



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MARCH 7, 2021



Preaching Today

Dr. Amy-Jill Levine, University Professor of New Testament and Jewish Studies, Mary Jane Werthan Professor of Jewish Studies and Professor of New Testament Studies at Vanderbilt University



Presiding Today

The Rev. Canon Dana Colley Corsello

An Online House of Prayer for All People

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

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

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

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

PRAYERS FOR COVID-19 DEATHS

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

Next Sunday

PREACHING AT 11:15 AM

[Cathedral Canon for Worship Rosemarie Logan Duncan](#) preaches and Cathedral Provost Jan Naylor Cope presides.

VESPERS AT 6 PM

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

Lenten Vespers

through Sunday, March 24, 6 pm

Journey with us through the Lenten season at Sunday evening contemplative [services of prayer and music](#).

Virtual Coffee Hour

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

Online Healing Prayer

SUNDAYS 12:15–1:30

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

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, March 9, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, March 9, 6 pm

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

COVID Memorial Prayers

Saturdays, 7 am

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

Peace, Love and Online Yoga

Monday, March 8, 8 am and noon

Start your week with Flow Yoga Center and the Cathedral under Les Colombes (The Doves), a graceful flock of origami doves that winds its way through the Cathedral nave. Tickets are pay-what-you-wish, starting at \$10. [Learn more and sign up!](#)

Les Colombes: Doves for Hope

A winding column of 2,000 origami doves soars through our nave, messengers of hope inviting us to be kind to one another. On our website you can find updates on upcoming programs, meet the artist and [learn more](#).

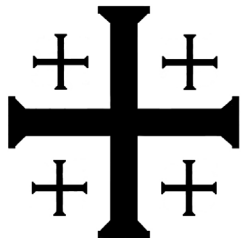
Lenten Season Pass

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

Lessons in Leadership from John Lewis

Tuesday, March 23, 7 pm

Dean Randolph Hollerith hosts author and historian Jon Meacham, with Congressman Lewis' chiefs of staff, Linda Earley Chastang and Michael Collins, in an intimate conversation about Lewis' life and leadership. Less than a year after Lewis' death, Dean Hollerith invites these three guests to reflect on what inspired and sustained his decades-long leadership. [Register](#) for this online "Honest to God" conversation.



The Holy Eucharist

The Third Sunday in Lent

March 7, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

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

PRELUDE

Speak to My Heart

We Need a Word from the Lord

Fairest Lord Jesus

Donnie McClurkin (b. 1959)

Thomas Whitfield (1954–1992)

Calvin Hampton (1938–1984)

Sung by Annalise, Cathedral Chorister.

THE ENTRANCE RITE

INTROIT

Oh, the Glory of His Presence

Steve Fry (b. 1954)

Oh, the glory of your presence;
We, your temple, give you reverence.
Come and rise to your rest,
And be blest by our praise,
As we glory in your embrace,
As your presence now fills this place.

HYMN AT THE PROCESSION • 143 (STANZAS I-4)

The Glory of These Forty Days

Sung by all.

Erhalt uns, Herr

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

1. The glo - ry of these for - ty days we ce - le - brate with songs of praise;
 2. A - lone and fast - ing Mo - ses saw the lov - ing God who gave the law;
 3. So Dan - iel trained his mys - tic sight, de - liv - ered from the li - ons' might;
 4. Then grant us, Lord, like them to be full oft in fast and prayer with thee;

for Christ, through whom all things were made, him - self has fast - ed and has prayed.
 and to E - li - jah, fast - ing, came the steeds and char - i - ots of flame.
 and John, the Bride-groom's friend, be - came the her - ald of Mes - si - ah's name.
 our spi - rits streng - en with thy grace, and give us joy to see thy face.

THE OPENING ACCLAMATION

Bless the Lord who forgives all our sins.
God's mercy endures for ever.

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 absolution and the people respond, Amen.

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

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

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

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

THE COLLECT FOR THE THIRD 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 know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Exodus 20:1-17

Éxodo 20:1-17

God spoke all these words to Moses on Mount Sinai: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the Lord your

Dios habló, y dijo todas estas palabras: «Yo soy el Señor tu Dios, que te sacó de Egipto, donde eras esclavo. No tengas otros dioses aparte de mí. No te hagas ningún ídolo ni figura de lo que hay arriba en el cielo, ni de lo que hay abajo en la tierra, ni de lo que hay en el mar debajo de la tierra. No te inclines delante de ellos ni les rindas culto, porque yo soy el Señor tu Dios, Dios celoso que castiga la maldad de los padres que me odian, en sus hijos, nietos y bisnietos; pero que trato con amor por mil generaciones a los que me aman y cumplen mis mandamientos. No hagas mal uso del nombre del Señor tu Dios, pues él no dejará sin castigo al que use mal su nombre. Acuérdate del sábado, para consagrarlo al Señor. Trabaja seis días y haz en ellos

God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. For six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.”

