



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MARCH 21, 2021



Preaching Today

The Right Rev. C. Andrew Doyle, Bishop of the Episcopal Diocese of Texas



Presiding Today

the Very Rev. Randolph Marshall Hollerith

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

PALM SUNDAY SERVICE AT 11:15 AM

We open Holy Week with the reading of the Passion. The Rev. Canon Dana Colley Corsello presides.

PALM SUNDAY CONCERT AT 4 PM

Francois Couperin's Leçons de Ténèbre.

Holy Week

Join us for Easter and Holy Week services online. [Find the schedule of services and concerts](#). Grab your Season Pass, and we'll send the remaining online Lenten and Holy Week offerings 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 12:30–1:15

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 23, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, March 23, 6 pm

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

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[SIGN UP FOR OUR NEWSLETTER](#)

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.

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 and [learn more](#).

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](#).

Take on Lent

Wednesday, March 24, 4 pm

Join the Cathedral Congregation and Take On rather than Give Up something for Lent. This week, Timothy Shriver, best-selling author, film producer and longtime chair of the Special Olympics, leads Lenten Reflections. [Register today](#).

Palm Sunday Concert: "Leçons de Ténèbre"

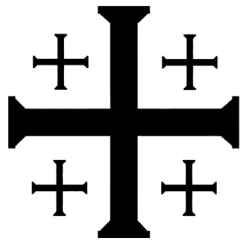
Sunday, March 28, 4 pm

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](#)

Cathedral Spotlights: Gargoyles

Tuesday, March 30, 4 pm

Come eye-to-eye with some of our terrifying, whimsical and awesome gargoyles and grotesques. Docent Andrew Martin shares the stories and history behind some of these fascinating carvings—[Sign up today!](#)



The Holy Eucharist

The Fifth Sunday in Lent

March 21, 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

A City Called Heaven

Jesus Paid It All

Negro spiritual

John T. Grape (1835–1915),

arr. Kirk Whalum (b. 1958) and John Stoddart (b. 1971)

THE ENTRANCE RITE

INTROIT

Wayfaring Stranger

I am a poor wayfaring stranger,
A-traveling through this world of woe.
Yet there's no sickness, toil, or danger
In that bright world to which I go.

I'm going there to meet my father,
He said he'd meet me when I come.
I'm only going over Jordan,
I'm only going over home.

I know dark clouds will gather 'round me;
I know my way is rough and steep.
But golden fields lie out before me
Where all the saints their vigils keep.

Traditional American melody, arr. Gwyneth Walker (b. 1947)

I'm going home to see my mother,
She said she'd meet me when I come.
I'm only going over Jordan,
I'm only going over home.

I'm going there to see my Savior,
And take my rest no more to roam.
I'm only going over Jordan,
I'm only going over home.

HYMN AT THE PROCESSION • 495 (STANZAS 1-3)

Hail, Thou Once Despised Jesus!

Sung by all.

In Babilone

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



1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re-lease us;
2. Pas - chal Lamb, by God ap-point-ed, all our sins on thee were laid: by al - might-y love a - noint-ed,
3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heaven-ly hosts a - dore thee,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
thou hast full a - - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our



sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.

THE OPENING ACCLAMATION

Blessed be the God of our salvation:

Who bears our burdens and forgives our sins.

PENITENTIAL SENTENCES

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

(Hebrews 4:14-16)

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.

