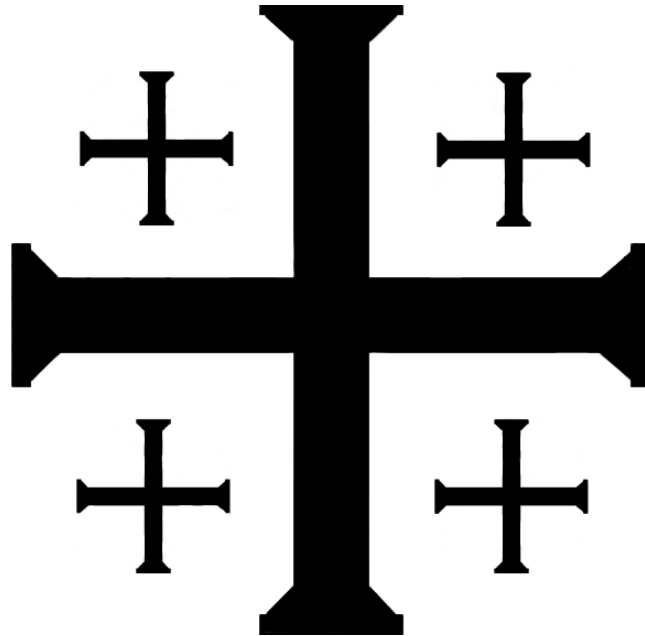


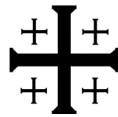
ASH WEDNESDAY



The Holy Eucharist *with the Imposition of Ashes*

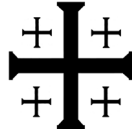
FEBRUARY 17, 2021
NOON

WASHINGTON NATIONAL CATHEDRAL



ASH WEDNESDAY

Ash Wednesday marks the beginning of the season of Lent, a time of fasting, prayer, self-examination, and preparation for the Easter Feast. The imposition of ashes is an ancient sign of repentance and serves as a reminder of our mortality. As God said to Adam, “You are dust, and to dust you shall return.” As we are marked with ashes on our foreheads in the same manner that we are signed with the cross at Baptism, we are reminded that we are marked as Christ’s own forever in a visible way.



ASH WEDNESDAY

Holy Eucharist with the Imposition of Ashes

February 17, 2021 • Noon

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

The people's responses are in bold.

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

THE ENTRANCE RITE

INTROIT

Miserere mei

Pierre de la Rue (ca. 1452–1518)

Sung in Latin.

Be merciful to me, O Lord;
I call upon you all the day long.
Gladden the soul of your servant,
For you, O Lord, are good and forgiving.

(Psalm 86:3, 4a, 5a)

THE COLLECT FOR ASH WEDNESDAY

The collect is the appointed prayer 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.

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

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.

Joel 2:1-2, 12-17

Joel 2:1-2, 12-17

Blow the trumpet in Zion;
 sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble,
 for the day of the Lord is coming, it is near—
a day of darkness and gloom,
 a day of clouds and thick darkness!
Like blackness spread upon the mountains
 a great and powerful army comes;
their like has never been from of old,
 nor will be again after them
 in ages to come.
Yet even now, says the Lord,
 return to me with all your heart,
with fasting, with weeping, and with mourning;
 rend your hearts and not your clothing.
Return to the Lord, your God,
 for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
 and relents from punishing.
Who knows whether he will not turn and relent,
 and leave a blessing behind him,
a grain offering and a drink offering
 for the Lord, your God?
Blow the trumpet in Zion;
 sanctify a fast;
call a solemn assembly;
 gather the people.
Sanctify the congregation;
 assemble the aged;
gather the children,
 even infants at the breast.
Let the bridegroom leave his room,
 and the bride her canopy.
Between the vestibule and the altar
 let the priests, the ministers of the Lord, weep.
Let them say, "Spare your people, O Lord,
 and do not make your heritage a mockery,
 a byword among the nations.
Why should it be said among the peoples,
 'Where is their God?'"