The Word of the Lord.
Thanks be to God.

todo lo que tengas que hacer, pero el séptimo día es de reposo consagrado al Señor tu Dios. No hagas ningún trabajo en ese día, ni tampoco tu hijo, ni tu hija, ni tu esclavo, ni tu esclava, ni tus animales, ni el extranjero que viva contigo. Porque el Señor hizo en seis días el cielo, la tierra, el mar y todo lo que hay en ellos, y descansó el día séptimo. Por eso el Señor bendijo el sábado y lo declaró día sagrado. Honra a tu padre y a tu madre, para que vivas una larga vida en la tierra que te da el Señor tu Dios. No mates. No cometas adulterio. No robes. No digas mentiras en perjuicio de tu prójimo. No codicies la casa de tu prójimo: no codicies su mujer, ni su esclavo, ni su esclava, ni su buey, ni su asno, ni nada que le pertenezca.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

plainsong mode VII

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

Psalm 19:7-14

Salmo 19:7-14

The law of the Lord is perfect and revives the soul;
the testimony of the Lord is sure and gives wisdom
to the innocent.
The statutes of the Lord are just and rejoice the heart;
the commandment of the Lord is clear
and gives light to the eyes.
The fear of the Lord is clean and endures for ever;
the judgments of the Lord are true
and righteous altogether.
More to be desired are they than gold,
more than much fine gold,
sweeter far than honey, than honey in the comb.
By them also is your servant enlightened,
and in keeping them there is great reward.
Who can tell how often he offends?
cleanse me from my secret faults.
Above all, keep your servant from presumptuous sins;
let them not get dominion over me;
then shall I be whole and sound,
and innocent of a great offense.

La ley del Señor es perfecta,
que aviva el alma;
el testimonio del Señor es fiel,
que hace sabio al sencillo.
Los mandamientos del Señor son rectos,
que alegran el corazón;
el precepto del Señor es claro,
que alumbrá los ojos.
El temor del Señor es limpio,
que permanece para siempre;
los juicios del Señor son verdad,
completamente justos.
Deseables son, más que el oro,
más que oro fino;
dulce más que miel,
que la que destila del panal.
Tu siervo es además por ellos alumbrado,
y al guardarlos hay grande galardón.
¿Quién podrá entender sus propios errores?
Líbrame de los que me son ocultos.

Let the words of my mouth and the meditation of my
heart be acceptable in your sight,
O Lord, my strength and my redeemer.

Preserva también a tu siervo de las soberbias,
que no se enseñoreen de mí;
entonces seré íntegro,
y estaré limpio del gran pecado.
Sean gratos los dichos de mi boca
y la meditación de mi corazón delante de ti,
oh Señor, Roca mía y Redentor mío.

THE SECOND LESSON

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

1 Corinthians 1:18-25

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

The Word of the Lord
Thanks be to God.

1 Corintios 1:18-25

El mensaje de la muerte de Cristo en la cruz parece una tontería a los que van a la perdición; pero este mensaje es poder de Dios para los que vamos a la salvación. Como dice la Escritura: «Haré que los sabios pierdan su sabiduría y que desaparezca la inteligencia de los inteligentes.» ¿En qué pararon el sabio, y el maestro, y el que sabe discutir sobre cosas de este mundo? ¡Dios ha convertido en tontería la sabiduría de este mundo! Puesto que el mundo no usó su sabiduría para reconocer a Dios donde él ha mostrado su sabiduría, dispuso Dios en su bondad salvar por medio de su mensaje a los que tienen fe, aunque este mensaje parezca una tontería. Los judíos quieren ver señales milagrosas, y los griegos buscan sabiduría; pero nosotros anunciamos a un Mesías crucificado. Esto les resulta ofensivo a los judíos, y a los no judíos les parece una tontería; pero para los que Dios ha llamado, sean judíos o griegos, este Mesías es el poder y la sabiduría de Dios. Pues lo que en Dios puede parecer una tontería, es mucho más sabio que toda sabiduría humana; y lo que en Dios puede parecer debilidad, es más fuerte que toda fuerza humana.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

There Is a Balm in Gilead

Sung by all.

Negro spiritual

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.”

There is a balm in Gil - e - ad, to make the wound - ed whole,
there is a balm in Gil - e - ad, to heal the sin - sick soul.

1. Some - times I feel dis - cour - aged, and think my work's in vain,
2. If you can - not preach like Pet - er, if you can - not pray like Paul, **D.C.**

but then the Ho - ly Spi - rit re - vives my soul a - gain.
you can tell the love of Je - sus, and say, "He died for all."

