

The Holy Eucharist

The Fourth Sunday in Lent

March 27, 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

Meditation of a Theme of Thomas Ravenscroft

Richard Francis (b. 1946)

He Looked Beyond My Fault

Dottie Rambo (b. 1934)

Amazing Grace

New Britain

Running Back to You

Fred Hammond (b. 1960)

THE ENTRANCE RITE

INTROIT

Peccantem me quotidie

Cristóbal de Morales (ca. 1500–1553)

Sung in Latin.

I who sin every day and am not penitent, the fear of death troubles me.

For in hell there is no redemption. Have mercy upon me, O God, and save me.

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


HYMN AT THE PROCESSION • 690

Guide Me, O Thou Great Jehovah

Sung by all.

Cwm Rhondda

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



1. Guide me, O thou great Je - ho - vah, pil - grim through this bar - ren land; I am weak, but
2. O - pen now the crys - tal foun - tain, whence the heal - ing stream doth flow; let the fire and
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side; death of death, and

thou art might - y; hold me with thy power - ful hand; bread of hea - ven, bread of hea - ven,
cloud - y pil - lar lead me all my jour - ney through; strong de - liv - erer, strong de - liv - erer,
hell's de - struc - tion, land me safe on Ca - naan's side; songs of prais - es, songs of prais - es,

feed me now and ev - er - more, feed me now and ev - er - more.
be thou still my strength and shield, be thou still my strength and shield.
I will ev - er give to thee, I will ev - er give to thee.

THE OPENING ACCLAMATION

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

THE PENITENTIAL SENTENCES

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

CONFESSION OF SIN AND ABSOLUTION

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

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

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

KYRIE ELEISON

Lord, Have Mercy

Sung by all.

Leon C. Roberts (1950–1999)

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

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

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

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

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

THE COLLECT FOR THE FOURTH 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.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; 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.

Joshua 5:9-12

Josué 5:9-12

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

The Word of the Lord.
Thanks be to God.

El Señor le dijo a Josué: «Con esta circuncisión les he quitado la vergüenza de los egipcios.» Por esta razón, aquel lugar todavía se llama Guilgal. Los israelitas acamparon en Guilgal, y el día catorce del mes, por la tarde, celebraron la Pascua en los llanos de Jericó. Ese mismo día comieron panes sin levadura y trigo tostado, pero al día siguiente comieron ya de lo que la tierra producía. Desde entonces no volvió a haber maná, así que los israelitas se alimentaron aquel año de lo que producía la tierra de Canaán.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

plainsong mode III

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

Psalms 32:1-8

Salmo 32:1-8

Happy are they whose transgressions are forgiven,
and whose sin is put away!
Happy are they to whom the Lord imputes no guilt,
and in whose spirit there is no guile!
While I held my tongue, my bones withered away,
because of my groaning all day long.
For your hand was heavy upon me day and night;
my moisture was dried up as in the heat of summer
Then I acknowledged my sin to you,
and did not conceal my guilt.
I said, "I will confess my transgressions to the Lord."
Then you forgave me the guilt of my sin.
Therefore all the faithful will make their prayers to
you in time of trouble;
when the great waters overflow, they shall not
reach them.
You are my hiding-place;
you preserve me from trouble;
you surround me with shouts of deliverance.

Bienaventurados aquéllos cuyas transgresiones
son perdonadas,
y quitados sus pecados.
Bienaventurados a quienes no atribuye culpa el Señor,
y en cuyo espíritu no hay engaño.
Mientras callé, se envejecieron mis huesos
porque gemí todo el día;
Porque de día y de noche pesó sobre mí tu mano;
se volvió mi verdor en sequedad de verano.
Mi pecado entonces te declaré,
y no encubrí mi culpa.
Dije: "Confesaré a ti mis transgresiones";
y luego tú perdonaste la culpa de mi pecado
Por ello orarán los fieles en tiempo de necesidad.
ciertamente en la inundación de muchas aguas
no llegará ésta a ellos.
Tú eres mi escondite; me guardarás de angustias;
con gritos de liberación me rodearás.

THE SECOND LESSON

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

2 Corinthians 5:16-21

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

The Word of the Lord
Thanks be to God.

2 Corintios 5:16-21

Nosotros ya no pensamos de nadie según los criterios de este mundo; y aunque antes pensábamos de Cristo según tales criterios, ahora ya no pensamos así de él. Por lo tanto, el que está unido a Cristo es una nueva persona. Las cosas viejas pasaron; se convirtieron en algo nuevo. Todo esto es la obra de Dios, quien por medio de Cristo nos reconcilió consigo mismo y nos dio el encargo de anunciar la reconciliación. Es decir que, en Cristo, Dios estaba reconciliando consigo mismo al mundo, sin tomar en cuenta los pecados de los hombres; y a nosotros nos encargó que diéramos a conocer este mensaje. Así que somos embajadores de Cristo, lo cual es como si Dios mismo les rogara a ustedes por medio de nosotros. Así pues, en el nombre de Cristo les rogamos que acepten el reconciliarse con Dios. Cristo no cometió pecado alguno; pero por causa nuestra, Dios lo hizo pecado, para hacernos a nosotros justicia de Dios en Cristo.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Softly and Tenderly Jesus Is Calling

Sung by all.

