



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MARCH 14, 2021



Preaching Today

The Rev. Canon Rosemarie Logan Duncan



Presiding Today

The Rev. Canon Jan Naylor Cope

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

[The Right Rev. C. Andrew Doyle, Bishop of the Episcopal Diocese of Texas, preaches](#), and the Very Rev. Randolph Marshall Hollerith presides.

VESPERS AT 6 PM

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

Lenten Season Pass

Grab your Lent & Easter Season Pass, and we'll send every online Lenten offering directly to your inbox. [Sign up for yours](#).

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 16, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, March 16, 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 pass 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.

Canon Historian Jon Meacham

Pulitzer Prize-winning historian and writer Jon Meacham has been named canon historian of the Cathedral. The first to hold this title, Meacham will preach and lead public conversations several times a year on issues of faith, spirituality and civic life. [Learn more](#).

Writing Workshop with Mary Hall Surface

Sunday, March 14, 4 pm

Discover the power of contemplative looking and reflective writing in this 75-minute online workshop, inspired by six sculptural figures above the High Altar. [Registration required](#).

Take on Lent

Wednesday, March 17, 4 pm

Join the Cathedral Congregation and Take On rather than Give Up something for Lent. This week, the Rev. Anna Bladel, theologian-in-residence at [enfleshed](#) and chaplain at the Wesley Center at the University of Iowa, leads Lenten Reflections. [Register today](#).

Art as a Spiritual Practice: Botanical Collage

Sunday, March 21, 4 pm

Learn simple techniques and make a collage out of colored and recycled papers to celebrate the first day of Spring. [Registration required](#).

Lessons in Leadership from John Lewis

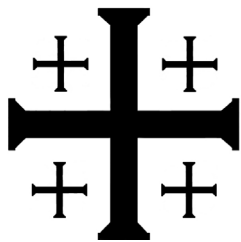
Tuesday, March 23, 7 pm

Dean Randy Hollerith moderates a discussion with Canon Historian Jon Meacham and Congressman Lewis' chiefs of staff, Linda Earley Chastang and Michael Collins. Less than a year after Lewis' death, these guests reflect on what inspired and sustained his decades-long leadership. [Register](#).

Palm Sunday Concert: "Leçons de Ténèbre"

Sunday, March 28, 4 pm

Sopranos Laura Choi Stuart and Elissa Edwards present François Couperin's evocative piece intended for performance during Holy Week. A live Q&A follows the performance. [Reserve your spot](#).



The Holy Eucharist

The Fourth Sunday in Lent

March 14, 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

O Lamm Gottes, unschuldig, BWV 656

Johann Sebastian Bach (1685–1750)

Laetare, Jerusalem

Pierre Cogen (b. 1931)

THE ENTRANCE RITE

INTROIT

"I Will Sing of Thy Great Mercies" from *St. Paul*, Op. 36

Felix Mendelssohn (1809–1847)

Sung by Lilyana, Cathedral Head Chorister.

I will sing of thy great mercies, Lord, my Savior, and of thy faithfulness evermore.

(Julius Schubring, 1806–1889; tr. Karl Klingemann, 1798–1862)

HYMN AT THE PROCESSION • 686

Come, Thou Fount of Every Blessing

Sung by all.

Nettleton

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

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 OPENING ACCLAMATION

Blessed be the God of our salvation:

Who bears our burdens and forgives our sins.

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.

TRISAGION • S 100

Sung by all.

David Hurd (b. 1950)

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

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

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

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

THE COLLECT FOR THE 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 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.

Numbers 21:4-9

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food." Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, "We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us." So Moses prayed for the people. And the Lord said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

The Word of the Lord.
Thanks be to God.

Números 21:4-9

Los israelitas salieron del monte Hor en dirección al Mar Rojo, dando un rodeo para no pasar por el territorio de Edom. En el camino, la gente perdió la paciencia y empezó a hablar contra Dios y contra Moisés. Decían: «¿Para qué nos sacaron ustedes de Egipto? ¿Para hacernos morir en el desierto? No tenemos ni agua ni comida. ¡Ya estamos cansados de esta comida miserable!» El Señor les envió serpientes venenosas, que los mordieron, y muchos israelitas murieron. Entonces fueron a donde estaba Moisés y le dijeron: «¡Hemos pecado al hablar contra el Señor y contra ti! ¡Pídele al Señor que aleje de nosotros las serpientes!» Moisés pidió al Señor que perdonara a los israelitas, y el Señor le dijo: «Hazte una serpiente como éstas, y ponla en el asta de una bandera. Cuando alguien sea mordido por una serpiente, que mire hacia la serpiente del asta, y se salvará.» Moisés hizo una serpiente de bronce y la puso en el asta de una bandera, y cuando alguien era mordido por una serpiente, miraba a la serpiente de bronce y se salvaba.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

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

Psalms 107:1-2, 17-22

Salmo 107:1-2, 17-22

Give thanks to the Lord, for he is good,
and his mercy endures for ever.
Let all those whom the Lord has redeemed proclaim
that he redeemed them from the hand of the foe.
Some were fools and took to rebellious ways;
they were afflicted because of their sins.
They abhorred all manner of food
and drew near to death's door.
Then they cried to the Lord in their trouble,
and he delivered them from their distress.
He sent forth his word and healed them
and saved them from the grave.

