

The Holy Eucharist

The Seventh Sunday after the Epiphany *and* HBCU Sunday

February 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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Love Divine, All Loves Excelling

Hyfrydol; arr. Leen 't Hart (1920–1992)

PRELUDE

"Allegretto" from Three Pieces

Mark Fax (1911–1974)

No Weapon

Fred Hammond (b. 1960)

We'll Understand It Better By and By

Charles A. Tindley (1851–1933)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

"Hallelujah" from *The Cry of Jeremiah*

*Sung by the
Howard University Chorale.*

Rosephanye Powell (b. 1962)

Hallelujah, praise the Lord above, He will deliver me.
Hallelujah, faithful God of Love, His glory I will see.
Rest in the Lord, O my soul, trust in God, fear not, He's always near.
Stand on the word of the Father, pray in the spirit, believing God always hears.
Hallelujah, sing to the Lord above, for He will provide for me.
Hallelujah, almighty God of Love, His glory I will see.
Rest in the Lord, O my soul, trust in God, fear not, He's always near.
Stand on the word of the Father, pray in the spirit, believing God always hears.
Rejoice, God will deliver me. Rejoice, His glory I will see.
God is my refuge, strong mighty tower. He is my deliverer. Hallelujah!
I will rejoice. Hallelujah! Hallelujah, praise the Lord.

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

HYMN AT THE PROCESSION • 391

Before the Lord's Eternal Throne

Sung by all.

Winchester New

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



1. Be - fore the Lord's e - ter - nal throne, ye na - tions, bow with sa - cred joy;
2. His sov - e reign power with - out our aid formed us of clay and gave us breath;
3. We are his peo - ple, we his care, our souls, and all our mor - tal frame:
4. We'll crowd thy gates with thank - ful songs, high as the heaven our voic - es raise;
5. Wide as the world is thy com - mand, vast as e - ter - ni - ty thy love;



1. know that the Lord is God a - lone; he can cre - ate, and he des - troy.
2. and when like wan - dering sheep we strayed, he saved us from the power of death.
3. what last - ing hon - ors shall we rear, al - might - y Ma - ker, to thy Name?
4. and earth, with her ten thou - sand tongues, shall fill thy courts with sound - ing praise.
5. firm as a rock thy truth must stand, when roll - ing years shall cease to move.

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord. Amen.

Dios omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu santo
Nombre;
por Cristo nuestro Señor. Amén.

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to you, _____ Lord God of our fa - thers; _____ you are wor - thy of praise; glo - ry to

you. _____ Glo-ry to you, _____ for the ra - di - ance of your ho - ly Name; we will

praise you and high - ly ex - alt you for ev - er. _____ Glo-ry to you _____ in the

splen - dor of your tem - ple, _____ on the throne of your ma - jes - ty, glo - ry to you. _____ Glo-ry to

you, seat - ed be - tween the Cher - u - bim; _____ we will praise you and high - ly ex - alt you for -

ev - er. _____ Glo - ry to you, _____ be - hold - ing the depths; _____ in the

in the high vault of hea - ven, _____ Glo - ry to you, _____ Fa - ther,

high vault of hea - ven, glo - ry to you. _____ Glo-ry to you, _____ Fa - ther, Son, and

Son, _____ and Ho - ly Spi - rit, _____ we will high - ly ex - alt _____ you, _____ Glo - ry to you!

Ho - ly Spi - rit; _____ we will praise you and high - ly ex - alt you for ev - er. _____

THE COLLECT FOR THE SEVENTH SUNDAY AFTER THE EPIPHANY

The Collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

O Lord, you have taught us that without love whatever we do is worth nothing; Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, 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.

Genesis 45:3-11, 15

Joseph said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’” And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

The Word of the Lord.

Thanks be to God.