Thompson

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. Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for you and for me;
2. Why should we tar - ry when Je - sus is plead - ing, plead - ing for you and for me?
3. Time is now fleet - ing, the mo - ments are pass - ing, pass - ing for you and for me;
4. Oh! for the won - der - ful love he has prom - ised, prom - ised for you and for me;



see, on the por - tals he's wait - ing and watch - ing, watch - ing for you and for me.
Why should we lin - ger and heed not his mer - cies, mer - cies for you and for me?
shad - ows are gath - er - ing, death beds are com - ing, com - ing for you and for me.
though we have sinned, he has mer - cy and par - don, par - don for you and for me.



Come home, come home, ye who are wea - ry, come home!



Ear - nest - ly, ten - der - ly, Je - sus is call - ing, call - ing, O sin - ner, come home!

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 15:1-3, 11b-32

Lucas 15:1-3, 11b-32

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

Glory to you, Lord Christ.

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.” So he told them this parable: “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything,

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Todos los que cobraban impuestos para Roma y otra gente de mala fama se acercaban a Jesús, para oírlo. Los fariseos y los maestros de la ley lo criticaban por esto, diciendo: «Éste recibe a los pecadores y come con ellos.» Entonces Jesús les dijo esta parábola: «Un hombre tenía dos hijos, y el más joven le dijo a su padre: “Padre, dame la parte de la herencia que me toca.” Entonces el padre repartió los bienes entre ellos. Pocos días después el hijo menor vendió su parte de la propiedad, y con ese dinero se fue lejos, a otro país, donde todo lo derrochó llevando una vida

a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate. Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

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.

desenfrenada. Pero cuando ya se lo había gastado todo, hubo una gran escasez de comida en aquel país, y él comenzó a pasar hambre. Fue a pedir trabajo a un hombre del lugar, que lo mandó a sus campos a cuidar cerdos. Y tenía ganas de llenarse con las algarrobas que comían los cerdos, pero nadie se las daba. Al fin se puso a pensar: "¡Cuántos trabajadores en la casa de mi padre tienen comida de sobra, mientras yo aquí me muero de hambre! Regresaré a casa de mi padre, y le diré: Padre mío, he pecado contra Dios y contra ti; ya no merezco llamarme tu hijo; trátame como a uno de tus trabajadores." Así que se puso en camino y regresó a la casa de su padre. Cuando todavía estaba lejos, su padre lo vio y sintió compasión de él. Corrió a su encuentro, y lo recibió con abrazos y besos. El hijo le dijo: "Padre mío, he pecado contra Dios y contra ti; ya no merezco llamarme tu hijo." Pero el padre ordenó a sus criados: "Saquen pronto la mejor ropa y vístanlo; pónganle también un anillo en el dedo y sandalias en los pies. Traigan el becerro más gordo y mátenlo. ¡Vamos a celebrar esto con un banquete! Porque este hijo mío estaba muerto y ha vuelto a vivir; se había perdido y lo hemos encontrado." Comenzaron la fiesta. Entre tanto, el hijo mayor estaba en el campo. Cuando regresó y llegó cerca de la casa, oyó la música y el baile. Entonces llamó a uno de los criados y le preguntó qué pasaba. El criado le dijo: "Es que su hermano ha vuelto; y su padre ha mandado matar el becerro más gordo, porque lo recobró sano y salvo." Pero tanto se enojó el hermano mayor, que no quería entrar, así que su padre tuvo que salir a rogarle que lo hiciera. Le dijo a su padre: "Tú sabes cuántos años te he servido, sin desobedecerte nunca, y jamás me has dado ni siquiera un cabrito para tener una comida con mis amigos. En cambio, ahora llega este hijo tuyo, que ha malgastado tu dinero con prostitutas, y matas para él el becerro más gordo." El padre le contestó: "Hijo mío, tú siempre estás conmigo, y todo lo que tengo es tuyo. Pero había que celebrar esto con un banquete y alegrarnos, porque tu hermano, que estaba muerto, ha vuelto a vivir; se había perdido y lo hemos encontrado."»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

The people stand as able.

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiénde nuestra súplica.

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

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Yet Not I, but through Christ in Me

Sung by the cantor.

Michael Farren, Rich Thompson,
Jonny Robinson

What gift of grace is Jesus my redeemer!
There is no more for heaven now to give.
He is my joy, my righteousness, and freedom,
My steadfast love, my deep and boundless peace.

To this I hold, my hope is only Jesus,
For my life is wholly bound to his—
Oh how strange and divine, I can sing, "All is mine"
Yet not I, but through Christ in me.

The night is dark, but I am not forsaken,
For by my side, the Savior he will stay.
I labor on in weakness and rejoicing,
For in my need, his power is displayed.

To this I hold, my Shepherd will defend me.
Through the deepest valley he will lead—
Oh the night has been won, and I shall overcome,
Yet not I, but through Christ in me.