Den gracias al Señor, porque es bueno,
porque para siempre es su misericordia.
Proclamen los redimidos del Señor
que él los redimió de la mano del enemigo.
Algunos fueron insensatos y se rebelaron;
por sus iniquidades fueron afligidos.
Aborrecieron todo alimento,
y llegaron hasta las puertas de la muerte.
Entonces clamaron al Señor en su angustia,
y los libró de su aflicción.
Envió su palabra y los sanó;
los libró del sepulcro.

Let them give thanks to the Lord for his mercy
and the wonders he does for his children.
Let them offer a sacrifice of thanksgiving
and tell of his acts with shouts of joy.

Que den gracias al Señor por su misericordia,
y las maravillas que hace por sus hijos.
Que ofrezcan sacrificios de alabanza,
y publiquen sus obras con júbilo.

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.

Ephesians 2:1-10

You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

The Word of the Lord
Thanks be to God.

Efesios 2:1-10

Antes ustedes estaban muertos a causa de las maldades y pecados en que vivían, pues seguían los criterios de este mundo y hacían la voluntad de aquel espíritu que domina en el aire y que anima a los que desobedecen a Dios. De esa manera vivíamos también todos nosotros en otro tiempo, siguiendo nuestros malos deseos y cumpliendo los caprichos de nuestra naturaleza pecadora y de nuestros pensamientos. A causa de eso, merecíamos con toda razón el terrible castigo de Dios, igual que los demás. Pero Dios es tan misericordioso y nos amó con un amor tan grande, que nos dio vida juntamente con Cristo cuando todavía estábamos muertos a causa de nuestros pecados. Por la bondad de Dios han recibido ustedes la salvación. Y en unión con Cristo Jesús nos resucitó, y nos hizo sentar con él en el cielo. Hizo esto para demostrar en los tiempos futuros su generosidad y su bondad para con nosotros en Cristo Jesús. Pues por la bondad de Dios han recibido ustedes la salvación por medio de la fe. No es esto algo que ustedes mismos hayan conseguido, sino que es un don de Dios. No es el resultado de las propias acciones, de modo que nadie puede gloriarse de nada; pues es Dios quien nos ha hecho; él nos ha creado en Cristo Jesús para que hagamos buenas obras, siguiendo el camino que él nos había preparado de antemano.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 671 (STANZAS 1-3)

Amazing Grace

Sung by all.

New Britain

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. A - maz - ing that grace! how sweet the sound, that saved
 2. 'Twas grace that taught my heart to fear, and grace
 3. The Lord has prom - ised good to me, his word
 a wretch like me! I once was lost but
 my fears re - lieved; how pre - cious did that
 my hope se - cures; he will my shield and
 now am found, was blind but now I see.
 grace ap - pear the hour I first be - lieved.
 por - tion be as long as life en - dures.

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 3:14-21

Juan 3:14-21

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

Glory to you, Lord Christ.

Jesus said, “Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «Así como Moisés levantó la serpiente en el desierto, así también el Hijo del hombre tiene que ser levantado, para que todo el que cree en él tenga vida eterna. Pues Dios amó tanto al mundo, que dio a su Hijo único, para que todo aquel que cree en él no muera, sino que tenga vida eterna. Porque Dios no envió a su Hijo al mundo para condenar al mundo, sino para salvarlo por medio de él. El que cree en el Hijo de Dios, no está condenado; pero el que no cree, ya ha sido condenado por no creer en el Hijo único de Dios. Los que no creen, ya han sido condenados, pues, como hacían cosas malas, cuando la luz vino al mundo prefirieron la oscuridad a la luz. Todos los que hacen lo malo odian la luz, y no se acercan a ella para que no se descubra lo que están haciendo. Pero los que viven de

deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

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

acuerdo con la verdad, se acercan a la luz para que se vea que todo lo hacen de acuerdo con la voluntad de Dios.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Rosemarie Logan Duncan

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

After each intercession,

Hear us, O God,
Your mercy is great.

Atiéndenos, O Dios,
Tu misericordia es grande.

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

THE PEACE

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“Ich bin mit Petro nicht vermessen”
and “Du bist geboren mir zugute”
from *Also hat Gott die Welt geliebt*, BWV 68

Sung by the cantor.

J. S. Bach

Sung in German.