Génesis 45:3-11, 15

José les dijo a sus hermanos: «Yo soy José. ¿Vive mi padre todavía?» Ellos estaban tan asustados de estar delante de él, que no podían contestarle. Pero José les dijo: «Por favor, acérquense a mí.» Cuando ellos se acercaron, él les dijo: «Yo soy su hermano José, el que ustedes vendieron a Egipto; pero, por favor, no se aflijan ni se enojen con ustedes mismos por haberme vendido, pues Dios me mandó antes que a ustedes para salvar vidas. Ya van dos años de hambre en el país, y todavía durante cinco años más no se cosechará nada, aunque se siembre. Pero Dios me envió antes que a ustedes para hacer que les queden descendientes sobre la tierra, y para salvarles la vida de una manera extraordinaria. Así que fue Dios quien me mandó a este lugar, y no ustedes; él me ha puesto como consejero del faraón y amo de toda su casa, y como gobernador de todo Egipto. Vayan pronto a donde está mi padre, y díganle: “Así dice tu hijo José: Dios me ha puesto como señor de todo Egipto. Ven a verme. No tardes. Vivirás en la región de Gosen, junto con tus hijos y nietos, y con todos tus animales y todo lo que tienes. Así estarás cerca de mí. Aquí les daré alimentos a ti y a tu familia, y a todos los que están contigo, para que no les falte nada; pues todavía habrá hambre durante cinco años más.”» Luego José besó a todos sus hermanos, y lloró al abrazarlos. Después de esto, sus hermanos se atrevieron a hablarle.

Palabra del Señor.

Demos gracias a Dios.

Do not fret yourself because of evildoers;
 do not be jealous of those who do wrong.
 For they shall soon wither like the grass,
 and like the green grass fade away.
 Put your trust in the Lord and do good;
 dwell in the land and feed on its riches.
 Take delight in the Lord,
 and he shall give you your heart's desire.
 Commit your way to the Lord and put your trust
 in him,
 and he will bring it to pass.
 He will make your righteousness as clear as the light
 and your just dealing as the noonday.
 Be still before the Lord
 and wait patiently for him.
 Do not fret yourself over the one who prospers,
 the one who succeeds in evil schemes.
 Refrain from anger, leave rage alone;
 do not fret yourself; it leads only to evil.
 For evildoers shall be cut off,
 but those who wait upon the Lord shall possess
 the land.

No te impacientes a causa de los malignos,
 ni tengas celos de los que hacen mal
 Porque como hierba pronto se marchitarán,
 y como césped se agotarán.
 Confía en el Señor, y haz el bien;
 habita en la tierra, y aliméntate de sus caudales.
 Deléitate en el Señor,
 y él te dará las peticiones de tu corazón.
 Encomienda al Señor tu camino;
 confía en él, y él actuará.
 Exhibirá tu justicia como la luz,
 y tu rectitud como el mediodía.
 Guarda silencio ante el Señor,
 y espera en él con paciencia.
 No te impacientes del que medra,
 del que tiene éxito en sus maldades.
 Deja la ira, desecha el enojo;
 la impaciencia sólo conduce al mal;
 Porque los malignos serán arrancados,
 pero los que invocan al Señor,
 he aquí heredarán la tierra.

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 15:35-38, 42-50

Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven.

1 Corintios 15:35-38, 42-50

Tal vez alguno preguntará: «¿Cómo resucitarán los muertos? ¿Qué clase de cuerpo tendrán?» ¡Vaya pregunta tonta! Cuando se siembra, la semilla tiene que morir para que tome vida la planta. Lo que se siembra no es la planta que ha de brotar, sino el simple grano, sea de trigo o de otra cosa. Después Dios le da la forma que él quiere, y a cada semilla le da el cuerpo que le corresponde. Lo mismo pasa con la resurrección de los muertos. Lo que se entierra es corruptible; lo que resucita es incorruptible. Lo que se entierra es despreciable; lo que resucita es glorioso. Lo que se entierra es débil; lo que resucita es fuerte. Lo que se entierra es un cuerpo material; lo que resucita es un cuerpo espiritual. Si hay cuerpo material, también hay cuerpo espiritual. Así dice la Escritura: «El primer hombre, Adán, se convirtió en un ser viviente»; pero el último Adán se convirtió en espíritu que da vida. Sin

As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

The Word of the Lord.
Thanks be to God.

embargo, lo espiritual no es primero, sino lo material; después lo espiritual. El primer hombre, hecho de tierra, era de la tierra; el segundo hombre es del cielo. Los cuerpos de la tierra son como aquel hombre hecho de tierra; y los del cielo son como aquel que es del cielo. Así como nos parecemos al hombre hecho de tierra, así también nos pareceremos a aquel que es del cielo. Quiero decirles, hermanos, que lo puramente material no puede tener parte en el reino de Dios, y que lo corruptible no puede tener parte en lo incorruptible.

