

The Holy Eucharist

The Second Sunday in Lent

March 13, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

Mixolydian Air

Russell Woolen (1923–1994)

What Shall I Do

Quincy Fielding

Made a Way

Travis Greene (b. 1984)

THE ENTRANCE RITE

INTROIT

A Litany

William Walton (1902–1983)

Drop, drop, slow tears,
And bathe those beautiful feet
Which brought from Heaven
The news and Prince of Peace:
Cease not, wet eyes,
His mercy to entreat;
To cry for vengeance
Sin doth never cease.
In your deep floods
Drown all my faults and fears;
Nor let His eye
See sin, but through my tears.
(Phineas Fletcher, 1582–1650)

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

HYMN AT THE PROCESSION • 401

The God of Abraham Praise

Sung by all.

Leoni

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



1. The God of A-bra ham praise, who reigns en-throned a - bove; An - cient of ev - er -
2. He by him - self hath sworn; we on his oath de - pend; we shall, on ea - gle -
3. There dwells the Lord, our King, the Lord, our Right-cous - ness, tri - um-phant o'er the
4. The God who reigns on high the great arch - an - gels sing, and "Ho - ly, ho - ly,
5. The whole tri - um-phant host give thanks to God on high; "Hail, Fa - ther, Son, and



1. last - ing days, and God of love; the Lord, the great I AM, by
2. wings up - borne, to heaven a - scend: we shall be - hold his face, we
3. world and sin, the Prince of Peace; on Zi - on's sa - cred height his
4. ho - ly," cry, "Al - might - y King! Who was, and is, the same, and
5. Ho - ly Ghost," they ev - er cry; hail, A-bra ham's Lord di - vine! With



1. earth and heaven con - fessed: we bow and bless the sa - cred Name for ev - er blest.
2. shall his power a - dore, and sing the won-ders of his grace for ev - er - more.
3. king - dom he main - tains, and, glo - rious with his saints in light, for ev - er reigns.
4. ev - er - more shall be: e - ter - nal Fa - ther, great I AM, we wor - ship thee."
5. heaven our songs we raise; all might and ma - jes - ty are thine, and end - less praise.

THE OPENING ACCLAMATION

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

THE 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 the absolution, and the people respond, Amen.

KYRIE ELEISON

Lord, Have Mercy

Sung by all.

Leon C. Roberts (1950–1999)

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

Musical notation for the first line of the Kyrie eleison. The melody is in G minor (one flat) and 4/4 time. The lyrics are: Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy on us._____

Musical notation for the second line of the Kyrie eleison. The melody continues from the first line. The lyrics are: _____ Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy on

Musical notation for the third line of the Kyrie eleison. The melody continues. The lyrics are: us._____ Lord, have mer - cy, Lord, have

Musical notation for the fourth line of the Kyrie eleison. The melody concludes with a double bar line. The lyrics are: mer - cy, Lord, have mer - cy, have mer - cy 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 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 15:1-12, 17-18

The word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” And he believed the Lord; and the Lord reckoned it to him as righteousness. Then he said to him, “I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.” But he said, “O Lord God, how am I to know that I shall possess it?” He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. And when birds of prey came down on the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him. When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces.

Génesis 15:1-12, 17-18

Después de esto, el Señor le habló a Abram en una visión y le dijo: «No tengas miedo, Abram, porque yo soy tu protector. Tu recompensa va a ser muy grande.» Pero Abram le contestó: «Señor y Dios, ¿de qué me sirve que me des recompensa, si tú bien sabes que no tengo hijos? Como no me has dado ningún hijo, el heredero de todo lo que tengo va a ser Eliézer de Damasco, uno de mis criados.» El Señor le contestó: «Tu heredero va a ser tu propio hijo, y no un extraño.» Entonces el Señor llevó a Abram afuera, y le dijo: «Mira bien el cielo, y cuenta las estrellas, si es que puedes contarlas. Pues bien, así será el número de tus descendientes.» Abram creyó al Señor, y por eso el Señor lo aceptó como justo y le dijo: «Yo soy el Señor; yo te saqué de Ur de los caldeos para darte esta tierra como herencia.» «Pero, Señor y Dios, ¿cómo podré estar seguro de que voy a heredar esta tierra?» contestó Abram. Y Dios le dijo: «Tráeme una ternera, una cabra y un carnero, de tres años cada uno, y también una tórtola y un pichón de paloma.» Abram trajo todos estos animales a Dios, los partió por la mitad y puso una mitad frente a otra; pero no partió las aves. Y los buitres bajaban sobre los cuerpos de los animales muertos, pero Abram los espantaba. Cuando empezaba a anochecer, Abram se quedó profundamente dormido. De pronto lo rodeó una gran oscuridad y sintió mucho miedo. Cuando ya era de noche y todo estaba oscuro, apareció un horno que echaba humo y una antorcha encendida que pasaba por en medio de los animales partidos.

