlined blue text to link through to additional content.

CLOSED CAPTIONING/SUBTITLES

The Cathedral does not have the capacity to generate closed captions for our services. Youtube's closed captioning can be turned on/off using the [CC] icon at the bottom of the screen. Youtube captioning does not currently support Spanish language.

AMERICAN SIGN LANGUAGE INTERPRETATION

ASL interpretation is provide by Hands in Motion ASL Interpreting Service.

SHARE YOUR PHOTOS

We love seeing the photos of you & your families (and pets) worshipping from home! If you are willing to share them with us for an article in our magazine, email to communications@cathedral.org

THE EPISCOPAL CHURCH WELCOMES YOU

We are part of the Episcopal Church, which proclaims God's love for all people across 111 dioceses in 17 countries, including here in the Diocese of Washington. The Episcopal Church is a member of the global Anglican Communion, which traces its spiritual roots to the Church of England. Learn more at episcopalchurch.org

FOLLOW US ON FACEBOOK

Get updates, announcements and more! [facebook.com/wncathedral](https://www.facebook.com/wncathedral)

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Email enews@cathedral.org

Connect with Us

Watch our services online, explore the sermon archive and join us for select programs that examine important issues in our world at [youtube.com/wncathedral](https://www.youtube.com/wncathedral).

Audio recordings of Cathedral sermons are available for download at [soundcloud.com/wncathedral](https://www.soundcloud.com/wncathedral).

Prayers

CUSTOMIZED PRAYERS

Create a customized prayer for the people in your life who are sacrificing for the greater good at [Prayers for Our Heroes](#). Enter their name and their profession and we'll get you a customized prayer that you can share with them and pray yourself.

PRAYER REQUESTS

We invite you to [submit prayers](#) for yourself, those you love and the world. Throughout the week we offer these prayers during a time of prayer and intercession.

Your Online Cathedral

Enjoy exclusive online content at [cathedral.org/online](https://www.cathedral.org/online)

LEARN & EXPLORE

You can't visit the Cathedral, but don't worry. We'll bring the Cathedral to you! Each week we'll share new Cathedral treasures online. This coming week, we'll showcase gargoyles and grotesques.

JUST FOR FUN

These are stressful and trying times, and sometimes you just need a break. We've got you covered! Featuring coloring sheets, Zoom backgrounds, videos and more!

LET THERE (STILL) BE LEGO!

Our scale replica Cathedral continues to grow! For \$2/brick, you can help us build the world's largest Cathedral out of LEGO® bricks. All funds go toward repairing \$19 million in damage from the 2011 earthquake. Learn more at [cathedral.org/LEGO](https://www.cathedral.org/LEGO)

Chapel Pilgrimages

Join the Cathedral clergy for a nine-week series of [Chapel Pilgrimages](#), where we offer a brief meditation on the life of Jesus Christ throughout the Easter season. New pilgrimages are posted to [cathedral.org/online](https://www.cathedral.org/online) each week.

Listen Online

THE CROSSING: A SERMON PODCAST

Check out [The Crossing](#), a sermon podcast from the Cathedral. Catch up on sermons you might have missed, download your favorites or share with your friends.

THE CROSSING: TOWER TALKS

[The Crossing: Tower Talks](#), a new conversational podcast connecting listeners with the Cathedral from afar: the docents, volunteers, staff and artists who have dedicated their time and energy to making the Cathedral such a special place to be. Tune in for untold stories and a bit of learning.

BEING CHURCH IN THE TIME OF COVID

Cathedral Canon Theologian Kelly Brown Douglas, in her role as dean of the Episcopal Divinity School at Union Theological Seminary, leads online conversations on Being Church in the Time of COVID-19. You can watch [online](#).

Earth Day Online

Join us at [cathedral.org/earthday](https://www.cathedral.org/earthday) to commemorate the 50th anniversary of Earth Day.

ONLINE MULTI-FAITH EARTH DAY SERVICE

APRIL 19, 2 PM

The Cathedral and Interfaith Power & Light co-host an service focused on our shared call to climate action. Leaders from Sikh, Hindu, Buddhist, Jewish, Muslim and Christian and other spiritual communities share their tradition's gifts through sacred text, commentary and song. Our traditions are beautiful in their diversity. Each offers a unique gift to our collective effort to protect our Earth with all her living communities.