Palabra del Señor.
Demos gracias a Dios.

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

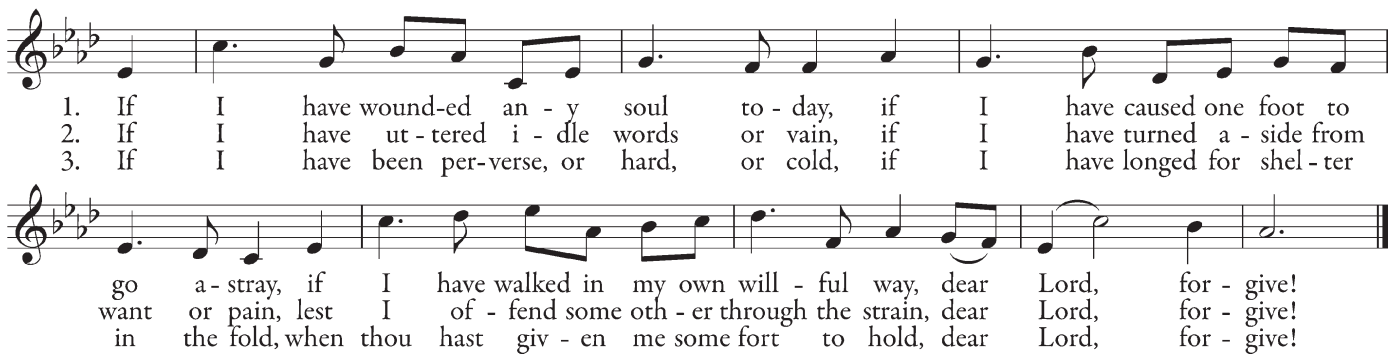
HYMN AT THE SEQUENCE

If I Have Wounded Any Soul Today

Sung by all.

Charles H. Gabriel (1856–1932)

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. If I have wound-ed an - y soul to - day, if I have caused one foot to
 2. If I have ut - tered i - dle words or vain, if I have turned a - side from
 3. If I have been per-verse, or hard, or cold, if I have longed for shel - ter

go a - stray, if I have walked in my own will - ful way, dear Lord, for - give!
 want or pain, lest I of - fend some oth - er through the strain, dear Lord, for - give!
 in the fold, when thou hast giv - en me some fort to hold, dear Lord, for - give!

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 6:27-38

Lucas 6:27-38

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

Glory to you, Lord Christ.

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús dijo a sus discípulos: «Pero a ustedes que me escuchan les digo: Amen a sus enemigos, hagan bien a quienes los odian, bendigan a quienes los maldicen, oren por quienes los insultan. Si alguien te pega en una mejilla, ofrécele también la otra; y si alguien te quita la capa, déjale que se lleve también tu camisa. A cualquiera que te pida algo, dáselo, y al que te quite lo que es tuyo, no se lo reclames. Hagan ustedes con los demás como quieren que los demás hagan con ustedes. Si ustedes aman solamente a quienes los aman a ustedes, ¿qué hacen de extraordinario? Hasta los pecadores se portan así. Y si hacen bien solamente a quienes les hacen bien a ustedes, ¿qué tiene eso de extraordinario? También los pecadores se portan así. Y si dan prestado sólo a aquellos de quienes piensan recibir algo, ¿qué hacen de extraordinario? También los pecadores se prestan unos a otros, esperando recibir unos de otros. Ustedes deben amar a sus enemigos, y hacer bien, y dar prestado sin esperar nada a cambio. Así será grande su recompensa, y ustedes serán hijos del Dios altísimo, que es también bondadoso con los desagradecidos y los malos. Sean ustedes compasivos, como también su Padre es compasivo. No juzguen a otros, y Dios no los juzgará a ustedes. No condenen a otros, y Dios no los condenará a ustedes. Perdonen, y Dios los perdonará. Den a otros, y Dios les dará a ustedes. Les dará en su bolsa una medida buena, apretada, sacudida y repleta. Con la misma medida con que ustedes den a otros, Dios les devolverá a ustedes.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Dr. Gwendolyn E. Boyd

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 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,

God of love and mercy,
Hear our prayer.

