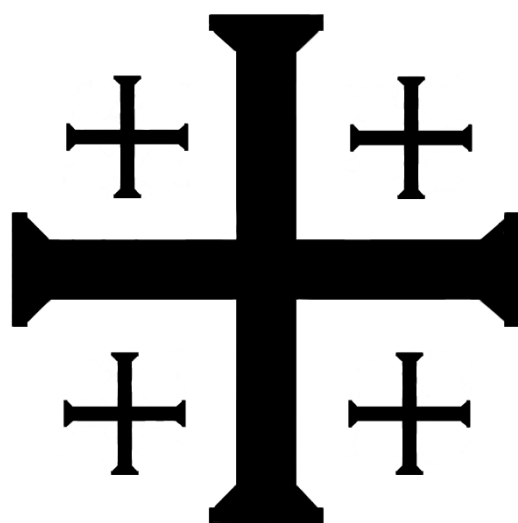


# ASH WEDNESDAY

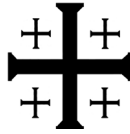


The Holy Eucharist  
with the Imposition of Ashes

FEBRUARY 14, 2024

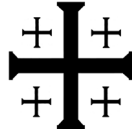
7:00 PM

WASHINGTON NATIONAL CATHEDRAL



### ASH WEDNESDAY

Ash Wednesday marks the beginning of the season of Lent, a time of fasting, prayer, self-examination, and preparation for the Easter Feast. The imposition of ashes is an ancient sign of repentance and serves as a reminder of our mortality. As God said to Adam, “You are dust, and to dust you shall return.” As we are marked with ashes on our foreheads in the same manner that we are signed with the cross at Baptism, we are reminded that we are marked as Christ’s own forever in a visible way.



## ASH WEDNESDAY

The Holy Eucharist with the Imposition of Ashes

February 14, 2024 • 7:00 PM

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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.*

### THE ENTRANCE RITE

*The people remain seated for the introit.*

#### INTROIT

*Peccantem me quotidie*

Cristóbal de Morales (1500–1553)

*Sung in Latin.*

I who sin every day and am not penitent, the fear of death troubles me.

For in hell there is no redemption. Have mercy upon me, O God, and save me.

*(Matins Responsory, Office of the Dead)*

*At the sounding of the bells, the people kneel, as able, as the ministers enter in silence.*

#### THE COLLECT FOR ASH WEDNESDAY

*The collect is the appointed prayer 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.*

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The people are seated.*

# THE WORD OF GOD

## THE FIRST LESSON

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

Joel 2:1-2, 12-17

Blow the trumpet in Zion;  
    sound the alarm on my holy mountain!  
Let all the inhabitants of the land tremble,  
    for the day of the Lord is coming, it is near—  
a day of darkness and gloom,  
    a day of clouds and thick darkness!  
Like blackness spread upon the mountains  
    a great and powerful army comes;  
their like has never been from of old,  
    nor will be again after them  
    in ages to come.  
Yet even now, says the Lord,  
    return to me with all your heart,  
with fasting, with weeping, and with mourning;  
    rend your hearts and not your clothing.  
Return to the Lord, your God,  
    for he is gracious and merciful,  
slow to anger, and abounding in steadfast love,  
    and relents from punishing.  
Who knows whether he will not turn and relent,  
    and leave a blessing behind him,  
a grain offering and a drink offering  
    for the Lord, your God?  
Blow the trumpet in Zion;  
    sanctify a fast;  
call a solemn assembly;  
    gather the people.  
Sanctify the congregation;  
    assemble the aged;  
gather the children,  
    even infants at the breast.  
Let the bridegroom leave his room,  
    and the bride her canopy.  
Between the vestibule and the altar  
    let the priests, the ministers of the Lord, weep.  
Let them say, "Spare your people, O Lord,  
    and do not make your heritage a mockery,  
    a byword among the nations.  
Why should it be said among the peoples,  
    "Where is their God?"

