

The Holy Eucharist

The First Sunday in Lent

March 6, 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 an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

Passacaglia in D minor, BuxWV 161

Have Thine Own Way, Lord

Order My Steps

Dieterich Buxtehude (ca. 1637–1707)

George C. Stebbins (1846–1945)

Glenn Burleigh (1949–2007)

THE ENTRANCE RITE

INTROIT

Salvator mundi

Sung in Latin.

Thomas Tallis (ca. 1505–1585)

O Savior of the world, save us, who by your cross and blood have redeemed us, help us, we pray you, O Lord our God.

The people stand as able at the sounding of the bells.

THE OPENING ACCLAMATION

Blessed be the God of our salvation:

Who bears our burdens and forgives our sins.

INVITATION TO A HOLY LENT

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Amado Pueblo de Dios: Los primeros cristianos observaron con gran devoción los días de la pasión y resurrección de nuestro Señor, y se hizo costumbre en la Iglesia prepararse para ellos por medio de una estación de penitencia y ayuno. Esta estación de Cuaresma proporcionaba la ocasión en que los catecúmenos eran preparados para el Santo Bautismo. Era la ocasión, también, en la que cuantos se habían separado del cuerpo de los fieles, a causa de pecados notorios, eran reconciliados mediante la penitencia y el perdón, y eran restaurados a la comunión de la Iglesia. De este modo, se recordaba a toda la congregación el mensaje de perdón y absolución proclamado en el Evangelio de nuestro Salvador, y la necesidad constante de todo cristiano de renovar su arrepentimiento y su fe.

Por tanto, en nombre de la Iglesia, les invito a la observancia de una santa Cuaresma, mediante el examen de conciencia y el arrepentimiento; por la oración, el ayuno y la autonegación; y por la lectura y meditación de la santa Palabra de Dios. Y, para comenzar debidamente nuestro arrepentimiento, y como señal de nuestra naturaleza mortal, arrodillémonos ahora ante el Señor, nuestro hacedor y redentor.

The people may kneel or be seated.

THE LITANY OF PENITENCE

The people sing their responses.

Michael McCarthy (b. 1966)

Most holy and merciful God: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

Cantor *Congregation*

We con - fess to you. Have mer - cy on us.

We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit. We confess to you.

Have mercy on us.

All our past unfaithfulness: the pride, hypocrisy and impatience of our lives, we confess to you.

Have mercy on us.

Our self-indulgent appetites and ways, and our exploitation of other people, we confess to you.

Have mercy on us.

Our anger at our own frustration and our envy of those more fortunate than ourselves, we confess to you.

Have mercy on us.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work, we confess to you.

Have mercy on us.

Our negligence in prayer and worship, and our failure to commend the faith that is in us, we confess to you.

Have mercy on us.

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty.

Cantor *Congregation*

Have mer-cy on us. Ac-cept our re-pent-ance, O Lord.

The musical notation consists of two staves. The first staff is labeled 'Cantor' and contains a melodic line with a fermata over the final note. The second staff is labeled 'Congregation' and contains a simpler melodic line. The lyrics are written below the staves.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us, have mercy on us.

Accept our repentance, O Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us, have mercy on us.

Accept our repentance, O Lord.

Restore us, good Lord, and let your anger depart from us.

Congregation

Fav - or - ab - ly hear us, for your mer - cy is great.

The musical notation consists of a single staff labeled 'Congregation' with a simple melodic line. The lyrics are written below the staff.

Accomplish in us the work of your salvation,

Congregation

That we may show forth your glo - ry in the world.

The musical notation consists of a single staff labeled 'Congregation' with a simple melodic line. The lyrics are written below the staff.

By the cross and passion of your Son our Lord,

Congregation

Bring us with your saints to the joy of res - ur - rec - tion.

The musical notation consists of a single staff labeled 'Congregation' with a simple melodic line. The lyrics are written below the staff.

KYRIE ELEISON

The musical notation is arranged in three systems. Each system has two staves: the left staff is for the Cantor and the right staff is for the Congregation. The music is in a single melodic line with lyrics underneath. The lyrics are: Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Silence is kept.

The presider offers the absolution, and the people respond, Amen.

The people stand as able.

THE COLLECT FOR THE FIRST SUNDAY IN LENT

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 God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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.