On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates."

The Word of the Lord.
Thanks be to God.

Aquel mismo día el Señor hizo una alianza con Abram y le dijo: «Esta tierra se la daré a tus descendientes, desde el río de Egipto hasta el río grande, el Éufrates.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

plainsong mode VIII

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

Psalm 27:1-9

Salmo 27:1-9

The Lord is my light and my salvation;
whom then shall I fear?
the Lord is the strength of my life;
of whom then shall I be afraid?
When evildoers came upon me to eat up my flesh,
it was they, my foes and my adversaries, who
stumbled and fell.
Though an army should encamp against me,
yet my heart shall not be afraid;
And though war should rise up against me,
yet will I put my trust in him.
One thing have I asked of the Lord;
one thing I seek;
that I may dwell in the house of the Lord all the days
of my life;
To behold the fair beauty of the Lord
and to seek him in his temple.
For in the day of trouble he shall keep me safe
in his shelter;
he shall hide me in the secrecy of his dwelling
and set me high upon a rock.
Even now he lifts up my head
above my enemies round about me.
Therefore I will offer in his dwelling an oblation
with sounds of great gladness;
I will sing and make music to the Lord.

El Señor es mi luz y mi salvación;
¿a quién temeré?
El Señor es la fortaleza de mi vida;
¿de quién he de atemorizarme?
Cuando se juntaron contra mí los malignos para
comer mis carnes,
ellos mismos, mis adversarios y mis enemigos,
tropezaron y cayeron.
Aunque un ejército acampe contra mí,
no temerá mi corazón;
Y aunque contra mí se levante guerra,
yo estaré confiado.
Una cosa he demandado del Señor; ésta buscaré:
que esté yo en la casa del Señor,
todos los días de mi vida;
Para contemplar la hermosura del Señor,
y despertarme cada día en su templo;
Porque él me esconderá en su tabernáculo
en el día del mal;
me ocultará en lo reservado de su morada,
y sobre una roca me pondrá en alto.
Aún ahora él levanta mi cabeza
sobre mis enemigos en derredor de mí.
Por tanto ofreceré en su morada
sacrificios de júbilo;
cantaré y tañeré al Señor.

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.

Philippians 3:17–4:1

Filipenses 3:17–4:1

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

The Word of the Lord
Thanks be to God.

Hermanos, sigan mi ejemplo y fíjense también en los que viven según el ejemplo que nosotros les hemos dado a ustedes. Ya les he dicho muchas veces, y ahora se lo repito con lágrimas, que hay muchos que están viviendo como enemigos de la cruz de Cristo, y su fin es la perdición. Su dios son sus propios apetitos, y sienten orgullo de lo que debería darles vergüenza. Sólo piensan en las cosas de este mundo. En cambio, nosotros somos ciudadanos del cielo, y estamos esperando que del cielo venga el Salvador, el Señor Jesucristo, que cambiará nuestro cuerpo miserable para que sea como su propio cuerpo glorioso. Y lo hará por medio del poder que tiene para dominar todas las cosas. Por eso, mis queridos hermanos, a quienes tanto deseo ver; ustedes, amados míos, que son mi alegría y mi premio, sigan así, firmes en el Señor.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

My Jesus, I Love Thee

Sung by all.