Dios de amor y misericordia,
Atiende nuestra súplica.

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

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

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 absolution and the people respond, Amen.

THE PEACE

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

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

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Jehovah Sabaoth (God of Angel Armies) Sung by the Howard University Chorale.

Donald Lawrence (b. 1961)

I shall not fear the arrow by day nor shall I fear the terror by night,
The God who governs angel armies has set encampments around me.
Whom shall I fear?

Whom shall I fear?
The God who governs angel armies has set encampments around me.
Whom shall I fear?

I'm not afraid.
All is well.
Because I know that all is well.
All is well, I'm not afraid.

I'm not afraid, for I cried to the Lord and He heard me, and delivered me from all of my fear.
All is well.
Yeah though I walk through the valley of the shadow of death, I will fear no evil.
So I can shout about it now.
All is well.

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 our thanks and praise.

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; you brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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

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

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

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with our patrons, the Apostles Peter and Paul, and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

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.

Blessed are you now and for ever. AMEN.

THE LORD'S PRAYER

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

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

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

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

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas, como también
nosotros perdonamos a los que nos ofenden.

No nos dejes caer en tentación
y líbranos del mal.

Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Taste and See

Sung by all.

James Moore (b. 1951)

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

taste and see, taste and see the good - ness of the Lord, of the Lord.

THE INVITATION TO HOLY COMMUNION

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

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

ANTHEM DURING THE COMMUNION

Don't You Let Nobody Turn You Around

*Sung by the
Howard University Chorale.*

Negro spiritual; arr. Eric O. Poole

Don't you let nobody . . . don't you let nobody . . . Don't you let nobody turn you aroun'. No!

Refrain Don't you let nobody turn you aroun', don't let 'em turn you aroun', don't let 'em turn you aroun',
Don't you let nobody turn you aroun'.
You better keep on, keep walkin, walkin', keep on, keep talkin', talkin,
Marchin', marchin' up to freedom land, right up to freedom land.

Don't you let no bully . . . don't you let no hatred . . . Don't you let racism turn you aroun'. No!

Refrain

I've been 'buked and I've been scorned.
I've been talked about as sure as you're born.
I'm gonna keep my hands on the gospel plow.
Nobody, nobody, nobody gonna turn me out.
I'm gonna find good trouble . . . I'm gonna find good trouble . . .
I'm gonna find good trouble and turn it aroun'.

Refrain

Nobody turnin' me 'roun'. Nobody gonna turn me aroun', No! No! No!
Ain't gonna let nobody turn me, No! No! No!
No-no-no-no-body turnin' me 'roun'. Nobody, No! Won't let 'em turn me.
Keep on, keep walkin, walkin', Keep on, keep talkin', talkin,
Findin' good trouble, trouble, Marchin', marchin' in to freedom land, right in to freedom land.

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

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

THE BLESSING

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

HYMN AT THE CLOSING • 657

Love Divine, All Loves Excelling

Sung by all.

Hyfrydol



1. Love di - vine, all loves ex - cell - ing, joy of heaven, to earth come down,
2. Come, al - might - y to de - liv - er, let us all thy life re - ceive;
3. Fin - ish then thy new cre - a - tion; pure and spot - less let us be;



fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
sud - den - ly re - turn and nev - er, nev - er more thy tem - ples leave.
let us see thy great sal - va - tion per - fect - ly re - stored in thee;



Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art;
Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,
changed from glo - ry in - to glo - ry, till in heaven we take our place,



vis - it us with thy sal - va - tion, en - ter ev - ery trem - bling heart.
pray, and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

THE DISMISSAL

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

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

POSTLUDE

Total Praise

Sung by the choirs.

Richard Smallwood (b. 1948)

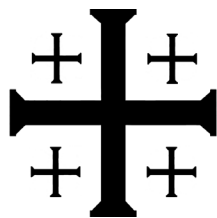
The Washington Ringing Society will ring the Cathedral bells following the service.

