

The Holy Eucharist

The Third Sunday in Lent

March 20, 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

Prayer

George Walker (1922–2018)

Higher Ground

Charles H. Gabriel (1856–1932)

Safe from Harm

Benjamin Winans (b. 1962), Linda Thompson (b. 1950)

THE ENTRANCE RITE

INTROIT

God So Loved the World

Bob Chilcott (b. 1955)

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(John 3:16, King James Version)

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

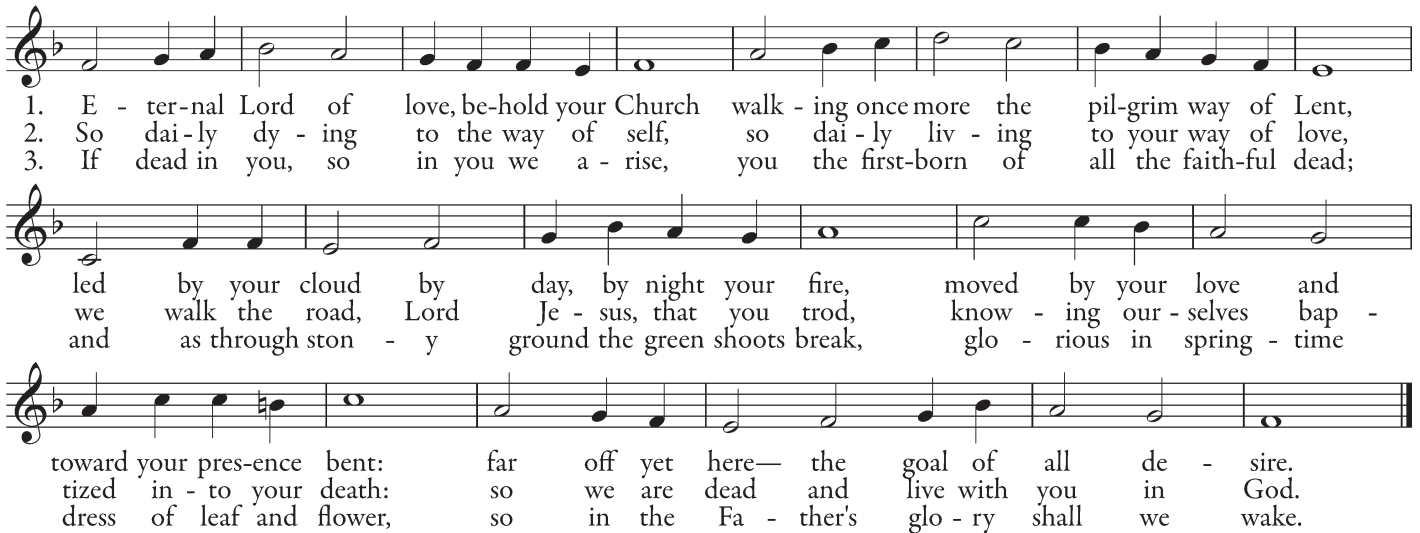
HYMN AT THE PROCESSION • 149

Eternal Lord of Love, Behold Your Church

Sung by all.

Old 124th

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



1. E - ter - nal Lord of love, be - hold your Church walk - ing once more the pil - grim way of Lent,
2. So dai - ly dy - ing to the way of self, so dai - ly liv - ing to your way of love,
3. If dead in you, so in you we a - rise, you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire, moved by your love and
we walk the road, Lord Je - sus, that you trod, know - ing our - selves bap -
and as through ston - y ground the green shoots break, glo - rious in spring - time

toward your pres - ence bent: far off yet here— the goal of all de - sire.
tized in - to your death: so we are dead and live with you in God.
dress of leaf and flower, so in the Fa - ther's glo - ry shall we wake.

THE OPENING ACCLAMATION

Blessed be the God of our salvation:
Who bears our burdens and forgives our sins.

THE PENITENTIAL SENTENCES

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. (*1 John 1:8, 9*)

CONFESSION OF SIN AND ABSOLUTION

Most merciful God,
we confess that we have sinned against you
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;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo como
a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
para gloria de tu Nombre. Amén.

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

KYRIE ELEISON

Lord, Have Mercy

Sung by all.

Leon C. Roberts (1950–1999)

Kyrie eleison (*Lord, have mercy*) is a Greek petition that has long been used in the liturgy. During Lent the Gloria in excelsis (or a song of praise) is not sung and is replaced by the Kyrie eleison or the Trisagion, an ancient hymn from the Orthodox liturgy.

Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy on us. _____

_____ Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy on

us. _____ Lord, have mer - cy, Lord, have

mer - cy, Lord, have mer - cy, have mer - cy on us. _____

THE COLLECT FOR THE THIRD 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, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; 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 3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'"

Éxodo 3:1-15

Moisés cuidaba las ovejas de su suegro Jetró, que era sacerdote de Madián, y un día las llevó a través del desierto y llegó hasta el monte de Dios, que se llama Horeb. Allí el ángel del Señor se le apareció en una llama de fuego, en medio de una zarza. Moisés se fijó bien y se dio cuenta de que la zarza ardía con el fuego, pero no se consumía. Entonces pensó: «¡Qué cosa tan extraña! Voy a ver por qué no se consume la zarza.» Cuando el Señor vio que Moisés se acercaba a mirar, lo llamó desde la zarza: «¡Moisés! ¡Moisés!» «Aquí estoy» contestó Moisés. Entonces Dios le dijo: «No te acerques. Y descálzate, porque el lugar donde estás es sagrado.» Y añadió: «Yo soy el Dios de tus antepasados. Soy el Dios de Abraham, de Isaac y de Jacob.» Moisés se cubrió la cara, pues tuvo miedo de mirar a Dios, pero el Señor siguió diciendo: «Claramente he visto cómo sufre mi pueblo que está en Egipto. Los he oído quejarse por culpa de sus capataces, y sé muy bien lo que sufren. Por eso he bajado, para salvarlos del poder de los egipcios; voy a sacarlos de ese país y a llevarlos a una tierra grande y buena, donde la leche y la miel corren como el agua. Es el país donde viven los cananeos, los hititas, los amorreos, los ferezeos, los heveos y los jebuseos. Mira, he escuchado las quejas de los israelitas, y he visto también que los egipcios los maltratan mucho. Por lo tanto, ponte en camino, que te voy a enviar ante el faraón para que saques de Egipto a mi pueblo, a los israelitas.» Entonces Moisés le dijo a Dios: «¿Y quién soy yo para presentarme ante el faraón y sacar de Egipto a los israelitas?» Y Dios le contestó: «Yo estaré contigo, y ésta es la señal de que yo mismo te envío: cuando hayas sacado de Egipto a mi pueblo, todos ustedes me adorarán en este monte.» Pero Moisés le respondió: «El problema es que si yo voy y les digo a los israelitas: "El Dios de sus antepasados me ha enviado a ustedes", ellos me van a preguntar: "¿Cómo se llama?" Y entonces, ¿qué les voy a decir?» Y Dios le contestó: «YO SOY EL QUE SOY. Y dirás a los israelitas: "YO SOY me ha enviado a ustedes.»»

God also said to Moses, “Thus you shall say to the Israelites, ‘The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations.”

The Word of the Lord.
Thanks be to God.

Además, Dios le dijo a Moisés: «Di también a los israelitas: “El Señor, el Dios de los antepasados de ustedes, el Dios de Abraham, de Isaac y de Jacob, me ha enviado a ustedes.” Éste es mi nombre eterno; éste es mi nombre por todos los siglos.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

plainsong mode II

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

Psalm 63:1-8

Salmo 63:1-8

O God, you are my God; eagerly I seek you;
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.
Therefore I have gazed upon you in your holy place,
that I might behold your power and your glory.
For your loving-kindness is better than life itself;
my lips shall give you praise.
So will I bless you as long as I live
and lift up my hands in your Name.
My soul is content, as with marrow and fatness,
and my mouth praises you with joyful lips,
When I remember you upon my bed,
and meditate on you in the night watches.
For you have been my helper,
and under the shadow of your wings I will rejoice.
My soul clings to you;
your right hand holds me fast.

Oh Dios, tú eres mi Dios; ardientemente te busco;
mi alma tiene sed de ti, mi carne te anhela,
como tierra seca y árida donde no hay agua.
¡Oh, que pudiera yo contemplarte en tu santuario!
¡Que pudiera ver tu poder y tu gloria!
Porque mejor es tu gracia que la vida;
te alabarán mis labios.
Te bendeciré mientras viva;
en tu Nombre alzaré mis manos.
Mi alma será saciada como de meollo y grosura,
y con labios de júbilo te alabará mi boca,
Cuando me acuerde de ti en mi lecho,
cuando medite en ti en las vigilia de la noche;
Porque tú has sido mi socorro;
y a la sombra de tus alas me regocijaré.
Mi alma está apegada a ti;
tu diestra me sostiene.

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.