I am not presumptuous like Peter,
What comforts me and makes me joyous
Is that my Jesus has not forgotten me.
He did not come only to judge the world;
No, he wished to mediate for sin and guilt
As intercessor between God and man.

You have been born for my well-being.
I believe this and am encouraged by it,
Since you have done so much for me.
The globe of the earth may break open,
Satan may speak against me,
Yet I will pray to you, my Savior.

(Christiana Mariana von Ziegler, 1695–1760)

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.

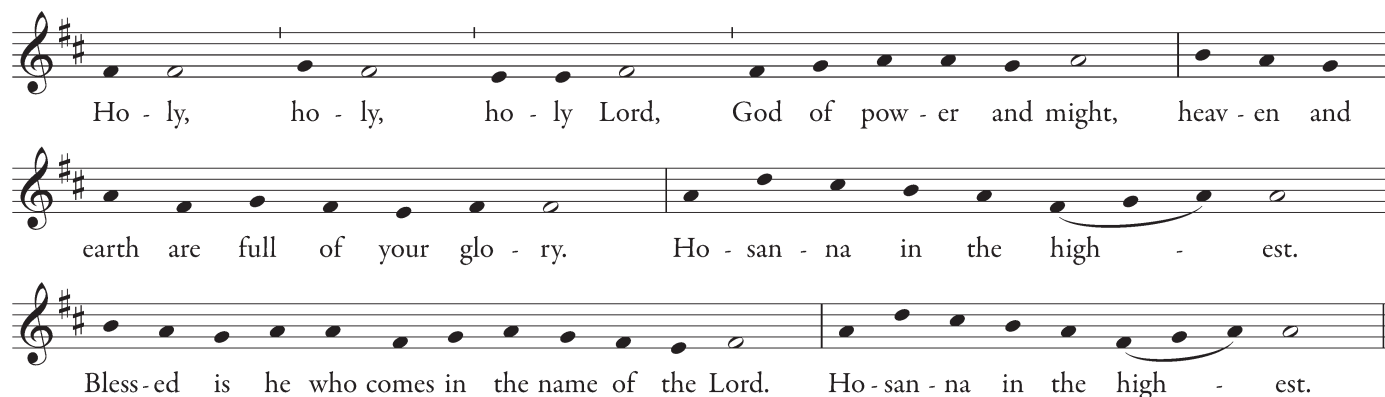
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS • S 124

Sung by all.

D. Hurd

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



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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

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

THE LORD'S PRAYER

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

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

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

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

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM • S 161

Agnus Dei

Sung by all.

D. Hurd

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

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

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

THE INVITATION TO HOLY COMMUNION

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

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

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

LA INVITACIÓN A LA SANTA EUCARISTÍA

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

La presidenta invita a todos a rezar esta oración.

Jesús mío,
creo que estás verdaderamente presente
en el Sagrado Sacramento del Altar.
Te amo por encima de todas las cosas,
y te 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

Lover of My Soul

Their human bones are as fragile as mine.
I have my flaws, but they have the same kind.
I was ashamed 'cause I couldn't see
That grace says that they're in the same boat as me.

Refrain But what I lack,
You are full of.
And where I'm broken,
You are whole.
And what I'm doubting,
You are sure of.
I'll trust the lover,
Lover of my soul.

I'm not afraid of the arrows by day,
Nor the darkness that comes when the sun rolls away.
Lord, you know that my strength never lasts,
But you make up for every weakness I have.

Sung by the cantor.

Refrain

What I confess,
You will cover.
And what I let go,
You'll control.
Lord, my hope is
In no other.
I'll trust the lover,
Lover of my soul.

Jonathan McReynolds (b. 1989)

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 • 530

Spread, O Spread, Thou Mighty Word

Sung by all.

Gott sei Dank

1. Spread, O spread, thou might - y word, spread the king - dom of the Lord,
2. word of how the Fa - ther's will made the world, and keeps it, still;
3. word of how the Sa - vior's love earth's sore bur - den doth re - move;
4. word of how the Spi - rit came bring - ing peace in Je - sus' name;
5. Word of life, most pure and strong, word for which the na - tions long,

1. that to earth's re - mot - est bound all may heed the joy - ful sound;
2. how his on - ly Son he gave, earth from sin and death to save;
3. how for - ev - er, in its need, through his death the world is freed;
4. how his nev - er - fail - ing love guides us on to heaven a - bove.
5. spread a - broad, un - til from night all the world a - wakes to light.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Glory to His Name

Elisha A. Hoffman (1839–1929)

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Provost, Washington National Cathedral

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Erin Ennis
Verger, Washington National Cathedral

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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*

Matthew Goinz, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Jeremy Mann

Jamies S. Sycamore

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LENT & EASTER 2021

MARCH 14

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

MARCH 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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