Gordon

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. My Je - sus, I love thee, I know thou art mine, for thee all the fol - lies of sin I re - sign;
2. I love thee be - cause thou hast first lov - ed me, and pur - chased my par - don on Cal - va - ry's tree;
3. I'll love thee in life, I will love thee in death, and praise thee as long as thou lend - est me breath;
4. In man - sions of glo - ry and end - less de - light, I'll ev - er a - dore thee in heav - en so bright;



my gra - cious Re - deem - er, my Sav - ior art thou: if ev - er I loved thee, my Je - sus, 'tis now.
I love thee for wear - ing the thorns on thy brow; if ev - er I loved thee, my Je - sus, 'tis now.
and say when the death - dew lies cold on my brow, "If ev - er I loved thee, my Je - sus, 'tis now."
I'll sing with the glit - ter - ing crown on my brow, "If ev - er I loved thee, my Je - sus, 'tis now."

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 13:31-35

Lucas 13:31-35

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

Glory to you, Lord Christ.

Some Pharisees came and said to Jesus, "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Llegaron algunos fariseos, y le dijeron a Jesús: «Vete de aquí, porque Herodes te quiere matar.» Él les contestó: «Vayan y díganle a ese zorro: "Mira, hoy y mañana expulso a los demonios y sano a los enfermos, y pasado mañana termino." Pero tengo que seguir mi camino hoy, mañana y el día siguiente, porque no es posible que un profeta muera fuera de Jerusalén. ¡Jerusalén, Jerusalén, que matas a los profetas y apedreas a los mensajeros que Dios te envía! ¡Cuántas veces quise juntar a tus hijos, como la gallina junta sus pollitos bajo las alas, pero ustedes no quisieron! Pues miren, el hogar de ustedes va a quedar abandonado; y les digo que no volverán a verme hasta que llegue el tiempo en que ustedes digan: "¡Bendito el que viene en el nombre del Señor!"»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Patrick L. Keyser

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

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

THE HOLY COMMUNION

THE OFFERTORY

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

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Love Lifted Me

Sung by the cantor.

Howard Smith (1863–1918)

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more;
But the Master of the sea,
Heard my despairing cry,
From the waters lifted me—
Now safe am I.

Refrain Love lifted me,
 Love lifted me,
 When nothing else could help,
 Love lifted me!

All my heart to him I give,
Ever to him I'll cling,
In his blessed presence live,

Ever his praises sing,
Love so mighty and so true,
Merits my soul's best songs,
Faithful, loving service, too,
To him belongs.

Refrain

Souls in danger, look above,
Jesus completely saves;
He will lift you by his love,
Out of the angry waves,
He's the Master of the sea,
Billows his will obey,
He your Savior wants to be—
Be saved today.

Refrain

The people stand as able.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

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

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

SANCTUS & BENEDICTUS

Sung by all.

Mass 18

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

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

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

THE LORD'S PRAYER

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

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

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

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

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

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

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

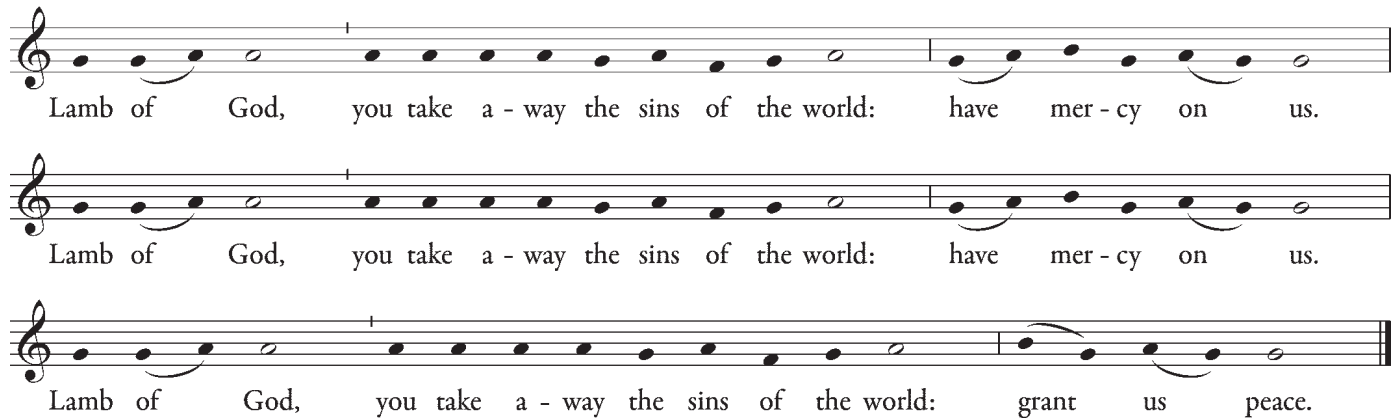
The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18



