



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

FEBRUARY 21, 2021



## Preaching Today

Bishop Vashti Murphy McKenzie, presiding prelate, Tenth Episcopal District, African Methodist Episcopal Church



## 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](https://cathedral.org/support).

## Your Online Cathedral

Enjoy exclusive online content at [cathedral.org](https://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 Very Rev. Randolph Marshall Hollerith preaches the Rev. Canon Rosemarie Logan Duncan presides.

### VESPERS AT 6 PM

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

## 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, February 23, 5:30 pm

### ONLINE CENTERING PRAYER

Tuesday, February 23, 6 pm

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

## Cathedral Spotlight: Abraham Lincoln

Tuesday, February 23, 4 pm

Historian Amy Henderson describes how sculptor Walker Hancock, shaped himself by the ravages of war and the humanity of art, was the perfect choice to capture Lincoln's spirit in bronze. [Register for Zoom link](#).

## COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths reaches 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.

## 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](#).

## Lenten Meditations

[Subscribe today](#) to receive a daily Lenten meditation written by Cathedral clergy in your email inbox.

## Sacred Music Festival

RICHARD WAYNE DIRKSEN CENTENNARY

FRIDAY, FEBRUARY 26, 7 PM

Join our celebration of Richard Wayne Dirksen's legacy of brilliant music-making and artistic innovation. [Details and registration](#).

KING'S SINGERS NEW MUSIC PRIZE ONLINE CONCERT

SUNDAY, FEBRUARY 28, 4 PM

Don't miss the King's Singers and the Cathedral Choir performing the King's Singers New Music Composition Prize winning compositions. [Tickets](#).

## Lenten Vespers

starting Sunday, February 21, 6 pm

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

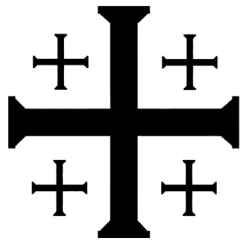
## LGBTQ Conversation

Sunday, February 21, 7 pm

Join Dean Randy Hollerith and Bishop Mariann Edgar Budde for a public conversation about finding healing when LGBTQ people are hurt by the church. All are welcome; [registration required](#).

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# The Holy Eucharist

The First Sunday in Lent

February 21, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

*No Weapon*

Fred Hammond (b. 1960) and Alvin Moore

*Trust in God*

Marvin Winans (b. 1958)

*Nulla in mundo pax sincera, RV 630*

Antonio Vivaldi (1678–1741)

*Sung by Maddy, Cathedral Chorister.*

## THE ENTRANCE RITE

### INTROIT

*Jesus Walked This Lonesome Valley*

Anonymous American melody

Jesus walked this lonesome valley;  
He had to walk it by himself.  
Oh, nobody else could walk it for him;  
He had to walk it by himself.

We must walk this lonesome valley;  
We have to walk it by ourselves.  
Oh, nobody else can walk it for us;  
We have to walk it by ourselves.

You must go and stand your trial;  
You have to stand it by yourself.  
Oh, nobody else can stand it for you;  
You have to stand it by yourself.

*Forty Days and Forty Nights*

*Sung by all.*

*Aus der Tiefe rufe ich*

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

1. For - ty days and for - ty nights thou wast fast - ing in the wild;  
 2. Should not we thy sor - rows share and from world - ly joys ab - stain,  
 3. Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!  
 4. So shall we have peace di - vine; ho - lier glad - ness ours shall be;  
 5. Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1. for - ty days and for - ty nights tempt - ed, and yet un - de - filed.  
 2. fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?  
 3. Vic - tor in the wil - der - ness, grant we may not faint nor fall!  
 4. round us, too, shall an - gels shine, such as min - is - tered to thee.  
 5. that with thee we may ap - pear at the e - ter - nal Eas - ter - ride.

**THE OPENING ACCLAMATION**

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

**INVITATION TO A HOLY LENT**

Dear People of God: The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

**INVITACIÓN A UNA SANTA CUARESMA**

Amado Pueblo de Dios: Los primeros cristianos observaron con gran devoción los días de la pasión y resurrección de nuestro Señor, y se hizo costumbre en la Iglesia prepararse para ellos por medio de una estación de penitencia y ayuno. Esta estación de Cuaresma proporcionaba la ocasión en que los catecúmenos eran preparados para el Santo Bautismo. Era la ocasión, también, en la que cuantos se habían separado del cuerpo de los fieles, a causa de pecados notorios, eran reconciliados mediante la penitencia y el perdón, y eran restaurados a la comunión de la Iglesia. De este modo, se recordaba a toda la congregación el mensaje de perdón y absolución proclamado en el Evangelio de nuestro Salvador, y la necesidad constante de todo cristiano de renovar su arrepentimiento y su fe.

