

The Holy Eucharist

The Fifth Sunday in Lent

April 3, 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

Choralvorspiel und Fuge über "O Traurigkeit, o Herzelied", WoO 7

As the Deer

Johannes Brahms (1833–1897)

Martin Nystrom (b. 1956)

THE ENTRANCE RITE

INTROIT

Laboravi in gemitu

Sung in Latin.

I grow weary because of my groaning;
Every night I drench my bed
And flood my couch with tears.

(Psalm 6:6)

Thomas Morley (1557–1602)

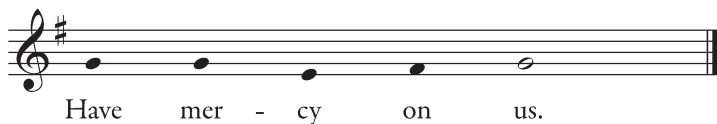
The people stand as able at ringing of the bell.

THE GREAT LITANY

after John Merbecke (ca. 1510–ca. 1585)

The Great Litany is an extended form of intercessory prayer. An earlier form of this litany was the first English language liturgical text authorized for use in the Church of England. The Great Litany has remained a fixture of the prayer book tradition since its introduction in 1544.

Holy God, Creator of heaven and earth,



Holy and Mighty, Redeemer of the world,

Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,

Have mercy on us.

Holy, blessed and glorious Trinity, One God,

Have mercy on us.

From all evil and mischief; from pride, vanity, and hypocrisy; from envy, hatred, and malice; and from all evil intent,



From sloth, worldliness, and love of money; from hardness of heart and contempt for your word and your laws,

Savior deliver us.

From sins of body and mind; from deceits of the world, flesh, and the devil,

Savior deliver us.

From famine and disaster; from violence, murder, and dying unprepared,

Savior deliver us.

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,

Savior deliver us.

By the mystery of your holy incarnation; by your birth, childhood, and obedience; by your baptism, fasting, and temptation,

Savior deliver us.

By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,

Savior deliver us.

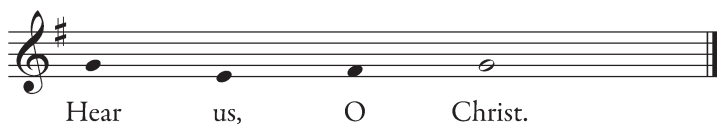
By your agony and trial; by your cross and passion; by your precious death and burial,

Savior deliver us.

By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,

Savior deliver us.

Hear our prayers, O Christ our God.



Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.
Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.
Hear us, O Christ.

Enlighten your bishops, priests, and deacons, especially Michael, our Presiding Bishop, and Mariann, our Bishop, with knowledge and understanding, that by their teaching and their lives they may proclaim your word.
Hear us, O Christ.

Give your people grace to witness to your word and bring forth the fruit of your Spirit.
Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived.
Hear us, O Christ.

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.
Hear us, O Christ.

Guide the leaders of the nations into the ways of peace and justice.
Hear us, O Christ.

Give your wisdom and strength to Joseph, the President of the United States, and Muriel, the Mayor of this city, that in all things they may do your will, for your glory and the common good.
Hear us, O Christ.

Give to the Congress of the United States, the members of the President's Cabinet, and all others in authority the grace to walk always in the ways of truth.
Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.
Hear us, O Christ.

Give us the will to use the resources of the earth to your glory and for the good of all.
Hear us, O Christ.

Bless and keep all your people.
Hear us, O Christ.

Comfort and liberate the lonely, the bereaved, and the oppressed.
Hear us, O Christ.

Keep in safety those who travel and all who are in peril.
Hear us, O Christ.

Heal the sick in body, mind, or spirit and provide for the homeless, the hungry, and the destitute.
Hear us, O Christ.

Guard and protect all children who are in danger.
Hear us, O Christ.

Show your compassion on prisoners, hostages, and refugees, and all who are in trouble.
Hear us, O Christ.

Forgive our enemies, persecutors, and slanderers, and turn their hearts.
Hear us, O Christ.

Hear us as we remember those who have died and grant us with them a share in your eternal glory.

Hear us, O Christ.

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.

Lord, have mercy on us.



Lord, have mercy on us.