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

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

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

THE INVITATION TO HOLY COMMUNION

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

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

ANTHEM DURING THE COMMUNION

"Timor et tremor"

Sung by the choir.

Francis Poulenc (1899–1963)

from *Quatre motets pour un temps de pénitence*, FP 97

Sung in Latin.

Fear and trembling came over me, and darkness fell over me: Have mercy on me, O Lord, have mercy on me, for my soul trusts in you.

Hear, O God, my prayer, for you are my refuge and my strong helper. Lord, I have called upon you, I shall not be confounded.

(Selected verses from Psalms 54 and 30)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE SOLEMN PRAYER OVER THE PEOPLE

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

Let us bow before the Lord.

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

HYMN AT THE CLOSING • 147

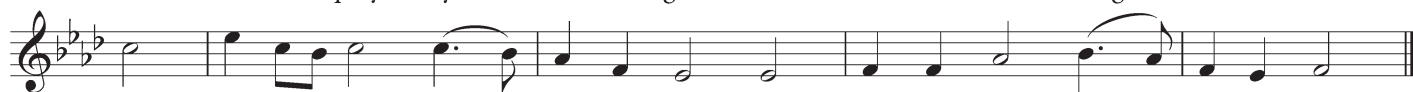
Now Let Us All with One Accord

Sung by all.

Bourbon



1. Now let us all with one ac-cord, in com-pa-ny with a-ges past,
2. The cov-e-nant, so long re-vealed to those of faith in for-mer time,
3. Your love, O Lord, our sin-ful race has not re-turned, but fal-si-fied;
4. Re-mem-ber, Lord, though frail we be, in your own im-age were we made;
5. There-fore, we pray you, Lord, for-give; so when our wan-derings here shall cease,



1. keep vi-gil with our heav-en-ly Lord in his temp-ta-tion and his fast.
2. Christ by his own ex-am-ple sealed, the Lord of love, in love sub-lime.
3. au-thor of mer-cy, turn your face and grant re-pent-ance for our pride.
4. help us, lest in anx-i-e-ty, we cause your Name to be be-trayed.
5. we may with you for ev-er live, in love and u-ni-ty and peace.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

“Toccata” from *Three Pieces*

Mark Fax (1911–1974)

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Patrick L. Keyser Priest Associate; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Vincent P. Harris, The Reverend Martha Johns, The Reverend Nan A. Peete, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Jasmine Jacobs, singer.

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

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LENT & EASTER 2022

DAILY LENTEN MEDITATIONS

Sign-up at cathedral.org/lent

MARCH 20, 27, & APRIL 3

Holy Eucharist • 11:15 AM ET

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

MARCH 27

Concert: Miserere Mei • 4:00 PM ET

Featuring a world premiere by composer Trevor Weston

APRIL 10 • PALM SUNDAY: THE SUNDAY OF THE PASSION

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

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

APRIL 12 • TUESDAY IN HOLY WEEK

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

APRIL 14 • MAUNDY THURSDAY

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

Watch with the Reserved Sacrament • UNTIL MIDNIGHT ET

APRIL 15 • GOOD FRIDAY

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

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

Solemn Liturgy of Good Friday • 12:00 PM ET

Good Friday Evening Service • 7:00 PM ET

APRIL 16 • GREAT VIGIL OF EASTER

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

APRIL 17 • EASTER DAY

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

Organ Recital • 2:00 PM ET

Choral Evensong • 4:00 PM ET

FOR INFORMATION ON LENT AND EASTER

cathedral.org/easter

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

