

PALM SUNDAY

APRIL 5, 2020



WELCOME

WASHINGTON NATIONAL CATHEDRAL

APRIL 5, 2020

Welcome to Your *Online* Cathedral

What a strange and bewildering time we find ourselves in.

A dinner out seems like an exotic luxury from a long-ago age. A trip to the grocery store feels akin to a dangerous adventure. And how much we yearn for a hug or even the chance to shake a stranger's hand.

Everything is upside down and often scary. The world we thought we knew seems ... otherworldly. So many things we took for granted now feel foreign.

Isn't that what it must have been like for Jesus' friends and disciples during that first Holy Week? One day they're triumphantly walking into Jerusalem, and days later they are hiding behind locked doors, afraid and anxious.

In their pain and grief, the disciples didn't know how this story would end. And, at times, with this pandemic, it can feel much the same for us.

And yet ...

As Christians, we know how the pain and disappointment of Holy Week ends. We know that Jesus meets us in the garden, victorious over death and assuring us: "Do not be afraid!"

Holy Week at the Cathedral, like so much of life around us, will be different from what we're used to. We won't be able to gather in person, but we will come together online for Palm Sunday, Maundy Thursday, Good Friday and yes, the glory of Easter. We take comfort that in this, at least, we know how the story ends.

During these times of anxiety and unknowing, remember that Jesus walks with us through our confusion and pain. Remember that in the darkest of dark times, life and love always win. And that when we gather again at the Resurrection, we will meet the risen Christ.

With every blessing,



Randy+

The Very Rev. Randolph Marshall Hollerith
Dean, Washington National Cathedral



Preaching Today

The Right Rev. Mariann Edgar Budde

Announcement Highlights

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 text to link for additional information.

PRAYER REQUESTS

We invite you to submit prayers for yourself, those you love and the world. Monday–Saturday at 2:30 pm a priest or lay minister offers these prayers and those of others during a time of prayer and intercession. Submit your request on at [cathedral.org/prayer](#)

AMERICAN SIGN LANGUAGE INTERPRETATION

ASL interpretation is available for all Holy Week and Easter services.

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](#)

YOUR SUPPORT

At this holy season, churches are usually filled with worshippers. During these challenging times, we encourage you to support your home church or your National Cathedral. [cathedral.org/support](#).

WELCOMING

Your *Online Cathedral*

Enjoy exclusive online content at cathedral.org/online

LEARN & EXPLORE

You can't visit the Cathedral, but don't worry. We'll bring the Cathedral to you! This Cathedral is full of wonder and whimsy. Each stone, each piece of stained glass tells a story, and the sheer size of the building shows that there's room here for all of God's people. Each week we'll share new Cathedral treasures online. This coming week, we'll showcase Holy Week imagery.

JUST FOR FUN

These are stressful and trying times, and sometimes you just need a break. Need a little escapism? Desperate for a distraction from those endless Zoom meetings? We've got you covered.

The Cathedral is a grand and glorious space, but it's also full of wonder and whimsy. Take a flight through the world's sixth-largest Cathedral. Break out your crayons to color some stained glass windows. Find out what Darth Vader really does all day.

Chapel Pilgrimages

Join the Cathedral clergy for a nine-week series of Chapel Pilgrimages, where we will offer a brief meditation on the life of Jesus Christ throughout the Easter season. Dean Randy Hollerith kicks us off during Holy Week in the Chapel of St. Joseph of Arimathea. The pilgrimages will be posted to cathedral.org/online and the Cathedral's [Facebook page](#).

Palm Sunday Online Concert

MOZART REQUIEM

Sunday, April 5, 4 pm

Enjoy an encore online performance of last year's Palm Sunday performance of Mozart's *Requiem*, as we enter the drama and emotion of Holy Week. Featuring the Cathedral Choir and Baroque Orchestra. [Listen free online.](#)

Easter Day Online Music

Both performances will be available at cathedral.org/online.

ORGAN RECITAL, APRIL 12, 2 PM

Cathedral Organists Tom Sheehan and George Fergus perform a recital on the Cathedral's great organ.

HANDEL'S MESSIAH, APRIL 12, 4 PM

On Easter we will present an encore performance of Handel's Messiah, from December 2019.