THE COLLECT FOR THE FIFTH 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.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, 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.

Isaiah 43:16-21

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: “Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.”

The Word of the Lord.

Thanks be to God.

Isaías 43:16-21

El Señor abrió un camino a través del mar, un sendero por entre las aguas impetuosas; hizo salir todo un poderoso ejército, con sus carros y caballos, para destruirlo. Quedaron derribados y no pudieron levantarse; se acabaron como mecha que se apaga. Ahora dice el Señor a su pueblo: «Ya no recuerdes el ayer, no pienses más en cosas del pasado. Yo voy a hacer algo nuevo, y verás que ahora mismo va a aparecer. Voy a abrir un camino en el desierto y ríos en la tierra estéril. Me honrarán los animales salvajes, los chacales y los avestruces, porque hago brotar agua en el desierto, ríos en la tierra estéril, para dar de beber a mi pueblo elegido, el pueblo que he formado para que proclame mi alabanza.»

Palabra del Señor.

Demos gracias a Dios.

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

Psalm 126

Salmo 126

When the Lord restored the fortunes of Zion,
 then were we like those who dream.
 Then was our mouth filled with laughter,
 and our tongue with shouts of joy.
 Then they said among the nations,
 "The Lord has done great things for them."
 The Lord has done great things for us,
 and we are glad indeed.
 Restore our fortunes, O Lord,
 like the watercourses of the Negev.
 Those who sowed with tears
 will reap with songs of joy.
 Those who go out weeping, carrying the seed,
 will come again with joy, shouldering their sheaves.

Cuando el Señor cambió la suerte de Sión,
 éramos como los que sueñan.
 Entonces nuestra boca se llenó de risa,
 y nuestra lengua de gritos de alegría.
 Y decían entre las naciones:
 "Ha hecho el Señor proezas con ellos".
 Proezas ha hecho el Señor con nosotros,
 y estamos sumamente alegres.
 Tú, oh Señor, has cambiado nuestra suerte,
 como los torrentes del Neguev.
 Los que sembraron con lágrimas,
 con gritos de alegría segarán.
 Los que van llorando, llevando la semilla,
 volverán entre cantares, trayendo sus gavillas.

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 3:4b-14

Filipenses 3:4b-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do:

Nadie tendría más razones que yo para confiar en ellas: me circuncidaron a los ocho días de nacer, soy de raza israelita, pertenezco a la tribu de Benjamín, soy hebreo e hijo de hebreos. En cuanto a la interpretación de la ley judía, fui del partido fariseo; era tan fanático, que perseguía a los de la iglesia; y en cuanto a la justicia que se basa en el cumplimiento de la ley, era irreprochable. Pero todo esto, que antes valía mucho para mí, ahora, a causa de Cristo, lo tengo por algo sin valor. Aún más, a nada le concedo valor si lo comparo con el bien supremo de conocer a Cristo Jesús, mi Señor. Por causa de Cristo lo he perdido todo, y todo lo considero basura a cambio de ganarlo a él y encontrarme unido a él; no con una justicia propia, adquirida por medio de la ley, sino con la justicia que se adquiere por la fe en Cristo, la que da Dios con base en la fe. Lo que quiero es conocer a Cristo, sentir en mí el poder de su resurrección y la solidaridad en sus sufrimientos; haciéndome semejante a él en su muerte, espero llegar a la resurrección de los muertos. No quiero decir que ya lo haya conseguido todo, ni que ya sea perfecto; pero sigo adelante con la esperanza de alcanzarlo, puesto que Cristo Jesús me

forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

The Word of the Lord
Thanks be to God.

alcanzó primero. Hermanos, no digo que yo mismo ya lo haya alcanzado; lo que sí hago es olvidarme de lo que queda atrás y esforzarme por alcanzar lo que está delante, para llegar a la meta y ganar el premio celestial que Dios nos llama a recibir por medio de Cristo Jesús.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Higher Ground

Sung by all.

