

The Holy Eucharist

with Holy Baptism & Renewal of the Baptismal Covenant

The Last Sunday after the Epiphany

February 27, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

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

CARILLON PRELUDE

"Allegro" from *Concerto No. 1*, BWV 592

Johann Sebastian Bach (1685–1750); arr. Albert Gerken (b. 1938)

PRELUDE

Variations on "Nettleton"

Undine Smith Moore (1904–1989)

The Glory of the Lord

Richard Smallwood (b. 1948)

The Weight of Your Glory

Israel Houghton (b. 1971)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Love Bade Me Welcome

Sung by the choir

David Hurd (b. 1950)

Love bade me welcome. Yet my soul drew back
Guilty of dust and sin.

Truth Lord, but I have marred them: let my shame
Go where it doth deserve.

But quick-eyed Love, observing me grow slack
From my first entrance in,

And know you not, says Love, who bore the blame?
My dear, then I will serve.

Drew nearer to me, sweetly questioning,
If I lacked any thing.

You must sit down, says Love, and taste my meat:
So I did sit and eat.

A guest, I answered, worthy to be here:
Love said, You shall be he.

(George Herbert, 1593–1633)

I the unkind, ungrateful? Ah my dear,
I cannot look on thee.

Love took my hand, and smiling did reply,
Who made the eyes but I?

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

HYMN AT THE PROCESSION • 129

Christ upon the Mountain Peak

Sung by all.

Mowsley

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



1. Christ up - on the moun-tain peak stands a - lone in glo - ry blaz - ing; let us, if we
2. Trem-bling at his feet we saw Mo - ses and E - li - jah speak-ing. All the pro - phets
3. Swift the cloud of glo - ry came. God pro-claim-ing in its thun-der Je - sus as his
4. This is God's be - lov - ed Son! Law and pro-phets fade be - fore him; first and last and
dare to speak, with the saints and an - gels praise him. Al - le - lu - ia!
and the Law shout through them their joy - ful greet - ing, Al - le - lu - ia!
Son by name! Na - tions cry a - loud in won - der! Al - le - lu - ia!
on - ly One, let cre - a - tion now a - dore him! Al - le - lu - ia!

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God's kingdom, now and for ever. Amen.
There is one Body and one Spirit;
There is one hope in God's call to us;
One Lord, one Faith, one Baptism;
One God and Father of all.

THE COLLECT FOR THE LAST SUNDAY AFTER THE EPIPHANY

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, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Exodus 34:29-35

Éxodo 34:29-35

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterward all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

The Word of the Lord.
Thanks be to God.

Después bajó Moisés del monte Sinaí llevando las dos tablas de la ley; pero al bajar del monte no se dio cuenta de que su cara resplandecía por haber hablado con el Señor. Cuando Aarón y todos los israelitas vieron que la cara de Moisés resplandecía, sintieron miedo y no se acercaron a él. Pero Moisés los llamó, y cuando Aarón y todos los jefes de la comunidad volvieron a donde estaba Moisés, él habló con ellos. Poco después se acercaron todos los israelitas, y Moisés les dio todas las órdenes que el Señor le había dado en el monte Sinaí. Luego que terminó de hablar con ellos, se puso un velo sobre la cara. Cuando Moisés entraba a la presencia del Señor para hablar con él, se quitaba el velo y se quedaba así hasta que salía. Entonces comunicaba a los israelitas las órdenes que había recibido del Señor. Al ver los israelitas que la cara de Moisés resplandecía, él volvía a ponerse el velo sobre la cara, y se lo dejaba puesto hasta que entraba a hablar de nuevo con el Señor.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Gerald H. Knight (1908–1979)

Psalm 99

Salmo 99

The Lord is King;
let the people tremble;
he is enthroned upon the cherubim;
let the earth shake.
The Lord is great in Zion;
he is high above all peoples.
Let them confess his Name, which is great and awesome;
he is the Holy One.
“O mighty King, lover of justice,
you have established equity;
you have executed justice and righteousness in Jacob.”
Proclaim the greatness of the Lord our God
and fall down before his footstool;
he is the Holy One.

El Señor es Rey; tiemblen los pueblos;
está entronizado sobre querubines;
sacúdase la tierra.
El Señor es grande en Sión;
es excelso sobre todos los pueblos.
Alaben su Nombre, porque es grande y temible;
él es el Santo.
“Oh Rey poderoso, amante de la justicia,
has establecido la equidad;
has administrado la justicia y el derecho en Jacob”.
Proclamen la grandeza del Señor nuestro Dios,
y póstrense ante el estrado de sus pies;
él es el Santo.

