



WELCOME

WASHINGTON NATIONAL CATHEDRAL

FEBRUARY 28, 2021



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



Presiding Today

The Rev. Canon Rosemarie
Logan Duncan

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support.

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

PRAYERS FOR COVID-19 DEATHS

Each week we pray for those lost to the COVID-19 pandemic. Submit the [names of those lost](#) to be included in the service.

Lenten Season Pass

Grab your Lent & Easter Season Pass, and we'll send every worship service, concert and online offering directly to your inbox for you to watch live or join at your convenience. [Sign up for yours](#).

Next Sunday

PREACHING AT 11:15 AM

[Dr. Amy-Jill Levine](#), University Professor of New Testament and Jewish Studies, Mary Jane Werthan Professor of Jewish Studies and Professor of New Testament Studies at Vanderbilt University, preaches and the Rev. Canon Dana Colley Corsello presides.

VESPERS AT 6 PM

Join us on Youtube for a weekly service of music and prayer.

Virtual Coffee Hour

Gather together as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

Online Healing Prayer

SUNDAYS 12:15–1:30

Healing ministers are available for private online healing prayers following today's service in a private online chapel. [Register for link](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, March 2, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, March 2, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page](#).

HBCU Sunday

This week we celebrate the contributions of the nation's Historically Black Colleges and Universities. We'll be joined by a virtual choir and guest readers. Watch for your alma mater during our Honor Roll of HBCUs. Post selfies in your school colors on social media with #CathedralHBCU. In addition, for every gift you give this morning, the Cathedral will make a donation of equal amount up to \$10,000 to the [Thurgood Marshall College Fund](#).

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths reaches 500,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at a weekly memorial service.

King's Singers Online Concert

SUNDAY, FEBRUARY 28, 4 PM

The King's Singers and the Cathedral Choir perform the King's Singers New Music Composition Prize winning compositions. [Tickets](#).

Take on Lent

Wednesdays through March 24, 6:30 pm

Learn more about our [Wednesday night offerings](#).

INQUIRERS CLASS

Cathedral clergy and guest instructors explore themes necessary for adult preparation for Baptism, Confirmation, Reception and Reaffirmation into the Episcopal Church. [Register for this class](#).

LENTEN MEDITATION & COMPLINE WITH PÁDRAIG Ó TUAMA

Lent is a time set apart to repent, renounce and restore. This week's class is led by Irish poet and theologian Pádraig Ó Tuama. [Register](#).

FAITH IN ACTION WITH CANON LEONARD HAMLIN, SR.

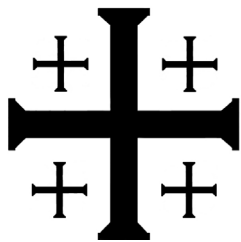
Explore our biblical call to social justice and helping bring about the kingdom of God. This week's class is "Social Justice in the New Testament." [Sign up](#).

Peace, Love and Zoom Yoga

Start your week with Flow Yoga Center and the Cathedral! [Learn more and sign up!](#)

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The Holy Eucharist

The Second Sunday in Lent
and HBCU Sunday

February 28, 2021 • 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

My Faith Looks up to Thee

Lowell Mason (1792–1872),
arr. Kirk Whalum (b. 1958) and John Stoddart (b. 1971)

Lift Every Voice and Sing

J. Rosamond Johnson (1873–1954)
arr. Roland M. Carter (b. 1942)

Sung by the 105 Voices of History HBCU National Choir.

THE ENTRANCE RITE

INTROIT

God Is Good

Jonathan McReynolds (b. 1989)

May your struggles keep you near the cross,
And may your troubles show that you need God,
And may your battles end the way they should,
And may your bad days prove that God is good,
And may your whole life prove that God is good.

God is so good.
God is so good.
God is so good.
He's so good to me.

HYMN AT THE PROCESSION

I Have Decided to Follow Jesus

Sung by all.