Deuteronomy 26:1-11

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, "Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us." When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me." You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

The Word of the Lord.
Thanks be to God.

Deuteronomio 26:1-11

Moisés dijo al pueblo: «Cuando hayas entrado en la tierra que el Señor tu Dios te va a dar en propiedad, y te hayas establecido en ella, tomarás los primeros frutos de la cosecha que te dé la tierra, y los llevarás en una cesta al lugar que el Señor tu Dios haya escogido como residencia de su nombre. Allí te presentarás al sacerdote en funciones, y le dirás: "Yo declaro hoy, ante el Señor mi Dios, que ya he entrado en el país que el Señor juró a nuestros antepasados que nos daría." El sacerdote tomará la cesta que tú le entregues, y la pondrá ante el altar del Señor tu Dios; entonces pronunciarás ante el Señor tu Dios la siguiente declaración: "Mis antepasados fueron un pequeño grupo de arameos errantes, que emigraron a Egipto y se quedaron a vivir allí, convirtiéndose después en una nación grande, poderosa y numerosa. Pero los egipcios nos maltrataron, nos oprimieron y nos hicieron sufrir cruel esclavitud. Entonces pedimos al Señor y Dios de nuestros padres que nos ayudara, y él escuchó nuestras súplicas, y vio la miseria, los trabajos y la opresión de que éramos víctimas; desplegó su gran poder y, en medio de un gran terror y de acontecimientos extraordinarios, nos sacó de Egipto y nos trajo a este lugar, y nos dio esta tierra donde la leche y la miel corren como el agua. Por eso traigo ahora los primeros frutos de la tierra que el Señor me ha dado." En seguida pondrás la cesta delante del Señor tu Dios y te arrodillarás en su presencia. Después harás fiesta por todos los bienes que el Señor tu Dios te ha dado a ti y a tu familia. También se unirán a tu alegría los levitas y los extranjeros que vivan entre ustedes.»

Palabra del Señor.
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 91:1-2, 9-16

Salmo 91:1-2, 9-16

He who dwells in the shelter of the Most High,
 abides under the shadow of the Almighty.
 He shall say to the Lord,
 "You are my refuge and my stronghold,
 my God in whom I put my trust."
 Because you have made the Lord your refuge,
 and the Most High your habitation,
 There shall no evil happen to you,
 neither shall any plague come near your dwelling.
 For he shall give his angels charge over you,
 to keep you in all your ways.
 They shall bear you in their hands,
 lest you dash your foot against a stone.
 You shall tread upon the lion and the adder;
 you shall trample the young lion and the serpent
 under your feet.
 Because he is bound to me in love,
 therefore will I deliver him;
 I will protect him, because he knows my Name.
 He shall call upon me, and I will answer him;
 I am with him in trouble;
 I will rescue him and bring him to honor.
 With long life will I satisfy him,
 and show him my salvation.

El que habita al abrigo del Altísimo,
 mora bajo la sombra del Omnipotente.
 Dirá al Señor:
 "Refugio mío y castillo mío,
 mi Dios, en quien confío".
 Porque hiciste del Señor tu refugio,
 del Altísimo, tu habitación,
 No te sobrevendrá mal alguno,
 ni plaga tocará tu morada.
 Pues a sus ángeles mandará cerca de ti,
 que te guarden en todos tus caminos.
 En las manos te llevarán,
 para que tu pie no tropiece en piedra.
 Sobre el león y el áspid pisarás;
 hollarás al cachorro del león y a la serpiente.
 "Por cuanto ha hecho pacto de amor conmigo,
 yo lo libraré;
 lo protegeré, por cuanto ha conocido mi Nombre.
 Me invocará, y yo le responderé;
 con él estaré en la angustia;
 lo libraré, y le glorificaré.
 Lo saciaré de largos días,
 y le mostraré mi salvación".

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.

Romans 10:8b-13

Romanos 10:8b-13

"The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

The Word of the Lord
Thanks be to God.

«La palabra está cerca de ti, en tu boca y en tu corazón.»
 Esta palabra es el mensaje de fe que predicamos. Si con tu boca reconoces a Jesús como Señor, y con tu corazón crees que Dios lo resucitó, alcanzarás la salvación. Pues con el corazón se cree para alcanzar la justicia, y con la boca se reconoce a Jesucristo para alcanzar la salvación. La Escritura dice: «El que confíe en él, no quedará defraudado.» No hay diferencia entre los judíos y los no judíos; pues el mismo Señor es Señor de todos, y da con abundancia a todos los que lo invocan. Porque esto es lo que dice: «Todos los que invoquen el nombre del Señor, alcanzarán la salvación.»