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 2:13-22

Juan 2:13-22

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

Glory to you, Lord Christ.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Como ya se acercaba la fiesta de la Pascua de los judíos, Jesús fue a Jerusalén. Y encontró en el templo a los vendedores de novillos, ovejas y palomas, y a los que estaban sentados en los puestos donde se le cambiaba el dinero a la gente. Al verlo, Jesús tomó unas cuerdas, se hizo un látigo y los echó a todos del templo, junto con sus ovejas y sus novillos. A los que cambiaban dinero les arrojó las monedas al suelo y les volcó las mesas. A los vendedores de palomas les dijo: «¡Saquen esto de aquí! ¡No hagan un mercado de la casa de mi Padre!» Entonces sus discípulos se acordaron de la Escritura que dice: «Me consumirá el celo por tu casa.» Los judíos le preguntaron: «¿Qué prueba nos das de tu autoridad para hacer esto?» Jesús les contestó: «Destruyan este templo, y en tres días volveré a levantarlo.» Los judíos le dijeron: «Cuarenta y seis años se ha trabajado en la

temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

The Gospel of the Lord.
Praise to you, Lord Christ.

construcción de este templo, ¿y tú en tres días lo vas a levantar?» Pero el templo al que Jesús se refería era su propio cuerpo. Por eso, cuando resucitó, sus discípulos se acordaron de esto que había dicho, y creyeron en la Escritura y en las palabras de Jesús.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

Amy-Jill Levine, PhD

University Professor of New Testament and Jewish Studies, Mary Jane Werthan Professor of Jewish Studies, and Professor of New Testament Studies, Vanderbilt University, Nashville, Tennessee

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

THE NICENE CREED

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

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

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

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.

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 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
Atiende 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 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

“Hasse nur, hasse mich recht”
from *Die Himmel erzählen die Ehre Gottes*, BWV 76

Sung by the cantor.

Johann Sebastian Bach (1685–1750)

Sung in German.

Persecute me, enemies. To embrace Christ fully I will abandon comfort.

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:

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 - er and might, heav - en 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 • S 161

Agnus Dei

Sung by all.

D. Hurd

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

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

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

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

My Jesus,
I believe that you are truly present
in the Blessed Sacrament of the Altar.
I love you above all things,
and long for you in my soul.
Since I cannot receive you
in the Sacrament of your Body and Blood,
come spiritually into my heart.
Cleanse and strengthen me with your grace;
let me never be separated from you.
May I live in you, and you in me,
in this life and the life to come. Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La presidenta invita a todos a rezar esta oración.

Jesús mío,
creo que estás verdaderamente presente
en el Sagrado Sacramento del Altar.
Te amo por encima de todas las cosas,
y te anhelo en mi alma.
Como no te puedo recibir
en el Sacramento de tu Cuerpo y Sangre,
entra al menos espiritualmente en mi corazón.
Límpíame y fortaléceme con tu gracia;
nunca permitas que me separe de ti.
Que pueda vivir en ti, y tú en mí,
en esta vida y en la vida venidera. Amén.

ANTHEM DURING THE COMMUNION

We the Lord's People

Sung by the cantor.

Richard Wayne Dirksen (1921–2003)

We the Lord's people, heart and voice uniting,
Praise him who called us out of sin and darkness
Into his own light, that he might anoint us
A royal priesthood.

This is the Lord's house, home of all his people,
School for the faithful, refuge for the sinner,
Rest for the pilgrim, haven for the weary;
All find a welcome.

This is the Lord's day, day of God's own making,
Day of creation, day of resurrection,
Day of the Spirit, sign of heaven's banquet,
Day for rejoicing.

In the Lord's service bread and wine are offered,
That Christ may take them, bless them, break, and give them
To all his people, his own life imparting,
Food everlasting.

(John E. Bowers, b. 1923; alt.)

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.

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

HYMN AT THE CLOSING • 518

Sung by all.

Christ Is Made the Sure Foundation

Westminster Abbey



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
and thy full - est ben - e - dic - tion shed with - in its walls al - way.
and here - af - ter in thy glo - ry ev - er - more with thee to reign.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Fantasy

Eugene W. Hancock (1929–1993)

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA

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

PREACHER/PREDICADORA

Amy-Jill Levine, PhD
*University Professor of New Testament and Jewish Studies, Mary Jane Werthan Professor of Jewish Studies,
and Professor of New Testament Studies, Vanderbilt University, Nashville Tennessee*

GOSPELLERS/EVANGELISTAS

The Reverend Canon Jan Naylor Cope
Provost, Washington National Cathedral

The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral

READER/LECTORA

Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

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

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

Imani-Grace Cooper, *singer*

David Evans, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Jamies S. Sycamore

Kimberly Wachtel

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LENT & EASTER 2021

MARCH 7

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

MARCH 14 & 21

Holy Eucharist • 11:15 AM ET

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

MARCH 28 • PALM SUNDAY: THE SUNDAY OF THE PASSION

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

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

APRIL 1 • MAUNDY THURSDAY

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

APRIL 2 • GOOD FRIDAY

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

Solemn Liturgy of Good Friday • 12:00 PM ET

APRIL 4 • THE SUNDAY OF THE RESURRECTION: EASTER DAY

Festival Holy Eucharist • 11:15 AM ET

Easter Organ Recital • 2:00 PM ET

FOR INFORMATION ON LENT AND EASTER

cathedral.org/easter

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