HONEST TO GOD: EARTH DAY EDITION

Wednesday, April 22, 8 pm

The Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation, hosts a panel discussion on healing the Earth. Featuring the Rev. Traci Blackmon, the Rev. Margaret Bullitt-Jonas and Bishop David Rice. You are invited to join us as we take up the call to the urgency of collective, inspired and loving action to end the climate crisis.

[Register online](#)—the first 100 registrants can join the dialogue in a webinar. The full video will be available on our Facebook and YouTube pages.

Online Spiritual Practices

We have moved our regular Tuesday evening prayer gatherings online! Join us on Tuesday evenings on the Center for Prayer and Pilgrimage [Facebook page](#).

ONLINE LISTENING FOR GOD

Tuesday, April 21, 5:30 pm

Join us for a time of modified, online *Lectio Divina*. In this ancient monastic practice, we read the Gospel lesson for the coming Sunday and reflect on how the Spirit is speaking to us in the present moment.

ONLINE CENTERING PRAYER

Tuesday, April 21, 6 pm

Come together in silent online prayer: a brief reading and reflection will lead us into a time of shared silence online.

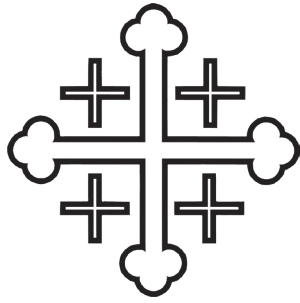
Help Us Grow

Everything we do at the Cathedral, including today's streamed service, is made possible because of people like you. If this service has been meaningful for you, we encourage you to give as you're able to help your Cathedral continue to serve our nation.

Visit [cathedral.org/support](https://www.cathedral.org/support) or text the dollar amount you wish to give to 202/856-9005. Online gifts are strongly encouraged at this time due to our closure. Checks can be mailed to: Washington National Cathedral; PO Box 98283; Washington, DC 20090-8283. Thank you for your generosity.



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The Holy Eucharist

The Second Sunday of Easter
and the 50th Anniversary of Earth Day, Observed

April 19, 2020 • 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.

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

The Glorious Sun from Celebrations of God in Nature

Robert Ward (1917-2013)

INTROIT

Lord, I lift your name on high

Rick Founds (b. 1954)

Lord, I lift your name on high.
Lord, I love to sing your praises.
I'm so glad you're in my life.
I'm so glad you came to save us.
You came from heaven to earth to show the way.
From the earth to the cross my debt to pay.
From the cross to the grave,
From the grave to the sky,
Lord, I lift your name on high.

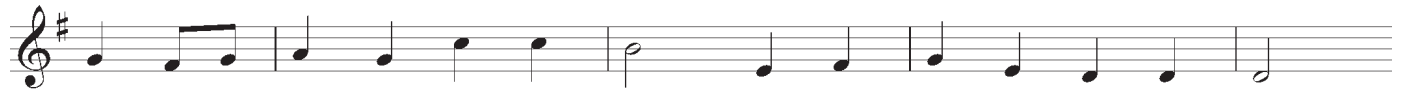
HYMN AT THE PROCESSION

For the beauty of the earth

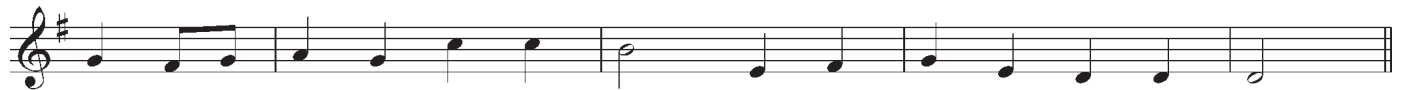
Sung by all.

Dix

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



1. For the beau - ty of the earth, for the beau - ty of the skies,
2. For the joy of hu - man love, bro - ther, sis - ter, par - ent, child,
3. For the Church which ev - er - more lift - eth ho - ly hands a - bove,
4. For each per - fect gift of thine to the world so free - ly given,



for the love which from our birth o - ver and a - round us lies,
friends on earth and friends a - bove, for all gen - tle thoughts and mild,
of - fering up on ev - ery shore thy pure sac - ri - fice of love,
faith and hope and love di - vine, peace on earth and joy in heaven,



Christ our God, to thee we raise this our hymn of grate - ful praise.

THE OPENING ACCLAMATION

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

For God brought us into being.