DEEPENING

Upcoming Worship Services

All services will be archived on cathedral.org, [Youtube.com](https://www.youtube.com) and [Facebook Live](https://www.facebook.com)

UPCOMING WORSHIP SCHEDULE (SUNDAY)

- 11:15 am: Online Holy Eucharist on the Sunday of the Passion: Palm Sunday

ONLINE WORSHIP SCHEDULE (MONDAY–SATURDAY)

- 7 am: Morning Prayer

Online Holy Week Schedule

Our Holy Week and Easter services are all online. Learn more at cathedral.org/easter. All services will be webcast live on cathedral.org, [Youtube.com](https://www.youtube.com) and [Facebook Live](https://www.facebook.com).

PALM SUNDAY, APRIL 5, 11:15 AM

Through dramatic readings of Scripture and music, we experience the journey from Jesus' triumphal entry into Jerusalem through his betrayal, persecution and death.

MAUNDY THURSDAY, APRIL 9, 7 PM

At this celebration of Holy Communion, we commemorate the institution of the Last Supper. The service concludes with the stripping of the altar.

GOOD FRIDAY, APRIL 10, NOON

Scripture, music, ancient prayer and Communion from the Reserved Sacrament provide the powerful setting for the drama of the crucifixion and death of Jesus Christ.

EASTER SUNDAY, APRIL 12, 11:15 AM

Featuring guest preacher Presiding Bishop Michael Bruce Curry. Join us as we proclaim the raising of Jesus Christ from the dead through word and song.

Daily Meditations

We will be continuing our daily meditations past Easter. These are available on our homepage or you can sign-up to receive the meditations in your inbox at cathedral.org/lenten-meditations.

Christian Formation

CATHEDRAL PODCAST: THE CROSSING

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

PALM SUNDAY

Today's liturgy marks the beginning of Holy Week. In this Palm Sunday service we journey with Jesus as he is welcomed in triumph upon entering Jerusalem and then utterly rejected and crucified at Golgotha outside the gates of the city. Today's reading of Christ's passion sets forth the central act of God's love for humankind. We are not just observers but are part of the passion of Christ and through it we come to know the reality of God's saving action in our lives. Holy Week will culminate in the celebration of the Triduum—the Sacred Three Days of Jesus' suffering, death, and resurrection.



THE SUNDAY OF THE PASSION: PALM SUNDAY THE SOLEMN HOLY EUCHARIST

SUNDAY, APRIL 5, 2020 • 11:15 AM

The people's responses are in bold.

ORGAN PRELUDE

Valet will ich dir geben, BWV 736

A Palm Sunday Festival

Les Rameaux from Poèmes évangéliques

Johann Sebastian Bach (1685-1750)

Lawrence P. Schreiber (b. 1933)

Jean Langlais (1907-1991)

FANFARE AND CHORAL ACCLAMATION

All glory, laud, and honor

Sung by the choir.

Valet will ich dir geben

THE LITURGY OF THE PALMS

Today's service begins in celebration as the Gospel reading recounts Jesus' triumphal entry into Jerusalem.

THE OPENING SENTENCES

Presider Blessed is the King who comes in the name of the Lord.

People **Peace in heaven and glory in the highest.**

Presider Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

People **Amen.**

THE GOSPEL OF THE TRIUMPHAL ENTRY

Matthew 21:1-11

Mateo 21:1-11

Gospeller The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!
Blessed is the one who comes in the name of
the Lord!
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Gospeller The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Evangelista Santo Evangelio de nuestro Señor Jesucristo, según Mateo

Pueblo **¡Gloria a ti, Cristo Señor!**

Cuando ya estaban cerca de Jerusalén y habían llegado a Betfagé, al Monte de los Olivos, Jesús envió a dos de sus discípulos, diciéndoles: «Vayan a la aldea que está enfrente. Allí encontrarán una burra atada, y un burrito con ella. Desátenla y tráiganmelos. Y si alguien les dice algo, díganle que el Señor los necesita y que en seguida los devolverá.»

Esto sucedió para que se cumpliera lo que dijo el profeta, cuando escribió:

«Digan a la ciudad de Sión:
"Mira, tu Rey viene a ti,
humilde, montado en un burro,
en un burrito, cría de una bestia de carga.»»