With every breath I long to follow Jesus,
For he has said that he will bring me home.
And day by day I know he will renew me,
Until I stand with joy before the throne.

To this I hold, my hope is only Jesus!
All the glory evermore to him—
When the race is complete, still my lips shall repeat,
"Yet not I, but through Christ in me!"

The people stand as able.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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

SANCTUS & BENEDICTUS

Sung by all.

Mass 18

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

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

THE LORD'S PRAYER

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

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

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

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

THE BREAKING OF THE BREAD

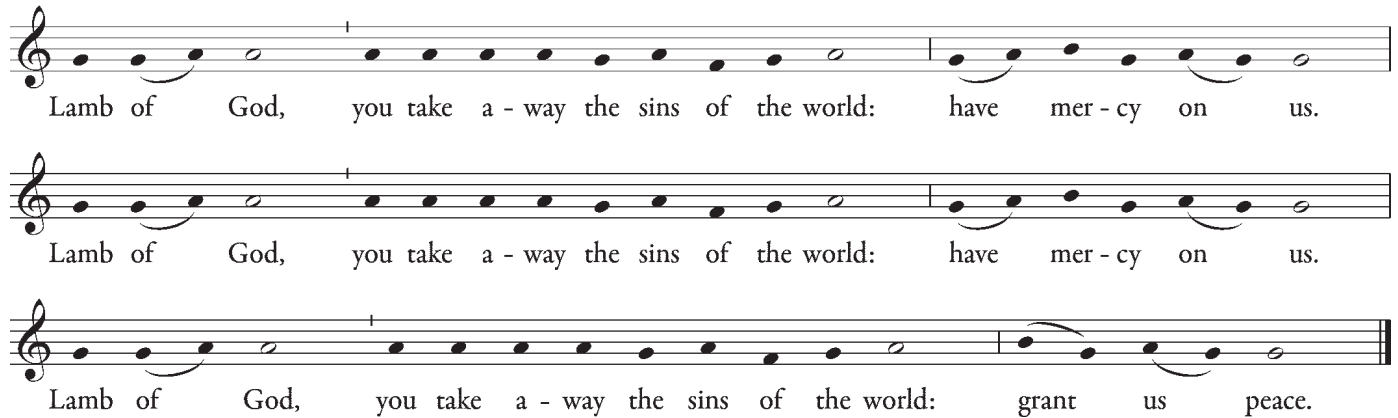
The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18



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

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

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

THE INVITATION TO HOLY COMMUNION

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

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

ANTHEM DURING THE COMMUNION

Geistliches Lied, Op. 30

Sung by the choir.

Johannes Brahms (1833–1897)

Sung in German.

Do not be sorrowful or regretful;
Be calm, as God has ordained,
And thus my will shall be content.

What do you want to worry about from day to day?
There is One who stands above all
Who gives you, too, what is yours.

Only be steadfast in all you do,
Stand firm; what God has decided,
That is and must be the best.

Amen.

(Paul Fleming, 1609–1640)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE SOLEMN PRAYER OVER THE PEOPLE

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

Let us bow before the Lord.

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

HYMN AT THE CLOSING • 686

Come, Thou Fount of Every Blessing

Sung by all.

Nettleton

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy
2. Here I find my great - est trea - sure; hith - er by thy help, I've
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to
grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:
Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
Je - sus sought me when a stran - ger wan - dering from the fold of
prone to wan - der, Lord, I feel it, prone to leave the God I
bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Rejoice

Noël Goemanne (1926–2010)

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Martha Johns, The Reverend Patrick L. Keyser, Priest Associate The Reverend Lucretia Mann, The Reverend Sarah E. Slater, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Professional Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS In the mid-nave, the Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough. In accordance with the Cathedral practice of bare altars during the Lenten season, all flower endowments during Lent will be named in the leaflet and honored at Easter.

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LENT & EASTER 2022

DAILY LENTEN MEDITATIONS

Sign-up at cathedral.org/lent

MARCH 27

Concert: Miserere Mei • 4:00 PM ET

Featuring a world premiere by composer Trevor Weston

APRIL 3

Holy Eucharist • 11:15 AM ET

Choral Evensong • 4:00 PM ET

APRIL 10 • PALM SUNDAY: THE SUNDAY OF THE PASSION

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

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

APRIL 12 • TUESDAY IN HOLY WEEK

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

APRIL 14 • MAUNDY THURSDAY

Solemn Liturgy of Maundy Thursday • 7:00 PM ET

Watch with the Reserved Sacrament • UNTIL MIDNIGHT ET

APRIL 15 • GOOD FRIDAY

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

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

Solemn Liturgy of Good Friday • 12:00 PM ET

Good Friday Evening Service • 7:00 PM ET

APRIL 16 • GREAT VIGIL OF EASTER

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

APRIL 17 • EASTER DAY

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

Organ Recital • 2:00 PM ET

Choral Evensong • 4:00 PM ET

FOR INFORMATION ON LENT AND EASTER

cathedral.org/easter

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