Charles H. Gabriel (1856–1932)

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1. I'm press - ing on the up - ward way, new heights I'm gain - ing ev - ery day;
2. My heart has no de - sire to stay where doubts a - rise and fears dis - may;
3. I want to scale the ut - most height, and catch a gleam of glo - ry bright;

still pray - ing as I on - ward bound, "Lord, plant my feet on high - er ground."
though some may dwell where these a - bound, my prayer, my aim is high - er ground.
but still I'll pray till heaven I've found, "Lord, lead me on to high - er ground."

Lord, lift me up, and let me stand by faith, on heav - en's ta - ble - land;
a high - er plane than I have found, Lord, plant my feet on high - er ground.

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.

John 12:1-8

Juan 12:1-8

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

Glory to you, Lord Christ.

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

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 Juan.

¡Gloria a ti, Cristo Señor!

Seis días antes de la Pascua, Jesús fue a Betania, donde vivía Lázaro, a quien él había resucitado. Allí hicieron una cena en honor de Jesús; Marta servía, y Lázaro era uno de los que estaban a la mesa comiendo con él. María trajo unos trescientos gramos de perfume de nardo puro, muy caro, y perfumó los pies de Jesús; luego se los secó con sus cabellos. Y toda la casa se llenó del aroma del perfume. Entonces Judas Iscariote, que era aquel de los discípulos que iba a traicionar a Jesús, dijo: «¿Por qué no se ha vendido este perfume por el equivalente al salario de trescientos días, para ayudar a los pobres?» Pero Judas no dijo esto porque le importaran los pobres, sino porque era ladrón, y como tenía a su cargo la bolsa del dinero, robaba de lo que echaban en ella. Jesús le dijo: «Déjala, pues lo estaba guardando para el día de mi entierro. A los pobres siempre los tendrán entre ustedes, pero a mí no siempre me tendrán.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Jan Naylor Cope

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 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

I've Come Too Far

Sung by the cantor.

Richard Smallwood (b. 1948)

I have come too far,
I have come too far!
I've come to far to turn around;
A higher place I've found,
This I know, I'm gonna make it—
I can't turn back now!

Though the storms may rise,
Though the winds may blow,
I know the Lord is by my side,
To comfort and to guide;
This I know, I'm gonna make it—
I can't turn back now!

Forgetting those things which are behind me,
I'm reaching to those things which are before me.
I press toward the mark for the prize of the high
calling,
Of God in Jesus Christ

I have come too far,
I have come too far!
I've come to far to turn around;
A higher place I've found,
This I know, I'm gonna make it—
I can't turn back now!
I'm gonna make it—
I can't turn back now!
I'm reaching for the prize,
I'm reaching for the prize,
I can't turn back now!

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. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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

O sacrum convivium

Sung by the choir.

Thomas Tallis (ca. 1505–1585)

Sung in Latin.

O sacred banquet! In which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given.

(att. Saint Thomas Aquinas, 1225–1274)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Eterno Dios, Padre celestial,
en tu bondad nos has aceptado como miembros vivos
de tu Hijo, nuestro Salvador Jesucristo;
nos has nutrido con alimento espiritual
en el Sacramento de su Cuerpo y de su Sangre.
Envíanos ahora en paz al mundo;
revístenos de fuerza y de valor
para amarte y servirte
con alegría y sencillez de corazón;
por Cristo 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 • 344

Lord, Dismiss Us with Thy Blessing

Sung by all.

Sicilian Mariners



1. Lord, dis - miss us with thy bles - ing; fill our hearts with joy and peace;
2. Thanks we give and a - dor - a - tion for thy Gos - pel's joy - ful sound:
3. so that when thy love shall call us, Sa - vior, from the world a - way,
let us each, thy love pos - sess - ing, tri - umph in re - deem - ing grace;
may the fruits of thy sal - va - tion in our hearts and lives a - bound:
fear of death shall not ap - pall us, glad thy sum - mons to o - bey.
O re - fresh us, O re - fresh us trav - eling through this wil - der - ness.
ev - er faith - ful, ev - er faith - ful to thy truth may we be found;
May we ev - er, may we ev - er reign with thee in end - less day.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Kyrie Gott heiliger Geist, BWV 671

Johann Sebastian Bach (1685–1750)

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Dr. Lisa Barrowclough, The Reverend Martha Johns, The Reverend Sarah E. Slater; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS 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

APRIL 3

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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