Palabra del Señor.
Demos gracias a Dios.

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

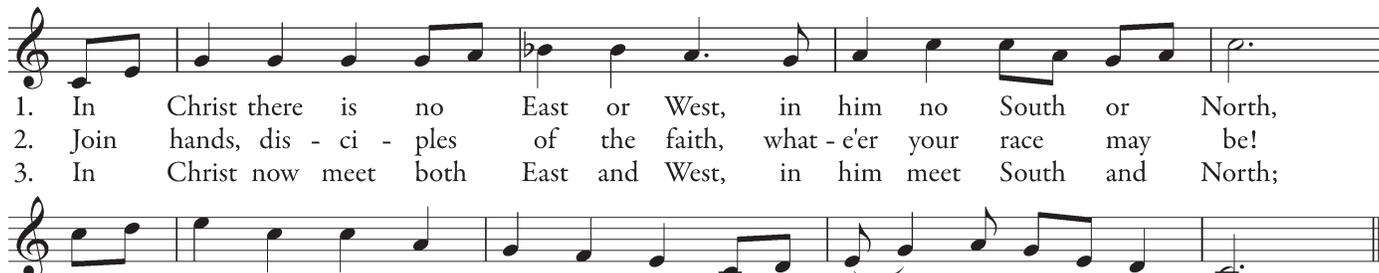
HYMN AT THE SEQUENCE • 529

In Christ There Is No East or West

Sung by all.

McKee

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. In Christ there is no East or West, in him no South or North,
2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!
3. In Christ now meet both East and West, in him meet South and North;
but one great fel - low - ship of love through - out the whole wide earth.
Who serves my Fa - ther as his child is sure - ly kin to me.
all Christ - ly souls are one in him, through - out the whole wide earth.

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 4:1-13

Lucas 4:1-13

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

Glory to you, Lord Christ.

After his baptism, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'" Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'" Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús, lleno del Espíritu Santo, volvió del río Jordán, y el Espíritu lo llevó al desierto. Allí estuvo cuarenta días, y el diablo lo puso a prueba. No comió nada durante esos días, así que después sintió hambre. El diablo entonces le dijo: «Si de veras eres Hijo de Dios, ordena a esta piedra que se convierta en pan.» Jesús le contestó: «La Escritura dice: "No sólo de pan vivirá el hombre."» Luego el diablo lo levantó y, mostrándole en un momento todos los países del mundo, le dijo: «Yo te daré todo este poder y la grandeza de estos países. Porque yo lo he recibido, y se lo daré al que quiera dárselo. Si te arrodillas y me adoras, todo será tuyo.» Jesús le contestó: «La Escritura dice: "Adora al Señor tu Dios, y sírvele sólo a él."» Después el diablo lo llevó a la ciudad de Jerusalén, lo subió a la parte más alta del templo y le dijo: «Si de veras eres Hijo de Dios, tírate abajo desde aquí; porque la Escritura dice: "Dios mandará que sus ángeles te cuiden y te protejan. Te levantarán con sus manos, para que no tropieces con piedra alguna."» Jesús le contestó: «También dice la

you will not dash your foot against a stone. ” Jesus answered him, “It is said, ‘Do not put the Lord your God to the test.’” When the devil had finished every test, he departed from him until an opportune time.

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

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

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.

Escritura: “No pongas a prueba al Señor tu Dios.”»
Cuando ya el diablo no encontró otra forma de poner
a prueba a Jesús, se alejó de él por algún tiempo.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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.

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 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 PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

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

God Is

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

Sung by the cantor.

Robert J. Fryson (1944–1994)

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

The people stand as able.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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.