HBCU Sunday

Historically Black Colleges and Universities (HBCUs) are a source of accomplishment and great pride for the African American community as well as the entire nation. The Higher Education Act of 1965, as amended, defines an HBCU as: “...any historically black college or university that was established prior to 1964, whose principal mission was, and is, the education of black Americans, and that is accredited by a nationally recognized accrediting agency or association determined by the Secretary [of Education] to be a reliable authority as to the quality of training offered or is, according to such an agency or association, making reasonable progress toward accreditation.” HBCUs offer all students, regardless of race, an opportunity to develop their skills and talents. These institutions train young people who go on to serve domestically and internationally in the professions as entrepreneurs and in the public and private sectors.

(Source: *White House Initiative on HBCUs*)

Alabama A&M University	Grambling State University	Prairie View A&M University
Alabama State University	Hampton University	Rust College
Albany State University	Harris-Stowe State University	Savannah State University
Alcorn State University	Hinds Community College at Utica	Selma University
Allen University	Hood Theological	Shaw University
American Baptist College	Howard University	Shelton State Community College
University of Arkansas at Pine Bluff	Huston-Tillotson University	Shorter College
Arkansas Baptist College	Interdenominational Theological Center	Simmons College of Kentucky
Barber-Scotia College	J. F. Drake State Technical College	South Carolina State University
Benedict College	Jackson State University	Southern University at New Orleans
Bennett College	Jarvis Christian College	Southern University at Shreveport
Bethune-Cookman University	Johnson C. Smith University	Southern University and A&M College
Birmingham-Easonian Baptist Bible College	Johnson C. Smith Theological Seminary	Southwestern Christian College
Bishop State Community College	Kentucky State University	Spelman College
Bluefield State College	Knoxville College	St. Augustine's University
Bowie State University	Lane College	St. Philip's College
Carver College	Langston University	Stillman College
Central State University	Lawson State Community College	Talladega College
Charles Drew University of Medicine and Science	LeMoyne-Owen College	Tennessee State University
Cheyney University of Pennsylvania	The Lincoln University	Texas College
Clafflin University	Lincoln University	Texas Southern University
Clark Atlanta University	Livingstone College	Tougaloo College
Clinton College	University of Maryland Eastern Shore	H. Councill Trenholm State Community College
Coahoma Community College	Meharry Medical College	Tuskegee University
Coppin State University	Miles College	University of the Virgin Islands
Delaware State University	Miles School of Law	Virginia State University
Denmark Technical College	Mississippi Valley State University	Virginia Union University
Dillard University	Morehouse College	Virginia University of Lynchburg
University of the District of Columbia	Morehouse School of Medicine	Voorhees College
Edward Waters College	Morgan State University	West Virginia State University
Elizabeth City State University	Morris Brown College	Wilberforce University
Fayetteville State University	Morris College	Wiley College
Fisk University	Norfolk State University	Winston-Salem State University
Florida A&M University	North Carolina A&T State University	Xavier University of Louisiana
Florida Memorial University	North Carolina Central University	
Fort Valley State University	Oakwood University	
Gadsden State Community College (Valley Street campus)	Paine College	
	Paul Quinn College	
	Payne Theological	
	Philander Smith College	



ASH WEDNESDAY AT
WASHINGTON NATIONAL CATHEDRAL

MARCH 2

Holy Eucharist with Imposition of Ashes

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

Rite of Reconciliation

In-person

1:15–2:15 PM & 5:30–6:30 PM

Via Zoom

10:15–11:45 AM & 1:15–2:15 PM

*Register at [cathedral.org/lent](https://www.cathedral.org/lent) for Zoom;
registration not required for in-person reconciliation.*

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

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Dr. Gwendolyn E. Boyd, 22nd National President, Delta Sigma Theta Sorority, and Former President, Alabama State University; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Priest Associate; 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 Vincent P. Harris, The Reverend Olivia P. L. Hilton, The Reverend Martha Johns, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: the Boys Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone, and the Howard University Chorale, Dr. Eric O. Poole, Director.

FLOWERS The flowers throughout the Cathedral are given to the glory of God; in memory of Paul H. Kea, FAIA; in memory of Virginia McVey Morris; in honor of the anniversary of Sarah Farmer Wall and John Edgar Wall, Jr.

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