Assam

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



1. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
2. Though no one join me _____ still I will fol - low, _____ though no one
3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -

cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
join me _____ still I will fol - low, _____ though no one join me _____
hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____

_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back, _____
_____ still I will fol - low, _____ no turn - ing back, _____ no turn - ing back, _____
_____ the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back, _____
_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back, _____

THE OPENING ACCLAMATION

Bless the Lord who forgives all our sins.

God's mercy endures for ever.

PENITENTIAL SENTENCES

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." (*Mark 12:29-31*)

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.

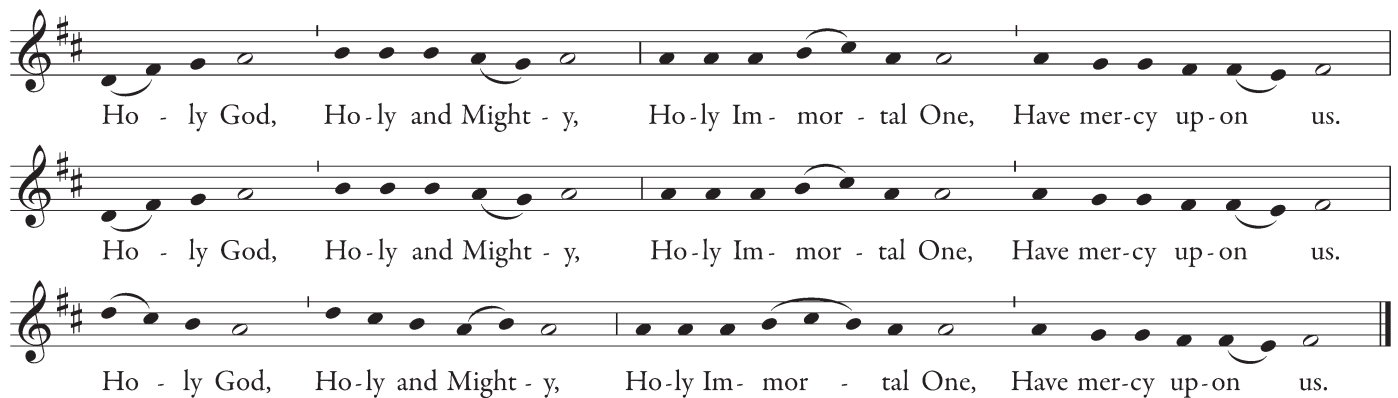
The presider offers absolution and the people respond, Amen.

TRISAGION • S 100

Sung by all.

David Hurd (b. 1950)

The Trisagion is an ancient hymn drawn from the Orthodox liturgy. During Lent the Gloria in excelsis (or a song of praise) is not sung and is replaced by the Trisagion or the Kyrie eleison, an ancient petition for mercy.



Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECT FOR THE SECOND 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.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, 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.

Genesis 17:1-7, 15-16

Génesis 17:1-7, 15-16

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you." God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

The Word of the Lord.
Thanks be to God.

Cuando Abram tenía noventa y nueve años, el Señor se le apareció y le dijo: «Yo soy el Dios todopoderoso; vive una vida sin tacha delante de mí, y yo haré una alianza contigo: haré que tengas muchísimos descendientes.» Entonces Abram se inclinó hasta tocar el suelo con la frente, mientras Dios seguía diciéndole: «Ésta es la alianza que hago contigo: Tú serás el padre de muchas naciones, y ya no vas a llamarte Abram. Desde ahora te llamarás Abraham, porque te voy a hacer padre de muchas naciones. Haré que tus descendientes sean muy numerosos; de ti saldrán reyes y naciones. La alianza que hago contigo, y que haré con todos tus descendientes en el futuro, es que yo seré siempre tu Dios y el Dios de ellos.» También Dios le dijo a Abraham: «Tu esposa Sarai ya no se va a llamar así. De ahora en adelante se llamará Sara. La voy a bendecir, y te daré un hijo por medio de ella. Sí, voy a bendecirla. Ella será la madre de muchas naciones, y sus descendientes serán reyes de pueblos.»

Palabra del Señor.
Demos gracias a Dios.

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.