Toquen la trompeta en el monte Sión;
den el toque de alarma en el santo monte del Señor.
Tiemblen todos los que viven en Judá,
porque ya está cerca el día del Señor:
día de oscuridad y tinieblas,
día de nubes y sombras.
Un ejército fuerte y numeroso
se ha desplegado sobre los montes
como la luz del amanecer.
Nunca antes se vio, ni se verá jamás,
nada que se le parezca.
«Pero ahora —lo afirma el Señor—,
vuélvanse a mí de todo corazón.
¡Ayunen, griten y lloren!»
¡Vuélvanse ustedes al Señor su Dios,
y desgárrense el corazón en vez de desgarrarse la ropa!
Porque el Señor es tierno y compasivo,
paciente y todo amor,
dispuesto siempre a levantar el castigo.
Tal vez decida no castigarlos a ustedes,
y les envíe bendición:
cereales y vino
para las ofrendas del Señor su Dios.
¡Toquen la trompeta en el monte Sión!
Convoquen al pueblo y proclamen ayuno;
reúnan al pueblo de Dios, y purifíquenlo;
reúnan a los ancianos, a los niños
y aun a los niños de pecho.
¡Que hasta los recién casados
salgan de la habitación nupcial!
Lloren los sacerdotes, los ministros del Señor,
y digan entre el vestíbulo y el altar:
«Perdona, Señor, a tu pueblo;
no dejes que nadie se burle de los tuyos;
no dejes que otras naciones los dominen
y que los paganos digan:
"¿Dónde está su Dios?"»

Palabra del Señor.
Demos gracias a Dios.

The Word of the Lord.
Thanks be to God.

THE PSALM*Sung by the cantor.*

chant: Daryl L. A. Hunt (b. 1970)

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

Psalm 103:8-14

Salmo 103:8-14

The Lord is full of compassion and mercy,
 slow to anger and of great kindness.
 He will not always accuse us,
 nor will he keep his anger for ever.
 He has not dealt with us according to our sins,
 nor rewarded us according to our wickedness.
 For as the heavens are high above the earth,
 so is his mercy great upon those who fear him.
 As far as the east is from the west,
 so far has he removed our sins from us.
 As a father cares for his children,
 so does the Lord care for those who fear him.
 For he himself knows whereof we are made;
 he remembers that we are but dust.

Misericordioso y compasivo es el Señor,
 lento para la ira y rico en clemencia.
 No nos acusará para siempre,
 ni para siempre guardará su enojo.
 No nos ha tratado conforme a nuestros pecados,
 ni nos ha pagado conforme a nuestras maldades.
 Así como se levantan los cielos sobre la tierra,
 así se levanta su misericordia sobre sus fieles.
 Como dista el oriente del occidente,
 así aleja de nosotros nuestras rebeliones.
 Como un padre cuida de sus hijos,
 así cuida el Señor a los que le veneran;
 Porque él sabe de qué estamos hechos;
 se acuerda de que no somos más que barro.

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 5:20b–6:10

2 Corintios 5:20b–6:10

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as

En el nombre de Cristo les rogamos que acepten el reconciliarse con Dios. Cristo no cometió pecado alguno; pero por causa nuestra, Dios lo hizo pecado, para hacernos a nosotros justicia de Dios en Cristo. Ahora pues, como colaboradores en la obra de Dios, les rogamos a ustedes que no desaprovechen la bondad que Dios les ha mostrado. Porque él dice en las Escrituras: «En el momento oportuno te escuché; en el día de la salvación te ayudé.» Y ahora es el momento oportuno. ¡Ahora es el día de la salvación! En nada damos mal ejemplo a nadie, para que nuestro trabajo no caiga en descrédito. Al contrario, en todo damos muestras de que somos siervos de Dios, soportando con mucha paciencia los sufrimientos, las necesidades, las dificultades, los azotes, las prisiones, los alborotos, el trabajo duro, los desvelos y el hambre. También lo demostramos por nuestra pureza de vida, por nuestro conocimiento de la verdad, por nuestra tolerancia y bondad, por la presencia del Espíritu Santo en nosotros, por nuestro amor sincero, por nuestro

punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The Word of the Lord
Thanks be to God.