Moses and Aaron among his priests,
and Samuel among those who call upon his Name,
they called upon the Lord, and he answered them.
He spoke to them out of the pillar of cloud;
they kept his testimonies and the decree that
he gave them.
“O Lord our God, you answered them indeed;
you were a God who forgave them,
yet punished them for their evil deeds.”
Proclaim the greatness of the Lord our God
and worship him upon his holy hill;
for the Lord our God is the Holy One.

Moisés y Aarón entre sus sacerdotes,
y Samuel entre los que invocan su Nombre,
invocaban al Señor, y él les respondía.
Desde la columna de nube les hablaba;
guardaban sus testimonios, y el decreto que les dio.
“Oh Señor Dios nuestro, en verdad les respondías;
tú eras para ellos un Dios de perdón;
con todo, les castigabas por sus malas obras”.
Proclamen la grandeza del Señor nuestro Dios,
y adórenle sobre su santo monte,
porque el Señor nuestro Dios es el Santo.

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.

2 Corinthians 3:12–4:2

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit. Therefore, since it is by God’s mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God’s word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

The Word of the Lord.
Thanks be to God.

2 Corintios 3:12–4:2

Precisamente porque tenemos esta esperanza, hablamos con toda libertad. No hacemos como Moisés, que se tapaba la cara con un velo para que los israelitas no vieran el fin de aquello que estaba destinado a desaparecer. Pero ellos se negaron a entender esto, y todavía ahora, cuando leen la antigua alianza, ese mismo velo les impide entender, pues no les ha sido quitado, porque solamente se quita por medio de Cristo. Hasta el día de hoy, cuando leen los libros de Moisés, un velo cubre su entendimiento. Pero cuando una persona se vuelve al Señor, el velo se le quita. Porque el Señor es el Espíritu; y donde está el Espíritu del Señor, allí hay libertad. Por eso, todos nosotros, ya sin el velo que nos cubría la cara, somos como un espejo que refleja la gloria del Señor, y vamos transformándonos en su imagen misma, porque cada vez tenemos más de su gloria, y esto por la acción del Señor, que es el Espíritu. Por eso no nos desanimamos, porque Dios, en su misericordia, nos ha encargado este trabajo. Hemos rechazado proceder a escondidas, como si sintiéramos vergüenza; y no actuamos con astucia ni falseamos el mensaje de Dios. Al contrario, decimos solamente la verdad, y de esta manera nos recomendamos a la conciencia de todos delante de Dios.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Spirit of the Living God

Sung twice by all.

Daniel Iverson (1890–1977)

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.”

Musical score for the hymn "Spirit of the Living God" by Daniel Iverson. The score is written in G major (one sharp) and 4/4 time. It consists of four staves of music with lyrics underneath. The first two staves are identical. The third staff has a key signature change to F major (no sharps or flats) for the phrase "Melt me, mold me, fill me, use me." The fourth staff returns to G major. The lyrics are: "Spi - rit of the liv - ing God, fall a - fresh on me, Melt me, mold me, fill me, use me. Spi - rit of the liv - ing God, fall a - fresh on me."

Spi - rit of the liv - ing God, fall a - fresh on me,

Spi - rit of the liv - ing God, fall a - fresh on me.

Melt me, mold me, fill me, use me.

Spi - rit of the liv - ing God, fall a - fresh on me.

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.

Luke 9:28-36

Lucas 9:28-36

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

Glory to you, Lord Christ.

Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, "Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah"—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, "This is my Son, my Chosen; listen to him!" When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Unos ocho días después de esta conversación, Jesús subió a un cerro a orar, acompañado de Pedro, Santiago y Juan. Mientras oraba, el aspecto de su cara cambió, y su ropa se volvió muy blanca y brillante; y aparecieron dos hombres conversando con él. Eran Moisés y Elías, que estaban rodeados de un resplandor glorioso y hablaban de la partida de Jesús de este mundo, que iba a tener lugar en Jerusalén. Aunque Pedro y sus compañeros tenían mucho sueño, permanecieron despiertos, y vieron la gloria de Jesús y a los dos hombres que estaban con él. Cuando aquellos hombres se separaban ya de Jesús, Pedro le dijo: «Maestro, ¡qué bien que estemos aquí! Vamos a hacer tres chozas: una para ti, otra para Moisés y otra para Elías.» Pero Pedro no sabía lo que decía. Mientras hablaba, una nube se posó sobre ellos, y al verse dentro de la nube tuvieron miedo. Entonces de la nube salió una voz, que dijo: «Éste es mi Hijo, mi elegido: escúchenlo.» Cuando se escuchó esa voz, Jesús quedó solo. Pero ellos mantuvieron esto en secreto y en aquel tiempo a nadie dijeron nada de lo que habían visto.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

HOLY BAPTISM & RENEWAL OF THE BAPTISMAL COVENANT

The candidates, Jamie Michelle, F. Theodore, and Lyra Ivy, are presented. The presider questions the candidates and sponsors about the desire and readiness to receive the Sacrament of Holy Baptism.