Psalms 22:22-29

Salmo 22:22-29

Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
For he does not despise nor abhor the poor
in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly;
I will perform my vows in the presence of those
who worship him.
The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
"May your heart live for ever!"

Los que temen al Señor, alábenle;
glorifiquenle, oh vástago de Jacob;
tengan miedo de él, oh descendencia de Israel;
Porque no menospreció ni abominó la aflicción
de los afligidos,
ni de ellos escondió su rostro;
sino que cuando clamaron a él, los oyó.
De ti será mi alabanza en la gran congregación;
mis votos pagaré delante de los que le temen.
Comerán los pobres, y serán saciados,
alabarán al Señor los que le buscan:
¡Viva su corazón para siempre!

All the ends of the earth shall remember and turn
to the Lord,
and all the families of the nations shall bow
before him.
For kingship belongs to the Lord;
he rules over the nations.
To him alone all who sleep in the earth bow down
in worship;
all who go down to the dust fall before him.
My soul shall live for him;
my descendants shall serve him;
they shall be known as the Lord's for ever.

Se acordarán y se volverán al Señor
todos los confines de la tierra,
y todas las familias de las naciones
delante de ti se inclinan
Porque del Señor es el reino,
y él rige las naciones.
Sólo ante él se postrarán los que duermen en la tierra;
delante de él doblarán la rodilla
todos los que bajan al polvo.
Me hará vivir para él;
mi descendencia le servirá;
será contada como suya para siempre.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Romans 4:13-25

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who

Romanos 4:13-25

Dios prometió a Abraham y a sus descendientes que recibirían el mundo como herencia; pero esta promesa no estaba condicionada al cumplimiento de la ley, sino a la justicia que se basa en la fe. Pues si los que han de recibir la herencia son los que se basan en la ley, entonces la fe resultaría cosa inútil y la promesa de Dios perdería su valor. Porque la ley trae castigo; pero donde no hay ley, tampoco hay faltas contra la ley. Por eso, para que la promesa hecha a Abraham conservara su valor para todos sus descendientes, fue un don gratuito, basado en la fe. Es decir, la promesa no es solamente para los que se basan en la ley, sino también para todos los que se basan en la fe, como Abraham. De esa manera, él viene a ser padre de todos nosotros, como dice la Escritura: «Te he hecho padre de muchas naciones.» Éste es el Dios en quien Abraham creyó, el Dios que da vida a los muertos y crea las cosas que aún no existen. Cuando ya no había esperanza, Abraham creyó y tuvo esperanza, y así vino a ser «padre de muchas naciones», conforme a lo que Dios le había dicho: «Así será el número de tus descendientes.» La fe de Abraham no se debilitó, aunque ya tenía casi cien años de edad y se daba cuenta de que tanto él como Sara ya estaban casi muertos, y que eran demasiado viejos para tener hijos. No dudó ni desconfió de la promesa de Dios, sino que tuvo una fe más fuerte. Alabó a Dios, plenamente convencido de que Dios tiene poder para cumplir lo que promete. Por eso, Dios le tuvo esto en cuenta y lo reconoció como

raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

The Word of the Lord
Thanks be to God.

justo. Y esto de que Dios se lo tuvo en cuenta, no se escribió solamente de Abraham; se escribió también de nosotros. Pues Dios también nos tiene en cuenta la fe, si creemos en aquel que resucitó a Jesús, nuestro Señor, que fue entregado a la muerte por nuestros pecados y resucitado para hacernos justos.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

Where He Leads Me

Sung by all.

John S. Norris (1844–1907)

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. I can hear my Sav - ior call - ing, I can hear my Sav - ior call - ing,
2. I'll go with him through the gar - den, I'll go with him through the gar - den,
3. I'll go with him through the judg - ment, I'll go with him through the judg - ment,
4. He will give me grace and glo - ry, he will give me grace and glo - ry,
I can hear my Sav - ior call - ing, "Take thy cross and fol - low, fol - low me."
I'll go with him through the gar - den, I'll go with him, with him, all the way.
I'll go with him through the judg - ment, I'll go with him, with him all the way.
he will give me grace and glo - ry, and go with me, with me all the way.
Where he leads me I will fol - low, where he leads me I will fol - low,
where he leads me I will fol - low, I'll go with him, with him all the way.