Los discípulos fueron e hicieron lo que Jesús les había mandado. Llevaron la burra y su cría, echaron sus capas encima de ellos, y Jesús montó. Había mucha gente. Unos tendían sus capas por el camino, y otros tendían ramas que cortaban de los árboles. Y tanto los que iban delante como los que iban detrás, gritaban:

«¡Hosana al Hijo del rey David!
¡Bendito el que viene en el nombre del Señor!
¡Hosana en las alturas!»

Cuando Jesús entró en Jerusalén, toda la ciudad se alborotó, y muchos preguntaban: «¿Quién es éste?» Y la gente contestaba: «Es el profeta Jesús, el de Nazaret de Galilea.»

Evangelista El Evangelio del Señor.

Pueblo **Te alabamos, Cristo Señor.**

THE BLESSING OF THE PALMS

In a prayer mirroring the Eucharistic Prayer over bread and wine and the Thanksgiving over the Water in baptism, the presider blesses the palms to be distributed to those in the procession.

Presider The Lord be with you.

People **And also with you.**

Presider Let us give thanks to the Lord our God.

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

All raise their palm branches to be blessed.

Presider It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way.

Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

People **Amen.**

Presider Blessed is he who comes in the name of the Lord.

People **Hosanna in the highest.**

THE PROCESSION OF THE PALMS

The procession recalls Jesus' own procession into Jerusalem and the crowds who greeted him with shouts of acclamation and with branches spread before him.

Presider Let us go forth in peace.

People **In the name of Christ. Amen.**

HYMN AT THE PROCESSION • 154, stanzas 1, 2

All glory, laud, and honor

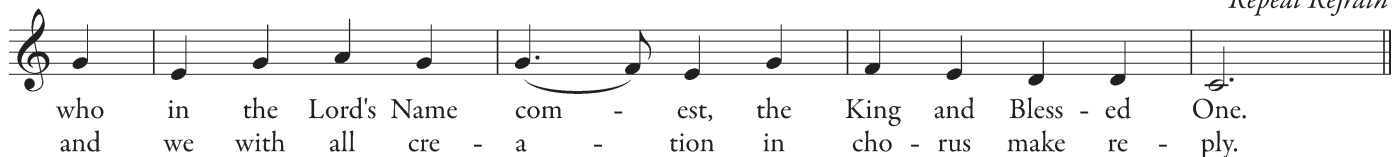
Sung by all.

Valet will ich dir geben

Refrain



Repeat Refrain



The procession pauses as the presider offers the following prayer.

Presider Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord.

People **Amen.**

THE LITURGY OF THE WORD

THE COLLECT OF THE SUNDAY OF THE PASSION: PALM SUNDAY

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.

Presider Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People Amen.

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures), which Jesus knew and from which he often referred or quoted.

Isaiah 50:4-9a

Isaías 50:4-9a

The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious,
I did not turn backwards.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?

Reader The Word of the Lord.

People Thanks be to God.

El Señor me ha instruido
para que yo consuele a los cansados
con palabras de aliento.
Todas las mañanas me hace estar atento
para que escuche dócilmente.
El Señor me ha dado entendimiento,
y yo no me he resistido
ni le he vuelto las espaldas.
Ofrecí mis espaldas para que me azotaran
y dejé que me arrancaran la barba.
No retiré la cara
de los que me insultaban y escupían.

El Señor es quien me ayuda:
por eso no me hieren los insultos;
por eso me mantengo firme como una roca,
pues sé que no quedaré en ridículo.
A mi lado está mi defensor:
¿Alguien tiene algo en mi contra?
¡Vayamos juntos ante el juez!
¿Alguien se cree con derecho a acusarme?
¡Que venga y me lo diga!
El Señor es quien me ayuda;
¿quién podrá condenarme?

Lector Palabra del Señor.
Pueblo Demos gracias a Dios.