After the candidates have been presented and the candidates and sponsors have been examined, the presider invites the people to stand.

Will you who witness these vows do all in your power to support these persons in their life in Christ?

We will.

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

Ustedes, testigos de estos votos, ¿harán todo cuanto puedan para sostener a estas personas en su vida en Cristo?

Así lo haremos.

Unámonos a estas personas que ahora se entregan a Cristo, y renovemos también nuestro propio pacto bautismal.

¿Crees en Dios Padre?

Creo en Dios Padre todopoderoso, creador del cielo y de la tierra.

¿Crees en Jesucristo, el Hijo de Dios?

Creo en Jesucristo, su único Hijo, nuestro Señor. Fue concebido por obra y gracia del Espíritu Santo y nació de María la Virgen. Padeció bajo el poder de Poncio Pilato. Fue crucificado, muerto y sepultado. Descendió a los infiernos. Al tercer día resucitó de entre los muertos. Subió a los cielos, y está sentado a la diestra de Dios Padre. Desde allí ha de venir a juzgar a vivos y muertos.

¿Crees en Dios el Espíritu Santo?

Creo en el Espíritu Santo, la santa Iglesia católica, la comunión de los santos, el perdón de los pecados, la resurrección de los muertos, y la vida eterna.

¿Continuarás en la enseñanza y comunión de los apóstoles, en la fracción del pan y en las oraciones?

Así lo haré, con el auxilio de Dios.

¿Perseverarás en resistir al mal, y cuando caigas en pecado, te arrepentirás y te volverás al Señor?

Así lo haré, con el auxilio de Dios.

¿Proclamarás por medio de la palabra y el ejemplo las Buenas Nuevas de Dios en Cristo?

Así lo haré, con el auxilio de Dios.

¿Buscarás y servirás a Cristo en todas las personas, amando a tu prójimo como a ti mismo?

Así lo haré, con el auxilio de Dios.

¿Lucharás por la justicia y la paz entre todos los pueblos y respetarás la dignidad de todo ser humano?

Así lo haré, con el auxilio de Dios.

THE PRAYERS FOR THE CANDIDATES

Let us now pray for these persons who are to receive the Sacrament of new birth.

Deliver them, O Lord, from the way of sin and death.
Lord, hear our prayer.

Open their hearts to your grace and truth.
Lord, hear our prayer.

Fill them with your holy and life-giving Spirit.
Lord, hear our prayer.

Keep them in the faith and communion of your holy Church.
Lord, hear our prayer.

Teach them to love others in the power of the Spirit.
Lord, hear our prayer.

Send them into the world in witness to your love.
Lord, hear our prayer.

Bring them to the fullness of your peace and glory.
Lord, hear our prayer.

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

Oremos ahora por estas personas que van a recibir el Sacramento del nuevo nacimiento.

Líbrales, oh Señor, del camino del pecado y de la muerte.

Señor, atiende nuestra súplica.

Abre sus corazones a tu gracia y verdad.

Señor, atiende nuestra súplica.

Llévalos con tu santo Espíritu vivificador.

Señor, atiende nuestra súplica.

Consérvalos en la fe y comunión de tu santa Iglesia.

Señor, atiende nuestra súplica.

Enséñales a amar a los demás en el poder del Espíritu.

Señor, atiende nuestra súplica.

Envíales al mundo como testigos de tu amor.

Señor, atiende nuestra súplica.

Llévalos a la plenitud de tu paz y de tu gloria.

Señor, atiende nuestra súplica.

Concede, oh Señor, que todos los que son bautizados en la muerte de Jesucristo tu Hijo, vivan en el poder de su resurrección y esperen su venida en gloria; quien vive y reina, ahora y por siempre. **Amén.**

THE THANKSGIVING OVER THE WATER

The Lord be with you.
And also with you.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

The presider prays over the water. The people affirm the prayer with, Amen.

THE BAPTISMS

The candidates are baptized. The people affirm the baptisms, sealing with chrism, and presentation of candles with Amen. At the conclusion of the baptisms, the people welcome the newly baptized.

Let us welcome the newly baptized.
We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

Démosles la bienvenida a los que ahora han sido bautizados.

Nosotros te recibimos en la familia de Dios. Confiesa la fe de Cristo crucificado, proclama su resurrección y participa con nosotros en su sacerdocio eterno.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

The people greet one another with a sign of God's peace and are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, 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. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

For Your Glory

Sung by the cantor.

Mia Santai Booker

Lord, if I find favor in your sight,
Lord, please hear my hearts cry.
I'm desperately waiting,
To be where you are.
I'll cross the hottest desert,
I'll travel near or far
For your glory.
I will do anything,
Just to see you—
To behold you as my King!
I want to be where you are!
I've got to be where you are!