mensaje de verdad y por el poder de Dios en nosotros. Usamos las armas de la rectitud, tanto para el ataque como para la defensa. Unas veces se nos honra, y otras veces se nos ofende; unas veces se habla bien de nosotros, y otras veces se habla mal. Nos tratan como a mentirosos, a pesar de que decimos la verdad. Nos tratan como a desconocidos, a pesar de que somos bien conocidos. Estamos medio muertos, pero seguimos viviendo; nos castigan, pero no nos matan. Parecemos tristes, pero siempre estamos contentos; parecemos pobres, pero enriquecemos a muchos; parece que no tenemos nada, pero lo tenemos todo.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Come, Ye Disconsolate

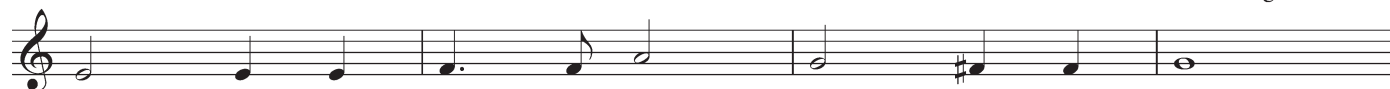
Sung by all.

Consolation

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. Come, ye dis - con - so - late, wher - e'er ye lan - guish,
2. Joy of the des - o - late, light of the stray - ing,
3. Here see the bread of life; see wa - ters flow - ing



come to the mer - cy seat, fer - vent - ly kneel:
hope of the pen - i - tent, fade - less and pure!
forth from the throne of God, pure from a - bove:



Here bring your wound - ed hearts, here tell your an - guish;
Here speaks the com - for - ter, ten - der - ly say - ing,
Come to the feast of love; come, ev - er know - ing



earth has no sor - row that heav'n can - not heal.
"Earth has no sor - row that heav'n can - not cure."
earth has no sor - row but heav'n can re - move.

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.

Matthew 6:1-6, 16-21

Mateo 6:1-6, 16-21

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

Glory to you, Lord Christ.

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «No hagan sus buenas obras delante de la gente sólo para que los demás los vean. Si lo hacen así, su Padre que está en el cielo no les dará ningún premio. Por eso, cuando ayudes a los necesitados, no lo publiques a los cuatro vientos, como hacen los hipócritas en las sinagogas y en las calles para que la gente hable bien de ellos. Les aseguro que con eso ya tienen su premio. Cuando tú ayudes a los necesitados, no se lo cuentes ni siquiera a tu amigo más íntimo; hazlo en secreto. Y tu Padre, que ve lo que haces en secreto, te dará tu premio. Cuando ustedes oren, no sean como los hipócritas, a quienes les gusta orar de pie en las sinagogas y en las esquinas de las plazas para que la gente los vea. Les aseguro que con eso ya tienen su premio. Pero tú, cuando ores, entra en tu cuarto, cierra la puerta y ora a tu Padre en secreto. Y tu Padre, que ve lo que haces en secreto, te dará tu premio. Cuando ustedes ayunen, no pongan cara triste, como los hipócritas, que aparentan tristeza para que la gente vea que están ayunando. Les aseguro que con eso ya tienen su premio. Tú, cuando ayunes, lávate la cara y arréglate bien, para que la gente no note que estás ayunando. Solamente lo notará tu Padre, que está en lo oculto, y tu Padre que ve en lo oculto te dará tu recompensa. No amontonen riquezas aquí en la tierra, donde la polilla destruye y las cosas se echan a perder, y donde los ladrones entran a robar. Más bien amontonen riquezas en el cielo, donde la polilla no destruye ni las cosas se echan a perder ni los ladrones entran a robar. Pues donde esté tu riqueza, allí estará también tu corazón.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE HOMILY

The Reverend Canon Dana Colley Corsello

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.