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

Psalm 31:9-16

Salmo 31:9-16

Have mercy on me, O Lord, for I am in trouble;
 my eye is consumed with sorrow,
 and also my throat and my belly.
 For my life is wasted with grief,
 and my years with sighing;
 my strength fails me because of affliction,
 and my bones are consumed.
 I have become a reproach to all my enemies and
 even to my neighbors,
 a dismay to those of my acquaintance;
 when they see me in the street they avoid me.
 I am forgotten like a dead man, out of mind;
 I am as useless as a broken pot.
 For I have heard the whispering of the crowd;
 fear is all around;
 they put their heads together against me;
 they plot to take my life.
 But as for me, I have trusted in you, O Lord.
 I have said, "You are my God.
 My times are in your hand;
 rescue me from the hand of my enemies,
 and from those who persecute me.
 Make your face to shine upon your servant,
 and in your loving-kindness save me."

Ten misericordia de mí, oh Señor, que estoy en
 angustia;
 se han consumido de tristeza mis ojos,
 mi garganta también y mi vientre;
 Porque mi vida se va gastando de dolor,
 y mis años de suspirar;
 se agotan mis fuerzas a causa de mi aflicción,
 y mis huesos se han consumido.
 De todos mis enemigos he sido oprobio, y de mis
 vecinos mucho más,
 y pavor a mis conocidos;
 los que me ven fuera huyen de mí.
 He sido olvidado como un muerto, desechado
 de toda memoria;
 he venido a ser como un vaso quebrado.
 Porque he oído el cuchicheo de muchos;
 "por todos lados hay miedo";
 consultan juntos contra mí;
 conspiran para quitarme la vida.
 Mas yo en ti confío, oh Señor;
 dije: "Tú eres mi Dios.
 En tu mano está mi destino;
 líbrame de la mano de mis enemigos,
 y de mis perseguidores.
 Haz resplandecer tu rostro sobre tu siervo;
 sálvame por tu misericordia".

THE SECOND LESSON

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.

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

Filipenses 2:5-11

Tengan unos con otros la manera de pensar propia de quien está unido a Cristo Jesús, el cual: Aunque existía con el mismo ser de Dios, no se aferró a su igualdad con él, sino que renunció a lo que era suyo y tomó naturaleza de siervo. Haciéndose como todos los hombres y presentándose como un hombre cualquiera, se humilló a sí mismo, haciéndose obediente hasta la muerte, hasta la muerte en la cruz. Por eso Dios le dio el más alto honor y el más excelente de todos los nombres, para que, ante ese nombre concedido a Jesús, doblen todos las rodillas en el cielo, en la tierra y debajo de la tierra, y todos reconozcan que Jesucristo es Señor, para gloria de Dios Padre.

Lector Palabra del Señor.
Pueblo **Demos gracias a Dios.**

HYMN AT THE SEQUENCE • 458, stanzas 1, 2, 7

My song is love unknown

Sung by all.

Love Unknown

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. My song is love un - known, my Sav - ior's love to me, love
 2. He came from his blest throne sal - va - tion to be - stow, but
 7. Here might I stay and sing, no sto - ry so di - vine: ne -

to the love - less shown that they might love - ly be. O
 men made strange, and none the longed - for Christ would know. But
 ver was love, dear King, ne - ver was grief like thine. This

who am I that for my sake my Lord should take frail flesh, and die?
 O my friend, my friend in - deed, who at my need his life did spend.
 is my friend, in whose sweet praise I all my days could glad - ly spend.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

Matthew 27:11-54

Today's Gospel recounts Jesus' trial, crucifixion, and death. The celebratory mood of the beginning of the liturgy gives way to the solemnity that characterizes the week ahead.

The Spanish text of the Passion is found on pages 20-21/La Pasión en español se encuentra en las páginas 20-21.