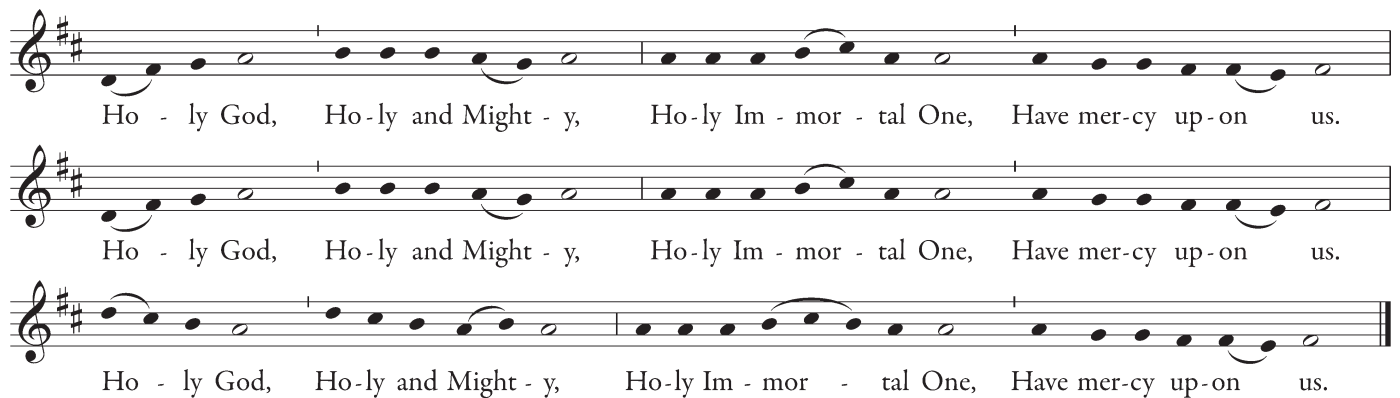
The presider offers absolution and the people respond, Amen.

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 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 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.

Jeremiah 31:31-34

“The days are surely coming,” says the Lord, “when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband,” says the Lord. “But this is the covenant that I will make with the house of Israel after those days,” says the Lord: “I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest,” says the Lord; “for I will forgive their iniquity, and remember their sin no more.”

The Word of the Lord.
Thanks be to God.

Jeremías 31:31-34

El Señor afirma: «Vendrá un día en que haré una nueva alianza con Israel y con Judá. Esta alianza no será como la que hice con sus antepasados, cuando los tomé de la mano para sacarlos de Egipto; porque ellos quebrantaron mi alianza, a pesar de que yo era su dueño. Yo, el Señor, lo afirmo. Ésta será la alianza que haré con Israel en aquel tiempo: Pondré mi ley en su corazón y la escribiré en su mente. Yo seré su Dios y ellos serán mi pueblo. Yo, el Señor, lo afirmo. Ya no será necesario que unos a otros, amigos y parientes, tengan que instruirse para que me conozcan, porque todos, desde el más grande hasta el más pequeño, me conocerán. Yo les perdonaré su maldad y no me acordaré más de sus pecados. Yo, el Señor, lo afirmo.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)
and Marshall Keys (b. 1955)

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

Psalms 51:1-5, 11-13

Salmo 51:1-5, 11-13

Have mercy on me, O God, according to
your loving-kindness;
in your great compassion blot out my offenses.
Wash me through and through from my wickedness
and cleanse me from my sin.
For I know my transgressions,
and my sin is ever before me.
Against you only have I sinned
and done what is evil in your sight.
And so you are justified when you speak
and upright in your judgment.
Create in me a clean heart, O God,
and renew a right spirit within me.
Cast me not away from your presence
and take not your holy Spirit from me.
Give me the joy of your saving help again
and sustain me with your bountiful Spirit.

Ten misericordia de mí, oh Dios,
conforme a tu bondad;
conforme a tu inmensa compasión borra
mis rebeliones.
Lávame más y más de mi maldad,
y límpiame de mi pecado;
Porque reconozco mis rebeliones,
y mi pecado está siempre delante de mí.
Contra ti, contra ti sólo he pecado,
y he hecho lo malo delante de tus ojos.
Por tanto eres reconocido justo en tu sentencia,
y tenido por puro en tu juicio.
Crea en mí, oh Dios, un corazón limpio,
y renueva un espíritu firme dentro de mí.
No me eches de tu presencia,
y no quites de mí tu santo Espíritu.
Dame otra vez el gozo de tu salvación;
y que tu noble Espíritu me sustente.