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.

Mark 8:31-38

Marcos 8:31-38

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

Glory to you, Lord Christ.

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Jesús comenzó a enseñarles que el Hijo del hombre tendría que sufrir mucho, y que sería rechazado por los ancianos, por los jefes de los sacerdotes y por los maestros de la ley. Les dijo que lo iban a matar, pero que resucitaría a los tres días. Esto se lo advirtió claramente. Entonces Pedro lo llevó aparte y comenzó a reprenderlo. Pero Jesús se volvió, miró a los discípulos y reprendió a Pedro, diciéndole: «¡Apártate de mí, Satanás! Tú no ves las cosas como las ve Dios, sino como las ven los hombres.» Luego Jesús llamó a sus discípulos y a la gente, y dijo: «Si alguno quiere ser discípulo mío, olvídese de sí mismo, cargue con su cruz y sígame. Porque el que quiera salvar su vida, la perderá; pero el que pierda la vida por causa mía y por aceptar el evangelio, la salvará. ¿De qué le sirve al hombre ganar el mundo entero, si pierde la vida? O también, ¿cuánto podrá pagar el hombre por su vida? Pues si alguno se avergüenza de mí y de mi mensaje delante de esta gente infiel y pecadora, también el Hijo del hombre se avergonzará de él cuando venga con la gloria de su Padre y con los santos ángeles.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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 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,

Hear us, O God.
Your mercy is great.

Atiéndenos, O Dios.
Tu misericordia es grande.

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 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

If Ye Love Me

Sung by the choir.

Thomas Tallis (ca. 1505–1585)

If ye love me, keep my commandments.
And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;
Even the Spirit of truth.

(John 14:15-17a)

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.

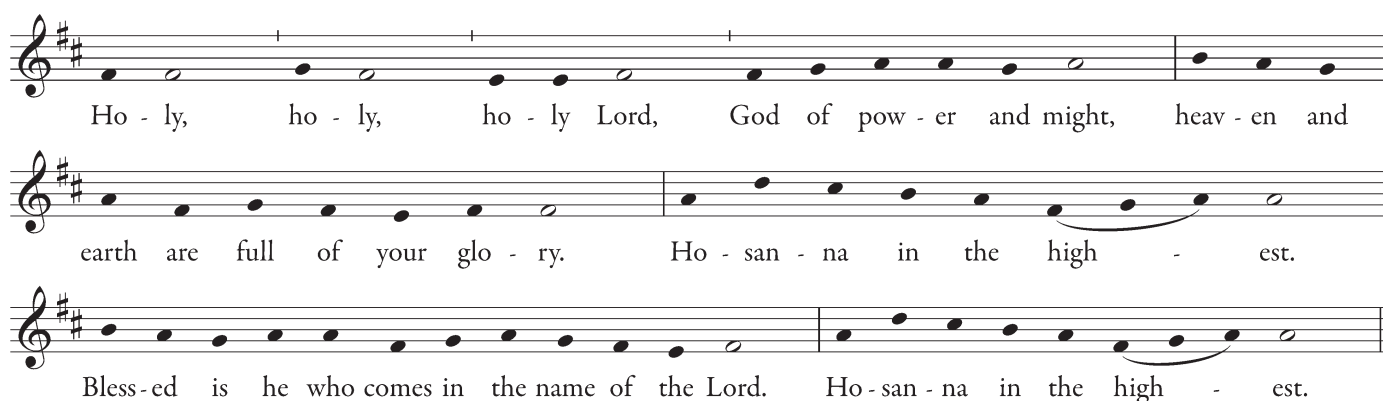
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS • S 124

Sung by all.

D. Hurd

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



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 • S 161

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.

La presidenta 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.
Límpame 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

I'm Available to You

Sung by the cantor.