Por tanto, en nombre de la Iglesia, les invito a la observancia de una santa Cuaresma, mediante el examen de conciencia y el arrepentimiento; por la oración, el ayuno y la autonegación; y por la lectura y meditación de la santa Palabra de Dios. Y, para comenzar debidamente nuestro arrepentimiento, y como señal de nuestra naturaleza mortal, arrodillémonos ahora ante el Señor, nuestro hacedor y redentor.

Most holy and merciful God: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault 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, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

*Cantor* *Congregation*

We con - fess to you. Have mer - cy on us.

We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit. We confess to you.

**Have mercy on us.**

All our past unfaithfulness: the pride, hypocrisy and impatience of our lives, we confess to you.

**Have mercy on us.**

Our self-indulgent appetites and ways, and our exploitation of other people, we confess to you.

**Have mercy on us.**

Our anger at our own frustration and our envy of those more fortunate than ourselves, we confess to you.

**Have mercy on us.**

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work, we confess to you.

**Have mercy on us.**

Our negligence in prayer and worship, and our failure to commend the faith that is in us, we confess to you.

**Have mercy on us.**

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty.

*Cantor* *Congregation*

Have mer - cy on us. Ac - cept our re - pent - ance, O Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us, have mercy on us.

**Accept our repentance, O Lord.**

For our waste and pollution of your creation, and our lack of concern for those who come after us, have mercy on us.

**Accept our repentance, O Lord.**

Restore us, good Lord, and let your anger depart from us.

*Congregation*

Fav - or - ab - ly hear us, for your mer - cy is great.

Accomplish in us the work of your salvation,

*Congregation*



That we may show forth your glo - ry in the world.

By the cross and passion of your Son our Lord,

*Congregation*



Bring us with your saints to the joy of res - ur - rec - tion.

### KYRIE ELEISON

*Cantor* *Congregation*



Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

*Cantor* *Congregation*



Chri - ste e - le - i - son. Chri - ste e - le - i - son.

*Cantor* *Congregation*



Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

*Silence is kept.*

*The presider offers the declaration of forgiveness, and the people respond, Amen.*

### THE COLLECT FOR THE FIRST 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, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son 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.*

Genesis 9:8-17

Génesis 9:8-17

God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

The Word of the Lord.  
Thanks be to God.

Dios también les dijo a Noé y a sus hijos: «Miren, yo voy a establecer mi alianza con ustedes y con sus descendientes, y con todos los animales que están con ustedes y que salieron de la barca: aves y animales domésticos y salvajes, y con todos los animales del mundo. Mi alianza con ustedes no cambiará: no volveré a destruir a los hombres y animales con un diluvio. Ya no volverá a haber otro diluvio que destruya la tierra. Ésta es la señal de la alianza que para siempre hago con ustedes y con todos los animales: he puesto mi arco iris en las nubes, y servirá como señal de la alianza que hago con la tierra. Cuando yo haga venir nubes sobre la tierra, mi arco iris aparecerá entre ellas. Entonces me acordaré de la alianza que he hecho con ustedes y con todos los animales, y ya no volverá a haber ningún diluvio que los destruya. Cuando el arco iris esté entre las nubes, yo lo veré y me acordaré de la alianza que he hecho para siempre con todo hombre y todo animal que hay en el mundo. Ésta es la señal de la alianza que yo he establecido con todo hombre y animal aquí en la tierra.» Así habló Dios con Noé.

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

*Sung by the cantor.*

plainsong mode I

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

Psalm 25:1-8

Salmo 25:1-8

To you, O Lord, I lift up my soul;  
my God, I put my trust in you;  
let me not be humiliated,  
nor let my enemies triumph over me.  
Let none who look to you be put to shame;  
let the treacherous be disappointed  
in their schemes.  
Show me your ways, O Lord,  
and teach me your paths.  
Lead me in your truth and teach me,  
for you are the God of my salvation;  
in you have I trusted all the day long.

A ti, oh Señor, levanto mi alma;  
Dios mío, en ti confío;  
no sea yo humillado,  
no triunfen mis enemigos sobre mí.  
Ciertamente ninguno de cuantos en ti esperan  
será avergonzado;  
serán avergonzados los que se rebelan sin causa.  
Muéstrame, oh Señor, tus caminos;  
enséñame tus sendas.  
Encamíname en tu verdad, y enséñame;  
porque tú eres el Dios de mi salvación;  
en ti he esperado todo el día.