And called us to care for Creation.

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

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 WORD OF GOD

THE COLLECT FOR THE SECOND SUNDAY OF EASTER

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

The Lord be with you.

And also with you.

Let us pray.

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

THE COLLECT FOR CREATION

Almighty God, in giving us dominion over things on earth, you made us fellow workers in your creation: Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. **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 2:14a, 22-32

Hechos 2:14a, 22-32

Peter, standing with the eleven, raised his voice and addressed the crowd, “Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him,

‘I saw the Lord always before me,
for he is at my right hand so that I will not
be shaken;
therefore my heart was glad, and my tongue rejoiced;
moreover my flesh will live in hope.
For you will not abandon my soul to Hades,
or let your Holy One experience corruption.
You have made known to me the ways of life;
you will make me full of gladness with
your presence.’

Entonces Pedro se puso de pie junto con los otros once apóstoles, y con voz fuerte dijo: «Como ustedes saben muy bien, Dios demostró ante ustedes la autoridad de Jesús de Nazaret, haciendo por medio de él grandes maravillas, milagros y señales. Y a ese hombre, que conforme a los planes y propósitos de Dios fue entregado, ustedes lo mataron, crucificándolo por medio de hombres malvados. Pero Dios lo resucitó, liberándolo de los dolores de la muerte, porque la muerte no podía tenerlo dominado. El rey David, refiriéndose a Jesús, dijo:

“Yo veía siempre al Señor delante de mí;
con él a mi derecha, nada me hará caer.
Por eso se alegra mi corazón,
y mi lengua canta llena de gozo.
Todo mi ser vivirá con confianza,
porque no me dejarás en el sepulcro
ni permitirás que se descomponga
el cuerpo de tu santo siervo.
Me mostraste el camino de la vida,
y me llenarás de alegría con tu presencia.”

Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying,

‘He was not abandoned to Hades,
nor did his flesh experience corruption.’

This Jesus God raised up, and of that all of us are witnesses.”

The Word of the Lord.
Thanks be to God.

Hermanos, permítanme decirles con franqueza que el patriarca David murió y fue enterrado, y que su sepulcro está todavía entre nosotros. Pero David era profeta, y sabía que Dios le había prometido con juramento que pondría por rey a uno de sus descendientes. Así que, viendo anticipadamente la resurrección del Mesías, David habló de ella y dijo que el Mesías no se quedaría en el sepulcro ni su cuerpo se descompondría. Pues bien, Dios ha resucitado a ese mismo Jesús, y de ello todos nosotros somos testigos.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

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

Psalm 65:5b-7, 9-14

Salmo 65:5b-7, 9-14

O God of our salvation,
O Hope of all the ends of the earth
and of the seas that are far away.
You make fast the mountains by your power;
they are girded about with might.
You still the roaring of the seas,
the roaring of their waves,
and the clamor of the peoples.
You visit the earth and water it abundantly;
you make it very plenteous;
the river of God is full of water.
You prepare the grain,
for so you provide for the earth.
You drench the furrows and smooth out the ridges;
with heavy rain you soften the ground and bless
its increase.
You crown the year with your goodness,
and your paths overflow with plenty.
May the fields of the wilderness be rich for grazing,
and the hills be clothed with joy.
May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain;
let them shout for joy and sing.

Oh Dios de nuestra salvación,
tú, la esperanza de todos los términos de la tierra,
y de los más remotos mares.
Tú afirmas los montes con tu poder;
están ceñidos de valentía.
Tú calmas el estruendo de los mares,
el estruendo de sus olas,
y el alboroto de las gentes.
Visitas la tierra, y la riegas en abundancia;
en gran manera la enriqueces;
la acequia de Dios va llena de agua.
Tú preparas el grano,
pues así abasteces la tierra.
Haces que se empapen los surcos,
y rasas los terrones;
la ablandas con lluvias copiosas,
y bendices sus renuevos.
Tú coronas el año con tus bienes,
y tus carriles rebosan con abundancia.
Rebosen los pastos del páramo,
y los collados se vistan de alegría.
Se cubran las praderas de manadas,
y los valles se revistan de grano;
den voces de júbilo y canten.

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 1:3-9

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

The Word of the Lord.

Thanks be to God.

1 Pedro 1:3-9

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

Palabra del Señor.

Demos gracias a Dios.

HYMN AT THE SEQUENCE

How great thou art

Sung by all.