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

Joel 2:1-2, 12-17

Toquen la trompeta en el monte Sión;  
    den el toque de alarma en el santo monte del Señor.  
Tiemblen todos los que viven en Judá,  
    porque ya está cerca el día del Señor:  
día de oscuridad y tinieblas,  
    día de nubes y sombras.  
Un ejército fuerte y numeroso  
    se ha desplegado sobre los montes  
    como la luz del amanecer.  
Nunca antes se vio, ni se verá jamás,  
    nada que se le parezca.  
«Pero ahora» lo afirma el Señor,  
    «vuélvase a mí de todo corazón.  
¡Ayunen, griten y lloren!»  
¡Vuélvase ustedes al Señor su Dios,  
    y desgárrense el corazón en vez de desgarrarse  
    la ropa!  
Porque el Señor es tierno y compasivo,  
    paciente y todo amor,  
    dispuesto siempre a levantar el castigo.  
Tal vez decida no castigarlos a ustedes,  
    y les envíe bendición:  
cereales y vino  
    para las ofrendas del Señor su Dios.  
¡Toquen la trompeta en el monte Sión!  
Convoquen al pueblo y proclamen ayuno;  
    reúnan al pueblo de Dios, y purifiquenlo;  
reúnan a los ancianos, a los niños  
    y aun a los niños de pecho.  
¡Que hasta los recién casados  
    salgan de la habitación nupcial!  
Lloren los sacerdotes, los ministros del Señor,  
    y digan entre el vestíbulo y el altar:  
«Perdona, Señor, a tu pueblo;  
    no dejes que nadie se burle de los tuyos;  
    no dejes que otras naciones los dominen  
y que los paganos digan:  
    "¿Dónde está su Dios?"»

Palabra de Dios.  
**Demos gracias a Dios.**

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

## Psalm 103:8-14

## Salmo 103:8-14

The Lord is full of compassion and mercy,  
 slow to anger and of great kindness.  
 He will not always accuse us,  
 nor will he keep his anger for ever.  
 He has not dealt with us according to our sins,  
 nor rewarded us according to our wickedness.  
 For as the heavens are high above the earth,  
 so is his mercy great upon those who fear him.  
 As far as the east is from the west,  
 so far has he removed our sins from us.  
 As a father cares for his children,  
 so does the Lord care for those who fear him.  
 For he himself knows whereof we are made;  
 he remembers that we are but dust.

Dios es clemente y compasivo;  
 lento para la ira y grande en la bondad.  
 No nos acusará por siempre  
 ni guardará rencor perpetuamente.  
 No nos trata según nuestras ofensas  
 ni nos paga según nuestros pecados.  
 Como más alto es el cielo que la tierra,  
 así es su bondad por quien lo teme.  
 Como distante es el oriente de occidente,  
 así ha alejado él nuestros pecados.  
 Como se compadece una madre de sus hijos,  
 así se apiada el Señor de quien lo teme.  
 Porque sabe cómo fuimos hechos;  
 se acuerda de que somos polvo.

## 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.*

## 2 Corinthians 5:20b–6:10

## 2 Corintios 5:20b–6:10

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as

En el nombre de Cristo les rogamos que acepten el reconciliarse con Dios. Cristo no cometió pecado alguno; pero por causa nuestra, Dios lo hizo pecado, para hacernos a nosotros justicia de Dios en Cristo. Ahora pues, como colaboradores en la obra de Dios, les rogamos a ustedes que no desaprovechen la bondad que Dios les ha mostrado. Porque él dice en las Escrituras: «En el momento oportuno te escuché; en el día de la salvación te ayudé.» Y ahora es el momento oportuno. ¡Ahora es el día de la salvación! En nada damos mal ejemplo a nadie, para que nuestro trabajo no caiga en descrédito. Al contrario, en todo damos muestras de que somos siervos de Dios, soportando con mucha paciencia los sufrimientos, las necesidades, las dificultades, los azotes, las prisiones, los alborotos, el trabajo duro, los desvelos y el hambre. También lo demostramos por nuestra pureza de vida, por nuestro conocimiento de la verdad, por nuestra tolerancia y bondad, por la presencia del Espíritu Santo en nosotros, por nuestro amor sincero, por nuestro

punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The Word of the Lord  
Thanks be to God.