Remember, O Lord, your compassion and love,  
for they are from everlasting.  
Remember not the sins of my youth  
and my transgressions;  
remember me according to your love  
and for the sake of your goodness, O Lord.  
Gracious and upright is the Lord;  
therefore he teaches sinners in his way.  
He guides the humble in doing right  
and teaches his way to the lowly.

Acuérdate, oh Señor, de tus piedades  
y de tus misericordias,  
porque son perpetuas.  
De los pecados de mi juventud, y de mis rebeliones,  
no te acuerdes;  
conforme a tu misericordia acuérdate de mí,  
por tu bondad, oh Señor.  
Bueno y recto es el Señor;  
por tanto, enseña a los pecadores el camino.  
Encamina a los humildes por el juicio,  
y enseña a los mansos su carrera.

## 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 Peter 3:18-22

Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

The Word of the Lord  
**Thanks be to God.**

1 Pedro 3:18-22

Cristo mismo sufrió la muerte por nuestros pecados, una vez para siempre. Él era inocente, pero sufrió por los malos, para llevarlos a ustedes a Dios. En su fragilidad humana, murió; pero resucitó con una vida espiritual, y de esta manera fue a proclamar su victoria a los espíritus que estaban presos. Éstos habían sido desobedientes en tiempos antiguos, en los días de Noé, cuando Dios esperaba con paciencia mientras se construía la barca, en la que algunas personas, ocho en total, fueron salvadas por medio del agua. Y aquella agua representaba el agua del bautismo, por medio del cual somos ahora salvados. El bautismo no consiste en limpiar el cuerpo, sino en pedirle a Dios una conciencia limpia; y nos salva por la resurrección de Jesucristo, que subió al cielo y está a la derecha de Dios, y al que han quedado sujetos los ángeles y demás seres espirituales que tienen autoridad y poder.

Palabra del Señor.  
**Demos gracias a Dios.**

## HYMN AT THE SEQUENCE

*Sweet Hour of Prayer*

*Sung by all.*

William B. Bradbury (1816–1868)

*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. Sweet hour of prayer, sweet hour of prayer, that calls me from a world of care,  
2. Sweet hour of prayer, sweet hour of prayer, thy wings shall my pe - ti - tion bear  
and bids me at my Fa - ther's throne make all my wants and wish - es known.  
to him whose truth and faith - ful - ness en - gage the wait - ing soul to bless;  
In sea - sons of dis - tress and grief my soul has of - ten found re - lief.  
and since he bids me seek his face, be - lieve his word and trust his grace.  
And oft es - caped the tempt - er's snare by thy re - turn, sweet hour of prayer.  
I'll cast on him my ev - 'ry care, and wait for thee, sweet hour of prayer.

## 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.*

Matthew 4:1-11

Mateo 4:1-11

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

**Glory to you, Lord Christ.**

After Jesus was baptized, he was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘One does not live by bread alone, but by every word that comes from the mouth of God.’” Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will command his angels concerning you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’” Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, “All these I will give you, if you will fall down and worship

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

**¡Gloria a ti, Cristo Señor!**

Luego el Espíritu llevó a Jesús al desierto, para que el diablo lo pusiera a prueba. Estuvo cuarenta días y cuarenta noches sin comer, y después sintió hambre. El diablo se acercó entonces a Jesús para ponerlo a prueba, y le dijo: «Si de veras eres Hijo de Dios, ordena que estas piedras se conviertan en panes.» Pero Jesús le contestó: «La Escritura dice: “No sólo de pan vivirá el hombre, sino también de toda palabra que salga de los labios de Dios.”» Luego el diablo lo llevó a la santa ciudad de Jerusalén, lo subió a la parte más alta del templo y le dijo: «Si de veras eres Hijo de Dios, tírate abajo; porque la Escritura dice: “Dios mandará que sus ángeles te cuiden. Te levantarán con sus manos, para que no tropieces con piedra alguna.”» Jesús le contestó: «También dice la Escritura: “No pongas a prueba al Señor tu Dios.”» Finalmente el diablo lo llevó a un cerro muy alto, y mostrándole todos los países del mundo y la grandeza de ellos, le dijo: «Yo te daré todo esto, si te arrodillas y me adoras.» Jesús



me.” Jesus said to him, “Away with you, Satan! for it is written, ‘Worship the Lord your God, and serve only him.’” Then the devil left him, and suddenly angels came and waited on him.

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

le contestó: «Vete, Satanás, porque la Escritura dice: “Adora al Señor tu Dios, y sírvele sólo a él.”» Entonces el diablo se apartó de Jesús, y unos ángeles acudieron a servirle.