Traditional Swedish; arr. Stuart K. Hine (1899-1989)

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. O Lord my God, when I in awe - some won - der con - sid - er
2. When through the woods and for - est glades I wan - der and hear the
all the works thy hands have made, I see the stars, I hear the
birds sing sweet - ly in the trees, when I look down from loft - y
roll - ing thun - der, thy pow'r through - out the u - ni - verse dis - played.
moun - tain gran - deur, and hear the brook and feel the gen - tle breeze.
Refrain
Then sings my soul, my Sav - ior, God, to thee; how great thou
art, how great thou art! Then sings my soul, my Sav - ior, God, to
thee: how great thou art, how great thou art!

THE HOLY GOSPEL

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

John 20:19-31

Juan 20:19-31

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

Glory to you, Lord Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Al llegar la noche de aquel mismo día, el primero de la semana, los discípulos se habían reunido con las puertas cerradas por miedo a las autoridades judías. Jesús entró y, poniéndose en medio de los discípulos, los saludó diciendo: «¡Paz a ustedes!» Dicho esto,

side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of the Lord.
Praise to you, Lord Christ.

les mostró las manos y el costado. Y ellos se alegraron de ver al Señor. Luego Jesús les dijo otra vez: «¡Paz a ustedes! Como el Padre me envió a mí, así yo los envío a ustedes.» Y sopló sobre ellos, y les dijo: «Reciban el Espíritu Santo. A quienes ustedes perdonen los pecados, les quedarán perdonados; y a quienes no se los perdonen, les quedarán sin perdonar.»

Tomás, uno de los doce discípulos, al que llamaban el Gemelo, no estaba con ellos cuando llegó Jesús. Después los otros discípulos le dijeron: «Hemos visto al Señor.» Pero Tomás les contestó: «Si no veo en sus manos las heridas de los clavos, y si no meto mi dedo en ellas y mi mano en su costado, no lo podré creer.»

Ocho días después, los discípulos se habían reunido de nuevo en una casa, y esta vez Tomás estaba también. Tenían las puertas cerradas, pero Jesús entró, se puso en medio de ellos y los saludó, diciendo: «¡Paz a ustedes!» Luego dijo a Tomás: «Mete aquí tu dedo, y mira mis manos; y trae tu mano y métela en mi costado. No seas incrédulo; ¡cree!» Tomás entonces exclamó: «¡Mi Señor y mi Dios!» Jesús le dijo: «¿Crees porque me has visto? ¡Dichosos los que creen sin haber visto!»

Jesús hizo muchas otras señales milagrosas delante de sus discípulos, las cuales no están escritas en este libro. Pero éstas se han escrito para que ustedes crean que Jesús es el Mesías, el Hijo de Dios, y para que creyendo tengan vida por medio de él.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Reverend Dr. Margaret Bullitt-Jonas

*Missioner for Creation Care in the Episcopal Diocese of Western Massachusetts
& Southern New England Conference, United Church of Christ*

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 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 de cielo y 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:
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.

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.

Después de cada intercesión,

Escúchanos, O Dios.
Tu misericordia es grande.

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.

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

The Anthem

Sung by the cantor.

Henry Seeley, Joth Hunt & Liz Webber

Hallelujah! You have won the victory!
Hallelujah! You have won it all for me!
By his stripes we are healed.
By his nail-pierced hands we're free.
By his blood we're washed clean.
Now we have the victory.
The power of sin is broken;
Jesus overcame it all.
He has won our freedom;
Jesus has won it all.
Hallelujah! You have won the victory!
Hallelujah! You have won it all for me!
Death could not hold you down; you are the risen King.
Seated in majesty, you are the risen King.
Our God is risen; he is alive.
He won the victory; he reigns on high.
Hallelujah! You have won the victory!
Hallelujah! You have won it all for me!
Death could not hold you down; you are the risen King.
Seated in majesty, you are the risen King.

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 our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Almighty and ever-gentle God, we praise and bless you, and in these days of Easter we celebrate with joyful hearts the memory of your wonderful works. Through your goodness, you have made this world and called us to be your children. In the abundance of your love you have created all things to be; we thank you for the sun, the moon, this earth, and its birds, fish, trees, and everything that is beautiful around us.

We thank you especially for our freedom, for the dreams of young people and for the visions of our elders, for our minds, our hearts, and our bodies. We praise you, for you call us to build the earth into a community of love.