Carlis L. Moody, Jr. (b. 1957)

You gave me my hands to reach out to man;
To show him your love, and your perfect plan.
You gave me my ears; I can hear your voice so clear.
I can hear the cries of sinners,
But cannot wipe away their tears.
You gave me my voice to speak your word.
To sing all your praises, to those who never heard,
But with my eyes I can see a need for more availability.
I've seen the hearts that have been broken;
So many people to be free.

Refrain Lord, I'm available to you.
My will I give to you;
I'll do what you say to.
Use me, Lord, to show someone the way,
And enable me to say,
"My storage is empty, and I am available
to you."

Now I'm giving back to you all the tools you gave to me;
My hands, my ears, my voice, my eyes
So you can use them as you please.
I have emptied out my cup so that you can fill me up.
Now I'm free; I just want to be more available to you.

Refrain

Ah! Use me, Lord, to show someone the way,
And enable me to say,
"My storage is empty, and I am available to you."

THE POSTCOMMUNION PRAYER

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

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

THE SOLEMN PRAYER OVER THE PEOPLE

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

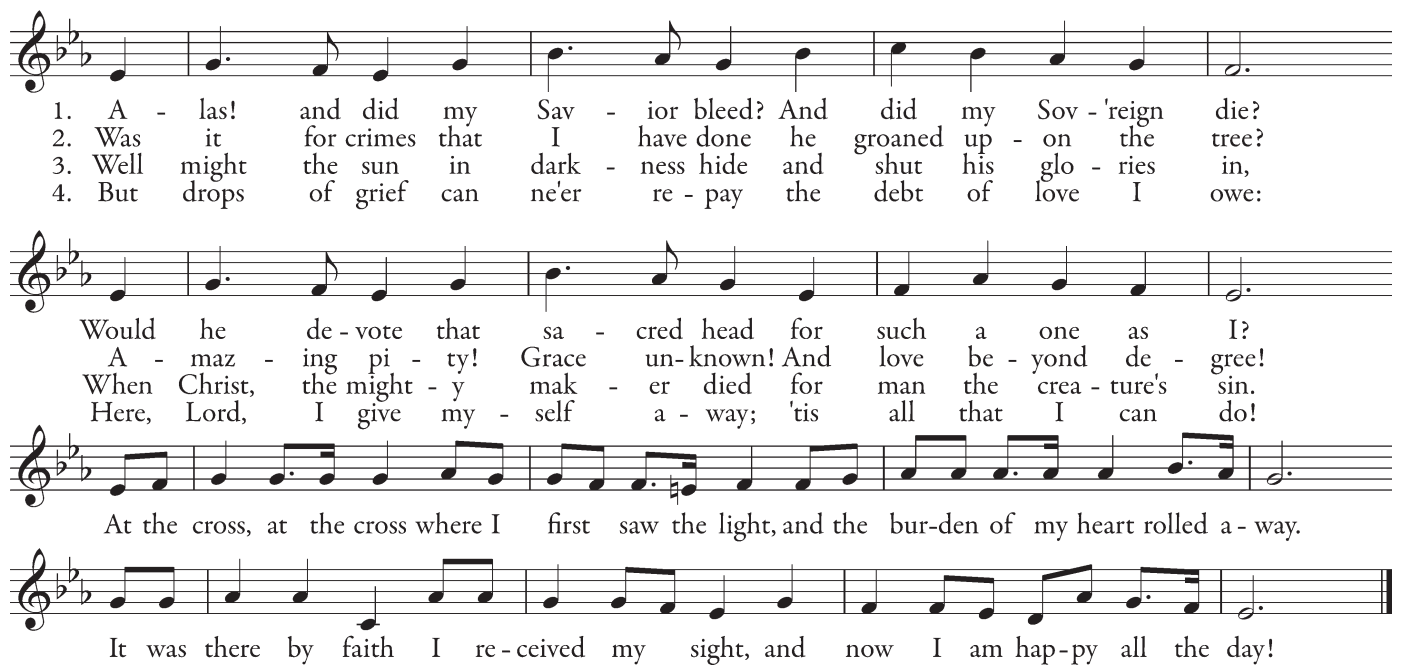
The presider prays over the people, and the people respond, Amen.