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.

Hebrews 5:5-10

Hebreos 5:5-10

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

The Word of the Lord
Thanks be to God.

Cristo no se nombró Sumo sacerdote a sí mismo, sino que Dios le dio ese honor, pues él fue quien le dijo: «Tú eres mi hijo; yo te he engendrado hoy.» Y también le dijo en otra parte de las Escrituras: «Tú eres sacerdote para siempre, de la misma clase que Melquisedec.» Mientras Cristo estuvo viviendo aquí en el mundo, con voz fuerte y muchas lágrimas oró y suplicó a Dios, que tenía poder para librarlo de la muerte; y por su obediencia, Dios lo escuchó. Así que Cristo, a pesar de ser Hijo, sufriendo aprendió lo que es la obediencia; y al perfeccionarse de esa manera, llegó a ser fuente de salvación eterna para todos los que lo obedecen, y Dios lo nombró Sumo sacerdote de la misma clase que Melquisedec.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 691

My Faith Looks up to Thee

Sung by all.

Olivet

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



1. My faith looks up to thee, thou Lamb of Cal - va - ry, Sav - ior di - vine! Now hear me
2. May thy rich grace im-part strength to my faint-ing heart, my zeal in - spire; as thou hast
3. While life's dark maze I tread, and griefs a - round me spread, be thou my guide; bid dark-ness



while I pray, take all my guilt a-way; O let me from this day be whol - ly thine.
died for me, O may my love to thee pure, warm, and change-less be, a liv - ing fire.
turn to day; wipe sor-row's tears a-way, nor let me ev - er stray from thee a - side.

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 12:20-33

Juan 12:20-33

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

Glory to you, Lord Christ.

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor. Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Entre la gente que había ido a Jerusalén a adorar durante la fiesta, había algunos griegos. Éstos se acercaron a Felipe, que era de Betsaida, un pueblo de Galilea, y le rogaron: «Señor, queremos ver a Jesús.» Felipe fue y se lo dijo a Andrés, y los dos fueron a contárselo a Jesús. Jesús les dijo entonces: «Ha llegado la hora en que el Hijo del hombre va a ser glorificado. Les aseguro que si el grano de trigo al caer en tierra no muere, queda él solo; pero si muere, da abundante cosecha. El que ama su vida, la perderá; pero el que desprecia su vida en este mundo, la conservará para la vida eterna. Si alguno quiere servirme, que me siga; y donde yo esté, allí estará también el que me sirva. Si alguno me sirve, mi Padre lo honrará. ¡Siento en este momento una angustia terrible! ¿Y qué voy a decir? ¿Diré: "Padre, líbrame de esta angustia"? ¡Pero precisamente para esto he venido! Padre, glorifica tu nombre.» Entonces se oyó una voz del cielo, que decía: «Ya lo he glorificado, y lo voy a glorificar otra vez.» La gente que estaba allí escuchando, decía que había sido un trueno; pero algunos afirmaban: «Un ángel le ha hablado.» Jesús les dijo: «No fue por mí por quien se oyó esta voz, sino por ustedes. Éste es el momento en que el mundo va a ser juzgado, y ahora será expulsado el que manda en este mundo. Pero cuando yo sea levantado de la tierra, atraeré a todos a mí mismo.» Con esto daba a entender de qué forma había de morir.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

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 Right Reverend C. Andrew Doyle
Bishop of the Episcopal Diocese of Texas, Houston, Texas

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Hear us, O God,
Your mercy is great.

Atiéndenos, O Dios,
Tu misericordia es grande.

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

THE PEACE

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

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

THE 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

Reconciled

Sung by the cantor.

Zina Johnson

There once was a man
Who held out his hand,
And he touched the blinded eyes
And made them to see.
But that isn't all;
He did so much more.
Gave up adoration and praise
Just for me.
They pierced him in his hands and his side;
Nailed him to a cross, and he died.
While the ones he came to save,
They turned and walked away.
"Crucify him!" they had said.
They took his clothes because he was dead—
Oh, what a price to pay by a friend—
But I'm glad that's not how the story ends.