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.

THE BLESSING AND IMPOSITION OF ASHES

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

Ashes are imposed on the service participants.

INVITACIÓN A UNA SANTA CUARESMA

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.

LA BENDICIÓN Y LA IMPOSICIÓN DE CENIZAS

Dios todopoderoso, tú nos has creado del polvo de la tierra: Concede que estas cenizas sean para nosotros una señal de nuestra mortalidad y penitencia, para que recordemos que es sólo mediante tu don bondadoso que nos es dada la vida eterna; por Jesucristo nuestro Salvador. **Amén.**

Psalm 51:1-12

Salmo 51:1-12

Have mercy on me, O God, according to your
 loving-kindness;
 in your great compassion blot out my offenses.
 Wash me through and through from my wickedness
 and cleanse me from my sin.
 For I know my transgressions,
 and my sin is ever before me.
 Against you only have I sinned
 and done what is evil in your sight.
 And so you are justified when you speak
 and upright in your judgment
 Indeed, I have been wicked from my birth,
 a sinner from my mother's womb.
 For behold, you look for truth deep within me,
 and will make me understand wisdom secretly.
 Purge me from my sin, and I shall be pure;
 wash me, and I shall be clean indeed.
 Make me hear of joy and gladness,
 that the body you have broken may rejoice.
 Hide your face from my sins
 and blot out all my iniquities.
 Create in me a clean heart, O God,
 and renew a right spirit within me.
 Cast me not away from your presence
 and take not your holy Spirit from me.

Ten misericordia de mí, oh Dios,
 conforme a tu bondad;
 conforme a tu inmensa compasión borra
 mis rebeliones.
 Lávame más y más de mi maldad,
 y límpiame de mi pecado;
 Porque reconozco mis rebeliones,
 y mi pecado está siempre delante de mí.
 Contra ti, contra ti sólo he pecado,
 y he hecho lo malo delante de tus ojos.
 Por tanto eres reconocido justo en tu sentencia,
 y tenido por puro en tu juicio.
 He aquí, he sido malo desde mi nacimiento,
 pecador desde el vientre de mi madre;
 Porque he aquí, amas la verdad más que la astucia
 o el saber oculto;
 por tanto, enséñame sabiduría.
 Límpiame de mi pecado, y seré puro;
 lávame, y seré más blanco que la nieve.
 Hazme oír canciones de gozo y alegría,
 y se regocijará el cuerpo que has abatido.
 Esconde tu rostro de mis pecados,
 y borra todas mis maldades.
 Crea en mí, oh Dios, un corazón limpio,
 y renueva un espíritu firme dentro de mí.
 No me eches de tu presencia,
 y no quites de mí tu santo Espíritu.

THE LITANY OF PENITENCE

Most holy and merciful Father:
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.

The presider continues,

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.
Have mercy on us, Lord.

LA LETANÍA PENITENCIAL

Padre santísimo y de toda misericordia:
Confesamos a ti y los unos a los otros,
y a toda la comunión de los santos en
el cielo y en la tierra,
que hemos pecado por nuestra propia culpa
por pensamiento, palabra y obra;
por lo que hemos hecho, y lo que hemos
dejado de hacer.

El presidente continúa:

No te hemos amado con todo el corazón, con toda
 la mente y con toda la fuerza. No hemos amado a
 nuestro prójimo como a nosotros mismos. No hemos
 perdonado a los demás como tú nos has perdonado.
Ten piedad de nosotros, Señor.

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.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

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

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

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

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

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,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

Hemos sido sordos a tu llamado a servir como Cristo nos sirvió. No hemos sido fieles a la mente de Cristo. Hemos entristecido a tu Espíritu Santo.