- Narrator* The Passion of our Lord Jesus Christ according to Matthew.
- Now Jesus stood before the governor; and the governor asked him,
- Pilate* “Are you the King of the Jews?”
- Narrator* Jesus said,
- Jesus* “You say so.”
- Narrator* But when Jesus was accused by the chief priests and elders, he did not answer. Then Pilate said to him,
- Pilate* “Do you not hear how many accusations they make against you?”
- Narrator* But Jesus gave him no answer, not even to a single charge, so that the governor was greatly amazed.
- Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to the crowd,
- Pilate* “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”
- Narrator* For Pilate realized that it was out of jealousy that the chief priests had handed Jesus over.
- While Pilate was sitting on the judgment seat, his wife sent word to him,
- Pilate's wife* “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”
- Narrator* Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.
- The governor again said to them,
- Pilate* “Which of the two do you want me to release for you?”
- Narrator* And the crowd said,
- Crowd* “Barabbas.”
- Narrator* Pilate said to them,
- Pilate* “Then what should I do with Jesus who is called the Messiah?”
- Narrator* All of them said,
- Crowd* “Let him be crucified!”
- Narrator* Then Pilate asked,
- Pilate* “Why, what evil has he done?”
- Narrator* But they shouted all the more,
- Crowd* “Let him be crucified!”
- Narrator* So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,
- Pilate* “I am innocent of this man's blood; see to it yourselves.”

Narrator Then the people as a whole answered,

Crowd “His blood be on us and on our children!”

Narrator So Pilate released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped Jesus and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

Soldiers “Hail, King of the Jews!”

Narrator They spat on Jesus, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry Jesus’ cross. And when the soldiers came to a place called Golgotha (which means Place of a Skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when the soldiers had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over Jesus’ head they put the charge against him, which read,

Soldiers “This is Jesus, the King of the Jews.”

Narrator Then two bandits were crucified with Jesus, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”

In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Chief priests “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for this man said, ‘I am God’s Son.’”

Narrator The bandits who were crucified with Jesus also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice,

Jesus “Eli, Eli, lema sabachthani?”

Narrator that is,

Jesus “My God, my God, why have you forsaken me?”

Narrator When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.”

Then Jesus cried again with a loud voice and breathed his last.

Silence is kept.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Centurion “Truly this man was God’s Son!”

THE SERMON

The Right Reverend Mariann Edgar Budde

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.

MUSICAL REFLECTION

“Zerfließe, mein Herze” from *St. John Passion*, BWV 245

J. S. Bach

Sung in German.

Dissolve, my heart, in floods of tears to honor the Almighty!
Tell the world and heaven your distress: your Jesus is dead!

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

<i>Gospeller</i>	Lord, in your mercy,
<i>People</i>	Hear our prayer.

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

THE PEACE

<i>Presider</i>	The peace of the Lord be always with you.
<i>People</i>	And also with you.

THE HOLY COMMUNION

THE OFFERTORY

We turn to 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/donate.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“Thy rebuke hath broken his heart” and “Behold, and see” from *Messiah*, HWV 56

George Frideric Handel (1685-1759)

Thy rebuke hath broken his heart: he is full of heaviness.
He looked for some to have pity on him, but there was no man,
neither found he any to comfort him.

(Psalm 69:22)

Behold, and see if there be any sorrow like unto his sorrow.

(Lamentations 1:12)

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. We begin with the Sursum corda, meaning "Lift up your hearts."

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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.

Robert Powell (b. 1932)

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 pow-er and might, hea-ven 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, and the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

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

Therefore we proclaim the mystery of faith:

People **Christ has died.
Christ is risen.
Christ will come again.**

Presider 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.

People **AMEN.**

THE LORD'S PRAYER

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

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

People **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.

Lamb of God

Sung by all.

Marjorie Landsmark-DeLewis (b. 1930)

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 THE 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 love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

(St. Alphonsus de Liguori, 1696-1787)

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 eres verdaderamente presente en el Sagrado Sacramento del Altar. Te amo encima de todas las cosas, y te anhelo en mi alma. Como ahora no te puedo recibir sacramentalmente, entra al menos espiritualmente en mi corazón. Como si ya hubieras venido, te abrazo y me uno completamente a ti; nunca permitas que me separe de ti. Amén.

(St. Alphonsus de Liguori, 1696-1787)

HYMN AT THE COMMUNION

Jesus, remember me

Sung by all, repeatedly.

Jacques Berthier (1923-1994)

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple and repetitive. The lyrics are written below the notes. The first staff ends with a double bar line, and the second staff ends with a double bar line and repeat dots.

THE POSTCOMMUNION PRAYER

Presider Let us pray.