The people stand as able.

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.

Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.
 Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
 high - est. Bless-ed is he who comes in the name of the Lord,
 of the Lord. Ho - san - na in the
 high - - est. Ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

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

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

Notre Père..., Padre nuestro..., Vater unser...,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas, como también
nosotros perdonamos a los que nos ofenden.
No nos dejes caer en 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

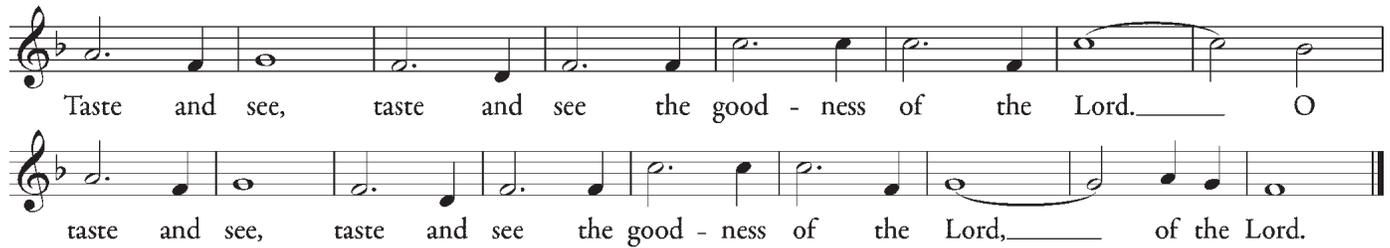
The presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James Moore (b. 1951)



Taste and see, taste and see the good - ness of the Lord. _____ O
taste and see, taste and see the good - ness of the Lord, _____ of the Lord.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

Ain'-a That Good News

Sung by the choir.

Negro spiritual;
arr. William Dawson (1899–1990)

I got a crown up in the kingdom,
Ain'-a that good news!

Refrain I'm gonna lay down this world,
Gonna shoulder up my cross,
Gonna take it home to my Jesus,
Ain'-a that good news!

I got a harp up in the kingdom,
Ain'-a that good news!

Refrain

I got a robe up in the kingdom,
Ain'-a that good news!

Refrain

I got a Savior in the kingdom,
Ain'-a that good news!

Refrain

The people stand as able.

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.

Omnipotente y sempiterno Dios,
te damos gracias porque nos has nutrido con el
alimento espiritual
del preciosísimo Cuerpo y Sangre de tu Hijo,
nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo para cumplir
la misión que tú nos has encomendado,
para amarte y servirte como fieles testigos de
Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 137

O Wondrous Type! O Vision Fair

Sung by all.

Wareham

1. O won - drous type! O vi - sion fair of glo - ry that the Church may share,
 2. With Mo - ses and E - li - jah nigh the in - car - nate Lord holds con - verse high;
 3. With shin - ing face and bright ar - ray, Christ deigns to man - i - fest to - day
 4. And faith - ful hearts are raised on high by this great vi - sion's mys - ter - y;
 5. O Fa - ther, with the e - ter - nal Son, and Ho - ly Spi - rit, ev - er One,

1. which Christ up - on the moun - tain shows, where bright - er than the sun he glows!
 2. and from the cloud, the Ho - ly One bears re - cord to the on - ly Son.
 3. what glo - ry shall be theirs a - bove who joy in God with per - fect love.
 4. for which in joy - ful strains we raise the voice of prayer, the hymn of praise.
 5. vouch - safe to bring us by thy grace to see thy glo - ry face to face.

THE DISMISSAL

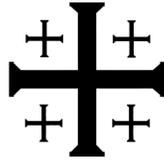
Go in the peace of Christ.
Thanks be to God.

Vayan en la paz de Cristo.
Demos gracias a Dios.

POSTLUDE

Passacaglia

D. Hurd



ASH WEDNESDAY AT
WASHINGTON NATIONAL CATHEDRAL

MARCH 2

Holy Eucharist with Imposition of Ashes

- Noon (in-person & online)
- 7:00 PM (in-person & online)

Rite of Reconciliation

In-person

1:15–2:15 PM & 5:30–6:30 PM

Via Zoom

10:15–11:45 AM & 1:15–2:15 PM

*Register at cathedral.org/lent for Zoom;
registration not required for in-person reconciliation.*

For more details, visit: www.cathedral.org/lent

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Priest Associate; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Very Reverend Randolph Marshall Hollerith, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Lucretia Mann, The Reverend Nan A. Peete, The Reverend Sarah E. Slater; Musicians: the Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophonist.

FLOWERS The flowers throughout the Cathedral are given to the glory of God; in loving memory of Grace Gibson, National Cathedral School class of 1918, in memory of Elizabeth Arcier, and on the anniversary of the death of Abigail Norman Prince.

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Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