Mass 18

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'r 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. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

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

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

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

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

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

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

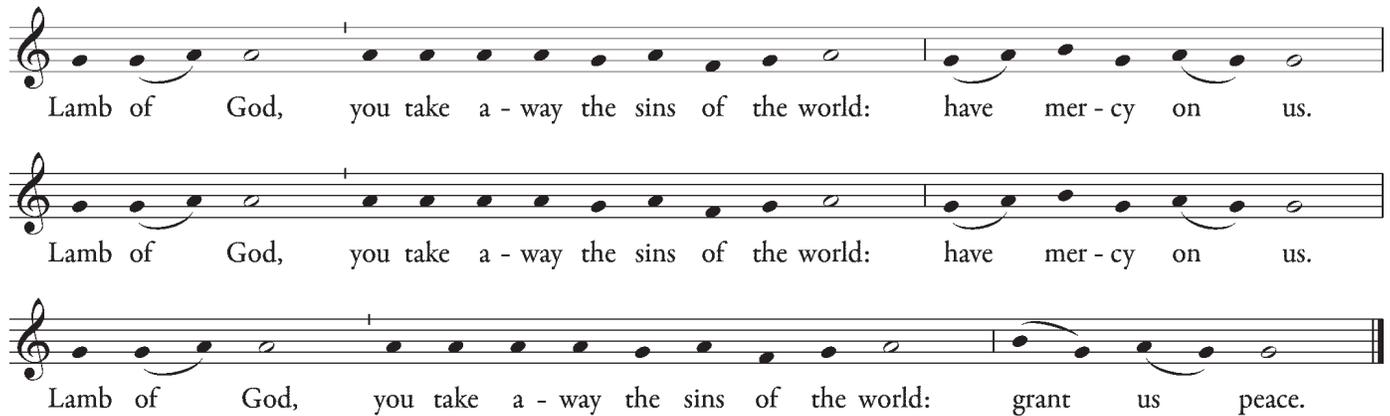
The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18



Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

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

Wash Me Thoroughly

Sung by the choir.

Samuel Sebastian Wesley (1810–1876)

Wash me thoroughly from my wickedness, and forgive me all my sin.
For I acknowledge my faults, and my sin is ever before me.

(Psalm 51:2-3)

The people stand as able.

THE POSTCOMMUNION PRAYER

God of our pilgrimage,
you have fed us with the bread of heaven.
Refresh and sustain us
as we go forward on our journey,
in the name of Jesus Christ our Lord. Amen.

Dios de nuestra peregrinación,
nos has nutrido con el pan del cielo.
Refréscanos y susténtanos
mientras avanzamos en nuestro camino,
en el nombre de Jesucristo nuestro Señor. Amén.

THE SOLEMN PRAYER OVER THE PEOPLE

During the season of Lent, in place of a final blessing, the presider offers a Prayer over the People.

Let us bow before the Lord.

The presider prays over the people, and the people respond, Amen.

The Glory of These Forty Days

Sung by all.

Erhalt uns, Herr



1. The glo - ry of these for - ty days we ce - le - brate with songs of praise;
2. A - lone and fast - ing Mo - ses saw the lov - ing God who gave the law;
3. So Dan - iel trained his mys - tic sight, de - liv - ered from the li - ons' might;
4. Then grant us, Lord, like them to be full oft in fast and prayer with thee;
5. O Fa - ther, Son, and Spi - rit blest, to thee be ev - ery prayer ad - dressed,



1. for Christ, through whom all things were made, him - self has fast - ed and has prayed.
2. and to E - li - jah, fast - ing, came the steeds and char - i - ots of flame.
3. and John, the Bride-groom's friend, be - came the her - ald of Mes - si - ah's name.
4. our spi - rits strength-en with thy grace, and give us joy to see thy face.
5. who art in three - fold Name a - dored, from age to age, the on - ly Lord.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Praeludium in E minor "Little"

Nicolaus Bruhns (1665–1697)

FLOWERS In the mid-nave, the Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough.

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The Reverend Canon Dana Colley Corsello
Canon Vicar

PREACHER

The Very Reverend Randolph Marshall Hollerith
Dean

GOSPELLER

The Reverend Patrick L. Keyser
Priest Associate

DEACON

The Venerable L. Sue von Rautenkranz
Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington

ASSISTING CLERGY

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

The Reverend Canon Michele V. Hagans
Canon Emerita, Episcopal Diocese of Washington

The Reverend Anne-Marie Jeffery
Canon for Congregational Vitality, Episcopal Diocese of Washington

The Reverend Vincent P. Harris

MUSICIANS

The Boys Cathedral Choir

Michael McCarthy
Canon for Music and Director of Institutional Planning

George H. Fergus
Associate Director of Music and Chorister Program Director

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

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