Ten piedad de nosotros, Señor.

Te confesamos, Señor, toda nuestra infidelidad pasada: el orgullo, la hipocresía y la impaciencia de nuestras vidas,
A ti lo confesamos, Señor.

Nuestros apetitos y hábitos egoístas y nuestra explotación de los demás,
A ti lo confesamos, Señor.

Nuestro enojo ante nuestras propias frustraciones, y nuestra envidia de aquéllos que son más afortunados que nosotros,
A ti lo confesamos, Señor.

Nuestro afán desmedido por los bienes y comodidades de este mundo, y nuestra falta de honradez en la vida y trabajo diarios,
A ti lo confesamos, Señor.

Nuestra negligencia en la oración y en el culto, y nuestro descuido en dar testimonio de la fe que está en nosotros,
A ti lo confesamos, Señor.

Acepta nuestro arrepentimiento, Señor, por el mal que hemos hecho: por nuestra ceguera a la necesidad y al dolor humanos, y por nuestra indiferencia ante la injusticia y la crueldad,
Acepta nuestro arrepentimiento, Señor.

Por todos los juicios falsos, por la falta de caridad de nuestros pensamientos para con nuestro prójimo, y por nuestros prejuicios y menosprecio hacia aquéllos que difieren de nosotros,
Acepta nuestro arrepentimiento, Señor.

Por el abuso y contaminación de tu creación, y por nuestra falta de preocupación por los que vienen después de nosotros,
Acepta nuestro arrepentimiento, Señor.

Restáuranos, buen Señor, y aparta tu ira de nosotros;
Escúchanos con tu favor, porque grande es tu misericordia.

Cumple en nosotros la obra de tu salvación,
A fin de que manifestemos tu gloria en el mundo.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel. Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

Por la cruz y pasión de tu Hijo nuestro Señor,
Llévanos con todos tus santos al gozo de su resurrección.

El Dios todopoderoso, Padre de nuestro Señor Jesucristo, que no desea la muerte del pecador, sino que se convierta de sus maldades y viva, ha dado poder y mandamiento a sus ministros para declarar y pronunciar a su pueblo arrepentido, la absolución y remisión de sus pecados. El perdona y absuelve a todos los que verdaderamente se arrepienten y con sinceridad de corazón creen en su santo Evangelio. Por tanto, roguémosle que nos conceda verdadero arrepentimiento y su Espíritu Santo, a fin de que las obras que hacemos este día le sean agradables, y que nuestra vida de aquí en adelante sea pura y santa, para que al fin lleguemos a su gozo eterno; por Jesucristo nuestro Señor. **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 HOLY COMMUNION

THE OFFERTORY

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

Running Back to You

Sung by the cantor.

Fred Hammond (b. 1960)

How can you forgive me,
When I've often gone astray?
How can you think of me,
When I do things my way?
Turning my back from you;
The one who loved me first.
Having my own desires,
Renewing worldly thirst.

You told me you loved me,
And I should make up my mind.
You tell me, "come back now,"
But I keep wasting time.
Feeling so very weak,
You say I can be strong.
I feel I've gone too far,
You tell me "do come home!"
You love me still,
And I know that this is real,

Refrain And I am running back to you.
I see you're standing there for me.
Your arms are open wide,
And I don't have to cry no more.
You're standing there for me,
And I am running back to you.
Why do I go away,
When I know I am no good?

You told me, you could keep me,
But I've turned it away.
I failed you so much now;
I don't know what to say.
Using the same excuse
That I am just a man.
You tell me you have been there,
And hold your nail-scarred hand,
So I can see.
Now I know I am free,

Refrain
I have taken advantage of your love and grace;
Forgive me, Lord, and take me home,
Take me home!
I'm running to you Jesus, please take me home!
You see, I've been in this wrong way too long,
And I can't do right anymore.