mensaje de verdad y por el poder de Dios en nosotros. Usamos las armas de la rectitud, tanto para el ataque como para la defensa. Unas veces se nos honra, y otras veces se nos ofende; unas veces se habla bien de nosotros, y otras veces se habla mal. Nos tratan como a mentirosos, a pesar de que decimos la verdad. Nos tratan como a desconocidos, a pesar de que somos bien conocidos. Estamos medio muertos, pero seguimos viviendo; nos castigan, pero no nos matan. Parecemos tristes, pero siempre estamos contentos; parecemos pobres, pero enriquecemos a muchos; parece que no tenemos nada, pero lo tenemos todo.

Palabra de Dios.  
Demos gracias a Dios.

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

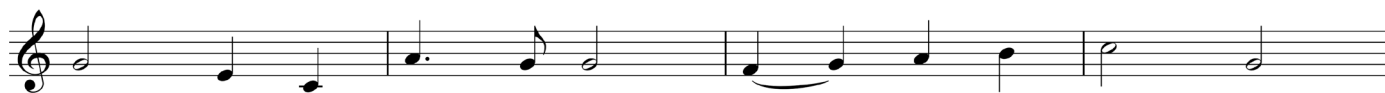
### HYMN AT THE SEQUENCE

*Come, Ye Disconsolate*

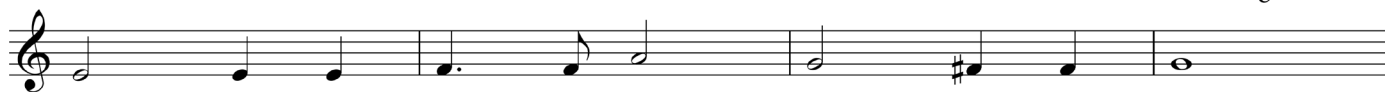
*Sung by all.*

*Consolation*

*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. Come, ye dis - con - so - late, wher - e'er ye lan - guish,  
2. Joy of the des - o - late, light of the stray - ing,  
3. Here see the bread of life; see wa - ters flow - ing



come to the mer - cy seat, fer - vent - ly kneel:  
hope of the pen - i - tent, fade - less and pure!  
forth from the throne of God, pure from a - bove:



Here bring your wound - ed hearts, here tell your an - guish;  
Here speaks the com - for - ter, ten - der - ly say - ing,  
Come to the feast of love; come, ev - er know - ing



earth has no sor - row that heav'n can - not heal.  
"Earth has no sor - row that heav'n can - not cure."  
earth has no sor - row but heav'n can re - move.

## 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 6:1-6, 16-21

Mateo 6:1-6, 16-21

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

**Glory to you, Lord Christ.**

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

*The people are seated at the invitation of the homilist.*

## THE SERMON

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

*The people stand as able.*

Santo evangelio de nuestro Señor Jesucristo según Mateo.

**Gloria a ti, Cristo Señor.**

Jesús dijo: «No hagan sus buenas obras delante de la gente sólo para que los demás los vean. Si lo hacen así, su Padre que está en el cielo no les dará ningún premio. Por eso, cuando ayudes a los necesitados, no lo publiques a los cuatro vientos, como hacen los hipócritas en las sinagogas y en las calles para que la gente hable bien de ellos. Les aseguro que con eso ya tienen su premio. Cuando tú ayudes a los necesitados, no se lo cuentes ni siquiera a tu amigo más íntimo; hazlo en secreto. Y tu Padre, que ve lo que haces en secreto, te dará tu premio. Cuando ustedes oren, no sean como los hipócritas, a quienes les gusta orar de pie en las sinagogas y en las esquinas de las plazas para que la gente los vea. Les aseguro que con eso ya tienen su premio. Pero tú, cuando ores, entra en tu cuarto, cierra la puerta y ora a tu Padre en secreto. Y tu Padre, que ve lo que haces en secreto, te dará tu premio. Cuando ustedes ayunen, no pongan cara triste, como los hipócritas, que aparentan tristeza para que la gente vea que están ayunando. Les aseguro que con eso ya tienen su premio. Tú, cuando ayunes, lávate la cara y arréglate bien, para que la gente no note que estás ayunando. Solamente lo notará tu Padre, que está en lo oculto, y tu Padre que ve en lo oculto te dará tu recompensa. No amontonen riquezas aquí en la tierra, donde la polilla destruye y las cosas se echan a perder, y donde los ladrones entran a robar. Más bien amontonen riquezas en el cielo, donde la polilla no destruye ni las cosas se echan a perder ni los ladrones entran a robar. Pues donde esté tu riqueza, allí estará también tu corazón.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Canon Jan Naylor Cope