1 Corinthians 10:1-13

1 Corintios 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did;

No quiero, hermanos, que olviden que nuestros antepasados estuvieron todos bajo aquella nube, y que todos atravesaron el Mar Rojo. De ese modo, todos ellos quedaron unidos a Moisés al ser bautizados en la nube y en el mar. Igualmente, todos ellos comieron el mismo alimento espiritual y tomaron la misma bebida espiritual. Porque bebían agua de la roca espiritual que los acompañaba en su viaje, la cual era Cristo. Sin embargo, la mayoría de ellos no agradó a Dios, y por eso sus cuerpos quedaron tendidos en el desierto. Todo esto sucedió como un ejemplo para nosotros, para que

as it is written, “The people sat down to eat and drink, and they rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

The Word of the Lord
Thanks be to God.

no deseemos lo malo, como ellos lo desearon. Por eso, no adoren ustedes ídolos, como algunos de ellos lo hicieron, según dice la Escritura: «La gente se sentó a comer y beber, y luego se levantó a divertirse.» No nos entreguemos a la prostitución, como lo hicieron algunos de ellos, por lo que en un solo día murieron veintitrés mil. Tampoco pongamos a prueba a Cristo, como algunos de ellos lo hicieron, por lo que murieron mordidos por las serpientes. Ni murmuren contra Dios, como algunos de ellos murmuraron, por lo que el ángel de la muerte los mató. Todo esto les sucedió a nuestros antepasados como un ejemplo para nosotros, y fue puesto en las Escrituras como una advertencia para los que vivimos en estos tiempos últimos. Así pues, el que cree estar firme, tenga cuidado de no caer. Ustedes no han pasado por ninguna prueba que no sea humanamente soportable. Y pueden ustedes confiar en Dios, que no los dejará sufrir pruebas más duras de lo que pueden soportar. Por el contrario, cuando llegue la prueba, Dios les dará también la manera de salir de ella, para que puedan soportarla.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 648

When Israel Was in Egypt's Land

Sung by all.

Negro spiritual

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. When Is - rael was in E - gypt's land, let my peo-ple go; oppressed so hard they_ could not stand,
2. The Lord told Mo-ses what to do, let my peo-ple go; to lead the chil-dren of Is - rael through,
3. They jour-neyed on at his com-mand, let my peo-ple go; and came at length to__ Ca-naan's land,
4. Oh, let us all from bond age flee, let my peo-ple go; and let us all in__ Christ be free,



let my peo-ple go. Go down, Mo - ses, way down in
 let my peo-ple go.
 let my peo-ple go.
 let my peo-ple go.



E - gypt's land; tell old Pha - roah to let my peo-ple go.

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 13:1-9

Lucas 13:1-9

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

Glory to you, Lord Christ.

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did." Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Por aquel mismo tiempo fueron unos a ver a Jesús, y le contaron que Pilato había mezclado la sangre de unos hombres de Galilea con la sangre de los animales que ellos habían ofrecido en sacrificio. Jesús les dijo: «¿Piensan ustedes que esto les pasó a esos hombres de Galilea por ser ellos más pecadores que los otros de su país? Les digo que no; y si ustedes mismos no se vuelven a Dios, también morirán. ¿O creen que aquellos dieciocho que murieron cuando la torre de Siloé les cayó encima eran más culpables que los otros que vivían en Jerusalén? Les digo que no; y si ustedes mismos no se vuelven a Dios, también morirán.» Jesús les contó esta parábola: «Un hombre tenía una higuera plantada en su viñedo, y fue a ver si daba higos, pero no encontró ninguno. Así que le dijo al hombre que cuidaba el viñedo: "Mira, por tres años seguidos he venido a esta higuera en busca de fruto, pero nunca lo encuentro. Córdala, pues; ¿para qué ha de ocupar terreno inútilmente?" Pero el que cuidaba el terreno le contestó: "Señor, déjala todavía este año; voy a aflojarle la tierra y a echarle abono. Con eso tal vez dará fruto; y si no, ya la cortarás.»»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Rosemarie Logan Duncan

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.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

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

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.
Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiénde nuestra súplica.

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

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

Trust Me

Sung by the cantor.

Richard Smallwood (b. 1948)

I will be with you
I will be with you
I will be with you
If you will only trust me, trust me, trust me
I'll never leave you
I'll never leave you
I'll never leave you
If you will only trust me, trust me, trust me
I'll fight your battle
I'll fight your battle
I'll fight your battle
If you will only trust me, trust me, trust me

I am that I am
I have all power
I will deliver
If you will only trust me, trust me, trust me
I am that I am
I have all power
I will deliver
If you will only trust me, trust me, trust me
If you will only trust me, trust me, trust me