HYMN AT THE CLOSING

At the Cross

Sung by all.

Ralph E. Hudson (1843–1901)



1. A - las! and did my Sav - ior bleed? And did my Sov - 'reign die?
2. Was it for crimes that I have done he groaned up - on the tree?
3. Well might the sun in dark - ness hide and shut his glo - ries in,
4. But drops of grief can ne'er re - pay the debt of love I owe:
Would he de - vote that sa - cred head for such a one as I?
A - maz - ing pi - ty! Grace un - known! And love be - yond de - gree!
When Christ, the might - y mak - er died for man the crea - ture's sin.
Here, Lord, I give my - self a - way; 'tis all that I can do!
At the cross, at the cross where I first saw the light, and the bur - den of my heart rolled a - way.
It was there by faith I re - ceived my sight, and now I am hap - py all the day!

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

We've Come This Far by Faith

Albert A. Goodson (b. 1933)

PARTICIPANTS/PARTICIPANTES

PREACHER/PREDICADOR

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

PRESIDER/PRESIDENTA

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship, Washington National Cathedral

GOSPELLERS/EVANGELISTAS

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

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

READERS/LECTORES

Wayne A. I. Frederick, MD
Charles R. Drew Professor of Surgery and President, Howard University

Ronald Mason, Jr., JD
President, University of the District of Columbia

MUSICIANS/MÚSICOS

Sacred Choral Music Festival Virtual Choir

Thomas M. Sheehan
Organist and Associate Director of Music, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Jasmine Jacobs, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamies S. Sycamore

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	Saint Paul's College
Alcorn State University	Hinds Community College at Utica	Savannah State University
Allen University	Hood Theological	Selma University
American Baptist College	Howard University	Shaw University
University of Arkansas at Pine Bluff	Huston-Tillotson University	Shelton State Community College
Arkansas Baptist College	Interdenominational Theological Center	Shorter College
Barber-Scotia College	J. F. Drake State Technical College	Simmons College of Kentucky
Benedict College	Jackson State University	South Carolina State University
Bennett College	Jarvis Christian College	Southern University at New Orleans
Bethune-Cookman University	Johnson C. Smith University	Southern University at Shreveport
Birmingham-Easonian Baptist Bible College	Johnson C. Smith Theological Seminary	Southern University and A&M College
Bishop State Community College	Kentucky State University	Southwestern Christian College
Bluefield State College	Knoxville College	Spelman College
Bowie State University	Lane College	St. Augustine's University
Carver College	Langston University	St. Philip's College
Central State University	Lawson State Community College	Stillman College
Charles Drew University of Medicine and Science	LeMoyne-Owen College	Talladega College
Cheyney University of Pennsylvania	Lewis College of Business	Tennessee State University
Clafflin University	The Lincoln University	Texas College
Clark Atlanta University	Lincoln University	Texas Southern University
Clinton College	Livingstone College	Tougaloo College
Coahoma Community College	University of Maryland Eastern Shore	H. Councill Trenholm State Community College
Concordia College Alabama	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	

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LENT & EASTER 2021

FEBRUARY 28

Journey to the Cross: Lenten Vespers • 6:00 PM ET

MARCH 7, 14, & 21

Holy Eucharist • 11:15 AM ET

Journey to the Cross: Lenten Vespers • 6:00 PM ET

MARCH 28 • PALM SUNDAY: THE SUNDAY OF THE PASSION

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

François Couperin's *Leçons de ténèbres* • 6:00 PM ET

APRIL 1 • MAUNDY THURSDAY

Holy Eucharist with the Stripping of the Altars • 7:00 PM ET

APRIL 2 • GOOD FRIDAY

Rite of Reconciliation (Confession) • 10:00–11:30 AM and 1:00–2:30 PM ET

Solemn Liturgy of Good Friday • 12:00 PM ET

APRIL 4 • THE SUNDAY OF THE RESURRECTION: EASTER DAY

Festival Holy Eucharist • 11:15 AM ET

Easter Organ Recital • 2:00 PM ET

FOR INFORMATION ON LENT AND EASTER

cathedral.org/easter

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