I'm tired of pain,
And I don't like fear,
But, Lord, I want to be more sincere.
I never should have left your side.
Return me to your guiding light.
I'm running back to you.
I see you're standing there for me.

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 • S 124

Sung by all.

David Hurd (b. 1950)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav - en 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.

Agnus Dei

Sung by all.

D. Hurd

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

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

My Jesus,
 I believe that you are truly present
 in the Blessed Sacrament of the Altar.
 I love you above all things,
 and long for you in my soul.
 Since I cannot receive you
 in the Sacrament of your Body and Blood,
 come spiritually into my heart.
 Cleanse and strengthen me with your grace;
 let me never be separated from you.
 May I live in you, and you in me,
 in this life and the life to come. Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

El presidente invita a todos a rezar esta oración.

Jesús mío,
 creo que estás verdaderamente presente
 en el Sagrado Sacramento del Altar.
 Te amo por encima de todas las cosas,
 y te anhele en mi alma.
 Como no te puedo recibir
 en el Sacramento de tu Cuerpo y Sangre,
 entra al menos espiritualmente en mi corazón.
 Límpiame y fortaléceme con tu gracia;
 nunca permitas que me separe de ti.
 Que pueda vivir en ti, y tú en mí,
 en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

A Song of Penitence

Sung by the cantors.

Owen Burdick (b. 1954)

Almighty Lord Most High draw near
Whose awesome splendor none can bear;
Eternal God, in mercy hear,
Receive once more the sinner's prayer;
 Upon your word of grace we call
 Whose word of power has ordered all.

How measureless your mercies stand,
The hope and pledge of sins forgiven;
Those sins, unnumbered as the sand,
That hide the very stars of heaven;
 O God of grace, to us impart
 A penitent and contrite heart.

From such a heart we bend the knee
And all our sin and shame confess.
Lord, your unworthy servants see,
And clothe us round with righteousness;
 That loved and pardoned, healed and blest,
 We taste your mercies manifest.

So lift on high the Savior's praise
With all the hosts of heaven above,
And sing through everlasting days
The God of glory, grace and love.
 The Lord of all let us adore,
 For ever and for evermore.

(Timothy Dudley-Smith, b. 1926; based on The Prayer of Manasseh)

THE POSTCOMMUNION PRAYER

Almighty God,
you have given your only Son to be for us
both a sacrifice for sin
and an example of godly life:
give us grace
that we may always most thankfully receive
these spiritual gifts,
and daily endeavor
to follow the blessed steps of his most holy life;
through Jesus Christ our Lord. Amen.

Dios omnipotente,
por nosotros entregaste a tu único Hijo
para que sea un sacrificio por el pecado
y ejemplo de vida piadosa:
danos gracia
para recibir siempre con gratitud
estos dones espirituales,
y seguir de día en día
las huellas benditas de su santísima vida;
por Jesucristo nuestro Señor. Amén.

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

THE SOLEMN PRAYER OVER THE PEOPLE


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

HYMN AT THE CLOSING • 143 (STANZAS I-4)

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;

for Christ, through whom all things were made, him - self has fast - ed and has prayed.
and to E - li - jah, fast - ing, came the steeds and char - i - ots of flame.
and John, the Bride-groom's friend, be - came the her - ald of Mes - si - ah's name.
our spi - rits strength - en with thy grace, and give us joy to see thy face.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

PREACHER/PREDICADORA

The Reverend Canon Dana Colley Corsello
Canon Vicar, Washington National Cathedral

GOSPELLERS/EVANGELISTAS

The Reverend Canon Leonard L. Hamlin, Sr.
Canon Missioner and Minister of Equity and Inclusion, Washington National Cathedral

The Reverend Yoimel González Hernández
Dean, Latino Deacons School, Episcopal Diocese of Washington

READER/LECTOR

G. Scott Sanders
Verger, Washington National Cathedral

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Kristen Dubenion-Smith, *singer*

David Evans, *singer*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Jamie S. Sycamore

Kimberly Wachtel

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