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

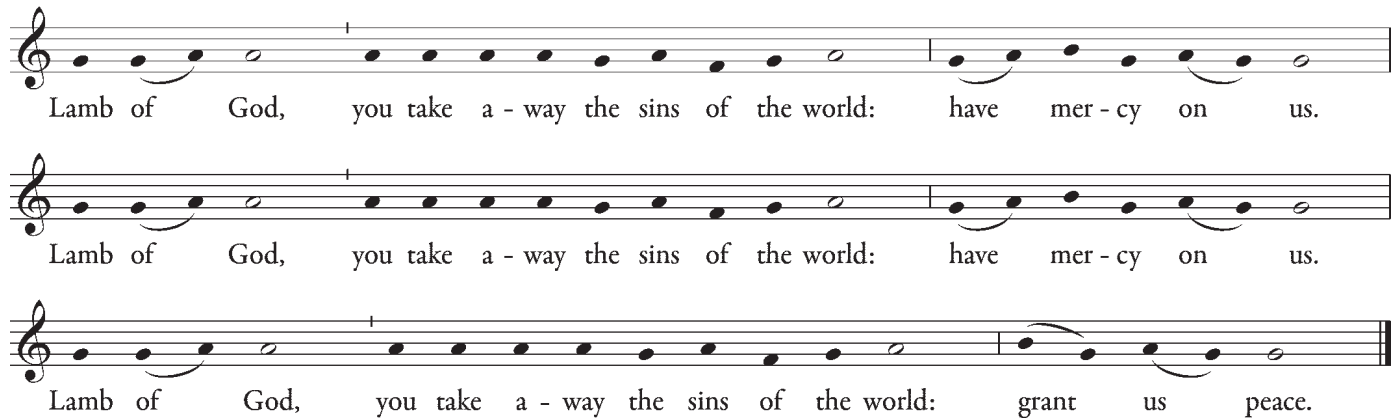
The presider breaks the bread in silence.

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 receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." 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

Civitas sancti tui

Sung by the choir.

William Byrd (ca. 1540–1623)

Sung in Latin.

Your holy cities have become a wilderness,
Zion has become a wilderness,
Jerusalem a desolation.

(Isaiah 64:10)

The people stand as able.

THE POSTCOMMUNION PRAYER

Lord God,
you have renewed us
with the living bread from heaven;
by it you nourish our faith,
increase our hope,
and strengthen our love:
teach us always to hunger for him,
the true living bread.
Give us the will to be the servant of others
as he was the servant of all,
through Jesus Christ our Lord. Amen.

Señor Dios,
nos has renovado
con el pan vivo del cielo;
por él nos nutres nuestra fe,
aumentas nuestra esperanza,
y fortaleces nuestro amor:
enséñanos siempre a tener hambre por él,
el verdadero pan vivo.
Danos la voluntad a ser el siervo de otros
como él fue el siervo de todos,
por 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.

HYMN AT THE CLOSING • 142

Lord, Who throughout These Forty Days

Sung by all.

St. Flavian



1. Lord, who through-out these for - ty days for us didst fast and pray,
2. As thou with Sa - tan didst con - tend and didst the vic - tory win,
3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
5. A - bide with us, that so, this life of suf - fering o - ver - past,



1. teach us with thee to mourn our sins, and close by thee to stay.
2. O give us strength in thee to fight, in thee to con - quer sin.
3. to die to self, and chief - ly live by thy most ho - ly word.
4. yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5. an Eas - ter of un - end - ing joy we may at - tain at last!

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Litanies

Jehan Alain (1911–1940)

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Martha Johns, The Reverend Lucretia Mann, The Reverend Sarah E. Slater, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Professional 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, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

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

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LENT & EASTER 2022

DAILY LENTEN MEDITATIONS

Sign-up at cathedral.org/lent

MARCH 27 & APRIL 3

Holy Eucharist • 11:15 AM ET

Choral Evensong • 4:00 PM ET (EXCEPT MARCH 27)

MARCH 27

Concert: Miserere Mei • 4:00 PM ET

Featuring a world premiere by composer Trevor Weston

APRIL 10 • PALM SUNDAY: THE SUNDAY OF THE PASSION

Holy Eucharist with the Liturgy of the Palms • 8:00 & 11:15 AM ET

Concert: Mendelssohn's Elijah • 4:00 PM ET

APRIL 12 • TUESDAY IN HOLY WEEK

Holy Eucharist with Renewal of Vows and Blessing of Chrism • 12:00 PM ET

APRIL 14 • MAUNDY THURSDAY

Solemn Liturgy of Maundy Thursday • 7:00 PM ET

Watch with the Reserved Sacrament • UNTIL MIDNIGHT ET

APRIL 15 • GOOD FRIDAY

Morning Prayer in the Presence of the Reserved Sacrament • 10:00 AM ET

Rite of Reconciliation (Confession) • 10:15–11:45 AM and 2:30–3:30 PM ET

Solemn Liturgy of Good Friday • 12:00 PM ET

Good Friday Evening Service • 7:00 PM ET

APRIL 16 • GREAT VIGIL OF EASTER

First Eucharist of Easter with Holy Baptism & Renewal of the Baptismal Covenant • 8:00 PM ET

APRIL 17 • EASTER DAY

Festival Holy Eucharist • 8:00 & 11:15 AM ET

Organ Recital • 2:00 PM ET

Choral Evensong • 4:00 PM ET

FOR INFORMATION ON LENT AND EASTER

cathedral.org/easter

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