Oh, three days later,
He rose for me.
What a price he paid for me.
I've been reconciled;
I'm so grateful.
Mighty, mighty thankful.
Reconciled.
Jesus paid a debt that can only be repaid
By giving him my life.

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.

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.

El presidente 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.
Límpiame 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

“Against Thee Only Have I Sinned”
from *Have Mercy upon Me*, HWV 248

Sung by the cantor.

George Frideric Handel (1685–1759)

Against thee only have I sinned; and done this evil in thy sight;
That thou mightest be justified in thy saying, and clear when thou shalt judge.

(Psalm 51:4)

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.

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

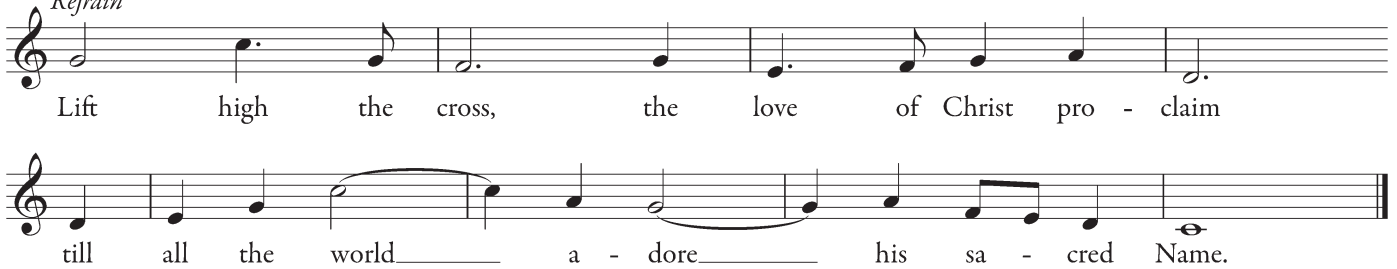
HYMN AT THE CLOSING • 473 (STANZAS 1, 3-4)

Lift High the Cross

Sung by all.

Crucifer

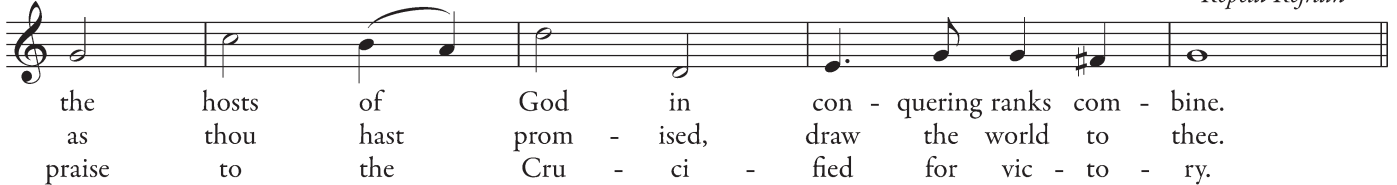
Refrain



Lift high the cross, the love of Christ pro - claim
till all the world a - dore his sa - cred Name.

1. Led on their way by this tri - um - phant sign,
3. O Lord, once lift - ed on the glo - rious tree,
4. So shall our song of tri - umph ev - er be:

Repeat Refrain



the hosts of God in con - quering ranks com - bine.
as thou hast prom - ised, draw the world to thee.
praise to the Cru - ci - fied for vic - to - ry.

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)

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Dean, Washington National Cathedral

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Bishop of the Episcopal Diocese of Texas, Houston, Texas

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Canon Missioner and Minister of Equity and Inclusion, Washington National Cathedral

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

READER/LECTOR

Verne Rinker
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

George H. Fergus
Associate Director of Music and Assistant Organist, Washington National Cathedral

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

Timothy Coombs, *singer*

Imani-Grace Cooper, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore

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LENT & EASTER 2021

MARCH 21

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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