People Lord Jesus Christ,
you humbled yourself in taking the
form of a servant,
and in obedience died on the cross for
our salvation:
give us the mind to follow you
and to proclaim you as Lord and King,
to the glory of God the Father. Amen.

Pueblo Señor Jesucristo,
te humillaste a ti mismo tomando la
forma de siervo,
y en obediencia moriste sobre la cruz
para nuestra salvación:
danos la mente para seguirte
y proclamarte como nuestro
Señor y Rey,
a la gloria de Dios Padre. Amén.

THE SOLEMN PRAYER OVER THE PEOPLE

The bishop offers a prayer over the people. The people respond, Amen.

HYMN AT THE CLOSING

Were you there when they crucified my Lord?

Negro spiritual



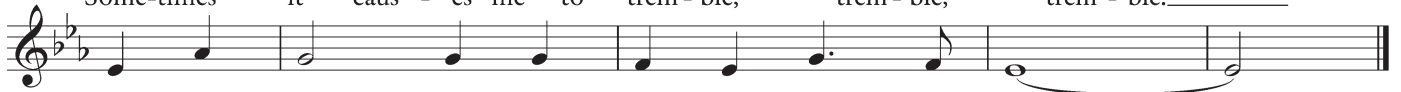
1. Were you there when they cru - ci - fied my Lord? _____
2. Were you there when they nailed him to the tree? _____
3. Were you there when they pierced him in the side? _____
4. Were you there when they laid him in the tomb? _____



Were you there when they cru - ci - fied my Lord? Oh! _____
Were you there when they nailed him to the tree? Oh! _____
Were you there when they pierced him in the side? Oh! _____
Were you there when they laid him in the tomb? Oh! _____



Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____
Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____
Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____
Some-times it caus - es me to trem - ble, trem - ble, trem - ble. _____



Were you there when they cru - ci - fied my Lord? _____
Were you there when they nailed him to the tree? _____
Were you there when they pierced him in the side? _____
Were you there when they laid him in the tomb? _____

THE DISMISSAL

Gospeller Let us bless the Lord.

People Thanks be to God.

The clergy depart in silence.

PERMISSIONS AND SOURCES

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All glory, laud, and honor. Text: Theodulf of Orléans (ca. 750-821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*. Melchior Teschner (1584-1635), alt. Public domain. *My song is love unknown*. Text: Samuel Crossman (1624-1683), alt. Music: *Love Unknown*. John Ireland (1879-1962). Public domain. *Sanctus: Holy, holy, holy*. Music: Robert Powell, Copyright 1985, GIA Publications, Inc. Reprinted under One License #A-709283. *Lamb of God*. Music: Marjorie Landsmark-DeLewis, Copyright 1990, Church Publishing, Inc. Reprinted under One License #A-709283. *Were you there when they crucified my Lord?* Text: Negro spiritual. Music: Negro spiritual; harm. Charles Winfred Douglas (1867-1944). Public domain.

Cover photograph by Danielle E. Thomas



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Thomas M. Sheehan
Organist and Associate Director of Music, Washington National Cathedral

Amy Broadbent
Soprano

Dennys Moura
Tenor

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.