## THE 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.

*The people may kneel or be seated.*

## THE BLESSING AND IMPOSITION OF ASHES

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior.  
**Amen.**

*The people move at the direction of the ushers and vergers.*

*Ashes are imposed with the following words,* Remember that you are dust, and to dust you shall return.

*The people are seated.*

Amado pueblo de Dios: En sus inicios, el pueblo cristiano observaba con gran devoción los días de la pasión y resurrección de nuestro Señor, y se hizo costumbre prepararse mediante una temporada de penitencia y ayuno.

La Cuaresma les daba la oportunidad a nuevos miembros de prepararse para el Santo Bautismo. Además, en esta temporada quienes habían cometido pecados graves y estaban separados del cuerpo de los fieles, se reconciliaban mediante la penitencia y el perdón, siendo restaurados a la familia de la Iglesia. De ese modo, la congregación recordaba el mensaje de perdón y absolución proclamado en el evangelio, y que toda persona cristiana constantemente necesita renovar su arrepentimiento y su fe.

Por tanto, los invito en nombre de la Iglesia entera a observar una santa Cuaresma mediante el examen de conciencia, el arrepentimiento, la oración, el ayuno y el sacrificio, estudiando y meditando en la Palabra de Dios. Y ahora, para comenzar bien nuestro arrepentimiento, y como señal de nuestra mortalidad, arrodillémonos ante el Señor, nuestro creador y redentor.

Dios todopoderoso, que nos has creado del polvo de la tierra: Haz que estas cenizas sean para nosotros señal de nuestra mortalidad y penitencia, para que recordemos que es solo por tu gracia y bondad que nos das la vida eterna; por Jesucristo nuestro Señor. **Amén.**



## ANTHEM AT THE IMPOSITION

*Miserere mei, Deus*

*Sung by the choir.*

Gregorio Allegri (1582-1652);  
ed. and arr. Charles Burney (1726-1814),  
William S. Rockstro (1823-1895),  
Ivor Atkins (1869-1953)

*Sung in Latin.*

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 judgement. Indeed, I have been wicked from my birth, a sinner from my mother's womb. For behold, you look for truth deep within me, and will make me understand wisdom secretly. Purge me from my sin, and I shall be pure; wash me, and I shall be clean indeed. Make me hear of joy and gladness, that the body you have broken may rejoice. Hide your face from my sins and blot out all iniquities. 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. I shall teach your ways to the wicked, and sinners shall return to you. Deliver me from death, O God, and my tongue shall sing of your righteousness, O God of my salvation. Open my lips, O Lord, and my mouth shall proclaim your praise. Had you desired it, I would have offered sacrifice, but you take no delight in burnt-offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, you will not despise. Be favorable and gracious to Zion, and rebuild the walls of Jerusalem. That you will be pleased with the appointed sacrifices, with burnt-offerings and oblations; then shall they offer young bullocks upon your altar.