El Evangelio del Señor.  
**Te alabamos, Cristo Señor.**

#### THE SERMON

Bishop Vashti Murphy McKenzie

*Presiding Prelate, Tenth Episcopal District, African Methodist Episcopal Church, Dallas, Texas*

*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.*

#### ANTHEM

*O Love of God, How Strong and True*

*Sung by the cantor.*

Calvin Hampton (1938–1984)

O Love of God, how strong and true,  
Eternal and yet ever new;  
Uncomprehended and unbought,  
Beyond all knowledge and all thought.

O wide-embracing, wondrous Love,  
We read thee in the sky above;  
We read thee in the earth below,  
In seas that swell and streams that flow.

We read thee best in him who came  
To bear for us the cross of shame,  
Sent by the Father from on high,  
Our life to live, our death to die.

We read thy power to bless and save  
E'en in the darkness of the grave;  
Still more in resurrection light  
We read the fullness of thy might.

*(Horatius Bonar, 1808–1889)*

## THE NICENE CREED

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

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

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

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

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

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

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

## THE PEACE

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

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

# THE 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](http://cathedral.org/support).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

"Turn Thee to Me"

*Sung by the cantor.*

Antonín Dvořák (1841–1904)

from *Biblical Songs*, Op. 99, No. 8

Turn thee to me and have mercy,  
For I am desolate and sore distressed.  
Great are the sorrows of my heart;  
Bring me out of my distress.

Oh, be merciful, look on my sorrow,  
See mine affliction and forgive me all my wickedness.  
Oh, keep my soul in safety and deliver me.  
Let me never be confounded, for my hope is in thee.

*(after Psalm 25:16-17, 19)*

## 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.

## ANTHEM DURING THE COMMUNION

*Worth Fighting For*

You met me, deep in my despair,  
To show me you would never leave me there.  
You claimed because I was made for so much more,  
I am your child, and I'm worth fighting for.  
Though heavy, with the weight of my mistakes,  
You carried me and refused to let me sink  
under the pressure.  
You meant for me to soar.  
I am your child,  
And I'm worth fighting for.

*Refrain* Eyes haven't seen,  
Ears haven't heard,  
All that you have planned for me,  
And nothing can separate me  
from your love,  
When there's so much more,  
Still worth fighting for.

## 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.  
Límpame 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.

*Sung by the cantor.*

Aaron W. Lindsey  
and Brian Courtney Wilson (b. 1971)

Now I'm moving, by faith and not by sight,  
Towards victory, by the power of your might.  
You're straightening out my path,  
And opening every door.  
I am your child,  
And I'm worth fighting for.

*Refrain*

That's why I'm pressing towards the mark,  
Cause the calling on my life is worth fighting for.  
It's worth it.  
So worth it.  
Because the peace it brings is worth fighting for.

THE POSTCOMMUNION PRAYER

God of our pilgrimage,  
you have fed us with the bread of heaven.  
Refresh and sustain us  
as we go forward on our journey,  
in the name of Jesus Christ our Lord. Amen.

Dios de nuestra peregrinación,  
nos has nutrido con el pan del cielo.  
Refréscanos y susténtanos  
mientras avanzamos en nuestro camino,  
en el nombre de Jesucristo nuestro Señor. Amén.

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

THE SOLEMN PRAYER OVER THE PEOPLE

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

HYMN AT THE CLOSING • 149

*Eternal Lord of Love, Behold Your Church*

*Sung by all.*

*Old 124th*

1. E - ter-nal Lord of love, be-hold your Church walk - ing once more the pil-grim way of Lent,  
 2. So dai-ly dy - ing to the way of self, so dai - ly liv - ing to your way of love,  
 3. If dead in you, so in you we a - rise, you the first-born of all the faith-ful dead;

led by your cloud by day, by night your fire, moved by your love and  
 we walk the road, Lord Je - sus, that you trod, know - ing our - selves bap -  
 and as through ston - y ground the green shoots break, glo - rious in spring - time

toward your pres-ence bent: far off yet here— the goal of all de - sire.  
 tized in - to your death: so we are dead and live with you in God.  
 dress of leaf and flower, so in the Fa - ther's glo - ry shall we wake.

THE DISMISSAL

Let us bless the Lord.  
Thanks be to God.

Bendigamos al Señor.  
Demos gracias a Dios.

POSTLUDE

Postlude in D minor, Op. 105, No. 6

Charles Villiers Stanford (1852–1924)

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The Very Reverend Randolph Marshall Hollerith  
*Dean, Washington National Cathedral*

### PREACHER/PREDICADORA

Bishop Vashti Murphy McKenzie  
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