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

LA PASIÓN DE NUESTRO SEÑOR JESUCRISTO SEGÚN MATEO

Mateo 27:11-54

- Narrador* La Pasión de Nuestro Señor Jesucristo según Mateo.
Jesús fue llevado ante el gobernador, que le preguntó:
- Pilato* «¿Eres tú el Rey de los judíos?»
- Jesú* «Tú lo has dicho»
- Narrador* contestó Jesús. Mientras los jefes de los sacerdotes y los ancianos lo acusaban, Jesús no respondía nada. Por eso Pilato le preguntó:
- Pilato* «¿No oyes todo lo que están diciendo contra ti?»
- Narrador* Pero Jesús no le contestó ni una sola palabra; de manera que el gobernador se quedó muy extrañado. Durante la fiesta, el gobernador acostumbraba dejar libre un preso, el que la gente escogiera. Había entonces un preso famoso llamado Jesús Barrabás; y estando ellos reunidos, Pilato les preguntó:
- Pilato* «¿A quién quieren ustedes que les ponga en libertad: a Jesús Barrabás, o a Jesús, el que llaman el Mesías?»
- Narrador* Porque se había dado cuenta de que lo habían entregado por envidia. Mientras Pilato estaba sentado en el tribunal, su esposa mandó a decirle:
- Esposa de Pilato* «No te metas con ese hombre justo, porque anoche tuve un sueño horrible por causa suya.»
- Narrador* Pero los jefes de los sacerdotes y los ancianos convencieron a la multitud de que pidiera la libertad de Barrabás y la muerte de Jesús. El gobernador les preguntó otra vez:
- Pilato* «¿A cuál de los dos quieren ustedes que les ponga en libertad?»
- Narrador* Ellos dijeron:
- Pueblo* «¡A Barrabás!»
- Narrador* Pilato les preguntó:
- Pilato* «¿Y qué voy a hacer con Jesús, el que llaman el Mesías?»
- Narrador* Todos contestaron:
- Pueblo* «¡Crucificalo!»
- Narrador* Pilato les dijo:
- Pilato* «Pues ¿qué mal ha hecho?»
- Narrador* Pero ellos volvieron a gritar:
- Pueblo* «¡Crucificalo!»
- Narrador* Cuando Pilato vio que no conseguía nada, sino que el alboroto era cada vez mayor, mandó traer agua y se lavó las manos delante de todos, diciendo:
- Pilato* «Yo no soy responsable de la muerte de este hombre; es cosa de ustedes.»
- Narrador* Toda la gente contestó:
- Pueblo* «¡Nosotros y nuestros hijos nos hacemos responsables de su muerte!»
- Narrador* Entonces Pilato dejó libre a Barrabás; luego mandó azotar a Jesús y lo entregó para que lo crucificaran. Los soldados del gobernador llevaron a Jesús al palacio y reunieron toda la tropa alrededor de él. Le quitaron su ropa, lo vistieron con una capa roja y le pusieron en la cabeza una corona tejida de espinas y una vara en la mano derecha. Luego se arrodillaron delante de él, y burlándose le decían:

Soldado «¡Viva el Rey de los judíos!»

Narrador También lo escupían, y con la misma vara le golpeaban la cabeza. Después de burlarse así de él, le quitaron la capa roja, le pusieron su propia ropa y se lo llevaron para crucificarlo. Al salir de allí, encontraron a un hombre llamado Simón, natural de Cirene, a quien obligaron a cargar con la cruz de Jesús.

Cuando llegaron a un sitio llamado Gólgota, (es decir, «Lugar de la Calavera»), le dieron a beber vino mezclado con hiel; pero Jesús, después de probarlo, no lo quiso beber. Cuando ya lo habían crucificado, los soldados echaron suertes para repartirse entre sí la ropa de Jesús. Luego se sentaron allí para vigilarlo. Y por encima de su cabeza pusieron un letrero, donde estaba escrita la causa de su condena. El letrero decía:

Soldado «Éste es Jesús, el Rey de los judíos.»

Narrador También fueron crucificados con él dos bandidos, uno a su derecha y otro a su izquierda. Los que pasaban lo insultaban, meneando la cabeza y diciendo: «¡Tú ibas a derribar el templo y a reconstruirlo en tres días!» «¡Si eres Hijo de Dios, sálvate a ti mismo y bájate de la cruz!»

Narrador De la misma manera se burlaban de él los jefes de los sacerdotes y los maestros de la ley, junto con los ancianos. Decían:

Sacerdote «Salvó a otros, pero a sí mismo no puede salvarse. Es el Rey de Israel: ¡pues que baje de la cruz, y creeremos en él! Ha puesto su confianza en Dios: ¡pues que Dios lo salve ahora, si de veras lo quiere! ¿No nos ha dicho que es Hijo de Dios?»

Narrador Y hasta los bandidos que estaban crucificados con él, lo insultaban. Desde el mediodía y hasta las tres de la tarde, toda la tierra quedó en oscuridad. A esa misma hora, Jesús gritó con fuerza:

Jesús «Elí, Elí, ¿lemá sabactani?»