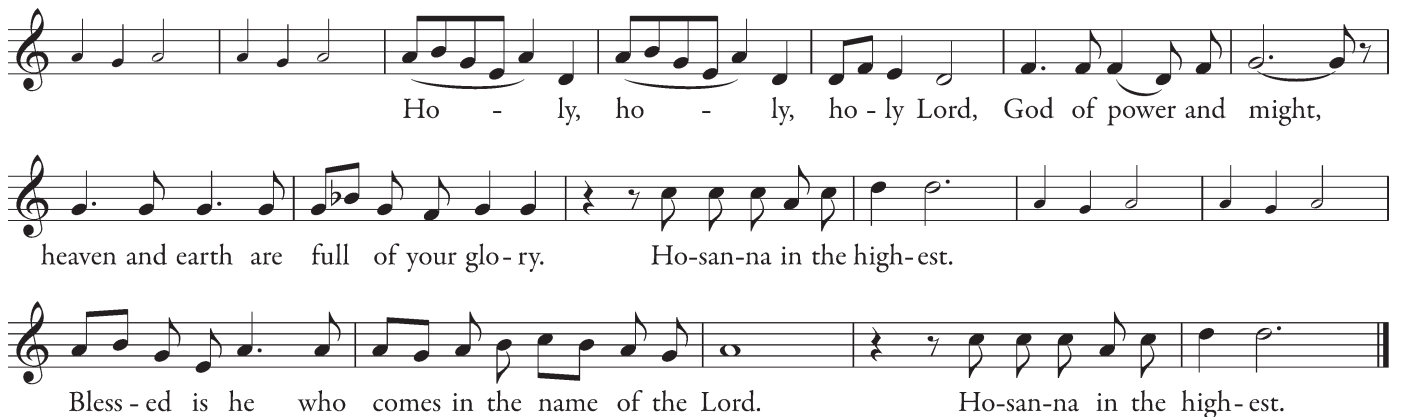
Therefore with joy, and in thanksgiving for your call to us, we join with all creation as we sing your praise in words that shall never cease:

SANCTUS & BENEDICTUS

Sung by all.

W. Mathias

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 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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all 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.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with St. Peter and St. Paul, our patrons, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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 tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder,
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.

Sung by all.

Douglas Major (b. 1953)

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast. Al - le - lu - - - ia.

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.

LA INVITACIÓN A LA SANTA EUCARISTÍA

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.

La presidenta 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 fortaléceme 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.

ANTHEM DURING THE COMMUNION

Emmanuel

Instrumental.

Michel Colombier (1939-2004)

THE POSTCOMMUNION PRAYER

Creating God, in you everything on Earth and in the heavens is bound together in perfect harmony. We give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; ready to care for this fragile earth, our island home, proclaiming your love to the world through the risen life of Christ our Savior. Amen.

THE BLESSING

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

HYMN AT THE CLOSING

We walk by faith, and not by sight

Sung by all.

St. Botolph



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



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

THE DISMISSAL

Tend the earth, care for God's good creation, and bring forth the fruits of righteousness. Go in the peace of the Risen Christ. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

POSTLUDE

The Capricious Wind from Celebrations of God in Nature

R. Ward



Margaret Bullitt-Jonas

The Reverend Margaret Bullitt-Jonas is an Episcopal priest, author, retreat leader, and climate activist who serves as Missioner for Creation Care for both the Episcopal Diocese of Western Massachusetts and Southern New England Conference, United Church of Christ. She seeks to inspire and support a wave of religious activism to address the climate crisis, deepen reverence for God's creation, and create a more just and sustainable society. Visit RevivingCreation.org for more information.

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA

The Reverend Canon Jan Cope
Provost, Washington National Cathedral

PREACHER/PREDICADORA

The Reverend Dr. Margaret Bullitt-Jonas
*Missioner for Creation Care in the Episcopal Diocese of Western Massachusetts
& Southern New England Conference, United Church of Christ*
(pre-recorded)

GOSPELLER

The Reverend Canon Dana Colley Corsello
Vicar, Washington National Cathedral

EVANGELISTA

The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral

READERS/LECTORS

Erin Ennis
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

Thomas M. Sheehan
Organist & Associate Director of Music, Washington National Cathedral
Imani-Grace Cooper, *vocals*
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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