Narrador (es decir: «Dios mío, Dios mío, ¿por qué me has abandonado?») Algunos de los que estaban allí, lo oyeron y dijeron: «Éste está llamando al profeta Elías.» Al momento, uno de ellos fue corriendo en busca de una esponja, la empapó en vino agrio, la ató a una caña y se la acercó para que bebiera. Pero los otros dijeron: «Déjalo, a ver si Elías viene a salvarlo.» Jesús dio otra vez un fuerte grito, y murió.

Se puede guardar silencio.

Narrador En aquel momento el velo del templo se rasgó en dos, de arriba abajo. La tierra tembló, las rocas se partieron y los sepulcros se abrieron; y hasta muchas personas santas, que habían muerto, volvieron a la vida. Entonces salieron de sus tumbas, después de la resurrección de Jesús, y entraron en la santa ciudad de Jerusalén, donde mucha gente los vio. Cuando el capitán y los que estaban con él vigilando a Jesús vieron el terremoto y todo lo que estaba pasando, se llenaron de miedo y dijeron:

Capitán «¡De veras este hombre era Hijo de Dios!»

HOLY WEEK & EASTER 2020

THURSDAY, APRIL 9: MAUNDY THURSDAY

Holy Eucharist with the Stripping of the Altar • 7 PM (live webcast)

FRIDAY, APRIL 10: GOOD FRIDAY

Solemn Liturgy of Good Friday • NOON (live webcast)

SUNDAY, APRIL 12: THE SUNDAY OF THE RESURRECTION: EASTER DAY

Festival Holy Eucharist • 11:15 AM (live webcast)

Easter Day Organ Recital (online)

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CONVENING

Online Spiritual Practices

Since we can't gather at the Cathedral for our regular Tuesday evening prayer gatherings, we're bringing them to you online! Join us on Tuesday evenings on the Center for Prayer and Pilgrimage [Facebook page](#).

ONLINE LISTENING FOR GOD

Tuesday, April 7, 5:30 pm

Join us for a time of modified, online *Lectio Divina* where we listen for the voice of God in the words of Scripture, in community and in silence. 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 7, 6 pm

Join us for a time of silent online prayer as we move beyond thoughts, words and emotions into a time of quiet contemplation. A brief reading and reflection will lead us into a time of shared silence online.

Online Conversation

HOW CAN IT BE EASTER WHEN IT STILL FEELS LIKE LENT?

Tuesday, April 7, 4 pm

What guidance and comfort does Scripture or our faith offer as we make our way from the Upper Room to the cross and then the tomb? [Register](#) for this online conversation with Provost Jan Cope, Vicar Dana Corsello and Canon Missioner Leonard Hamlin on how we might make meaning of Holy Week this year, when everything else feels so unsettled. Moderated by Program Director Michelle Dibblee.

Online Retreat

IN THE NAME OF LOVE: AN AT-HOME RETREAT FOR THE FEAST OF THE REV. DR. MARTIN LUTHER KING, JR.

Saturday April 11, 10:30 am, via Zoom

On April 4, 1968, Dr. King was assassinated while preparing for a march on behalf of the striking Memphis sanitation workers. Reflect on Dr. King's "The Drum Major Instinct" and the writings of other "drum majors for justice and human rights," including Archbishop Romero, Mother Teresa and Dietrich Bonhoeffer, whose legacies are memorialized in the Cathedral. How are you called to take up the mantle to act with justice, love with mercy and walk as companions with your brothers and sisters in the way of peace?

[Free registration](#) for the event provides materials and a link to the 90-minute followup Zoom session. Engage at your own pace in the coming days, then join us in on-line reflection and conversation.

SERVING

Helping Each Other

CHECK IN ON EACH OTHER

What can you do you in your community? We're all in this together but this doesn't mean that we have to do it alone.

There are many ways we can connect with each other. Pick up the phone for a quick chat or long conversation or use an app, such as Skype, Zoom, Facetime, WhatsApp (and more) to stay connected over video.

Seeds of Faith

During these extraordinary times, what are you doing to spread grace to those who need it? What small act of kindness, or goodness, or mercy are you doing in this weary world?

Tell us what you're doing at cathedral.org/seeds. We're compiling each act, and we'll share what everyone is doing as an inspiration to spark more good in the world.

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BISHOP OF
WASHINGTON



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Dana Corsello
VICAR



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