*(Psalm 51)*

*The people may kneel or be seated.*

### THE LITANY OF PENITENCE

**Most holy and merciful Father:  
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.**

**Padre santo y misericordioso:  
Confesamos a ti, mutuamente,  
y a la santa comunidad en el cielo y en la tierra,  
que hemos pecado por nuestra propia falta  
de pensamiento, palabra y obra;  
en lo que hemos hecho,  
y en lo que hemos dejado sin hacer.**

*The presider continues,*

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.  
**Have mercy on us, Lord.**

No te hemos amado con todo el corazón, mente y fuerza. No hemos amado a nuestro prójimo como a nosotros mismos. No hemos perdonado a los demás en la medida en que hemos sido perdonados.  
**Señor, ten piedad de nosotros.**

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.  
**Have mercy on us, Lord.**

Hemos ignorado tu llamado a servir como Cristo nos sirvió. Hemos rechazado su forma de pensar. Hemos ofendido a tu Espíritu Santo.  
**Señor, ten piedad de nosotros.**

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,  
**We confess to you, Lord.**

Confesamos ante ti, Señor, toda nuestra deslealtad: el orgullo, hipocresía, e impaciencia en que hemos vivido,  
**Señor, confesamos ante ti.**

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

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

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

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

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,  
**Accept our repentance, Lord.**

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,  
**Accept our repentance, Lord.**

For our waste and pollution of your creation, and our lack of concern for those who come after us,  
**Accept our repentance, Lord.**

Restore us, good Lord, and let your anger depart from us;  
**Favorably hear us, for your mercy is great.**

Accomplish in us the work of your salvation,  
**That we may show forth your glory in the world.**

By the cross and passion of your Son our Lord,  
**Bring us with all your saints to the joy of his resurrection.**

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

Nuestros apetitos y costumbres indulgentes, y nuestra adicción a explotar a los demás,  
**Señor, confesamos ante ti.**

Nuestro enojo al sentirnos impotentes, y nuestra envidia al ver a otros más afortunados,  
**Señor, confesamos ante ti.**

Nuestro amor descontrolado por posesiones y conveniencias mundanas, y nuestra deshonestidad en la vida diaria y el trabajo,  
**Señor, confesamos ante ti.**

Nuestra negligencia en orar, adorarte y compartir nuestra fe con los demás,  
**Señor, confesamos ante ti.**

Acepta, Señor, nuestro arrepentimiento por todas las faltas cometidas; por no querer ver las necesidades y el sufrimiento humano, y por nuestra indiferencia ante la injusticia y la crueldad,  
**Señor, acepta nuestro arrepentimiento.**

Por juzgar injustamente, por pensar mal de nuestro prójimo, y por nuestro prejuicio y desdén hacia los que son diferentes de nosotros,  
**Señor, acepta nuestro arrepentimiento.**

Por derrochar y contaminar tu creación sin importarnos nuestros propios descendientes,  
**Señor, acepta nuestro arrepentimiento.**

Restáuranos, Señor, y aparta tu enojo de nosotros;  
**Óyenos en tu bondad, por tu gran misericordia.**

Realiza en nosotros la obra de tu salvación,  
**Para que mostremos tu gloria en el mundo.**

Por la cruz y la pasión de tu Hijo nuestro Salvador,  
**Llévanos con todos tus santos y santas al gozo de su resurrección.**

El Dios todopoderoso y Padre de nuestro Señor Jesucristo no desea la muerte de los pecadores, sino que se alejen de su maldad, y vivan. Por eso ha facultado y mandado a sus ministros que declaren al pueblo penitente la absolución y remisión de sus pecados. Dios perdona y absuelve a toda persona que se arrepiente de verdad y cree en su evangelio de todo corazón.

Por lo tanto, le rogamos a Dios que nos otorgue arrepentimiento verdadero, y su Espíritu Santo; que le complazca lo que hacemos este día; y que, de hoy en adelante, nuestras vidas sean puras y santas, para que en el día final entremos a su gozo eterno; por Cristo Jesús nuestro Señor. **Amén.**

*The people stand as able.*

#### THE PEACE

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

La paz del Señor sea siempre con ustedes.  
Y también contigo.

*The people greet one another with a sign of God's peace and are seated.*

## THE HOLY COMMUNION

#### THE OFFERTORY

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

*An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at [cathedral.org/give](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

#### ANTHEM AT THE OFFERTORY

*I Want Jesus to Walk with Me*

*Sung by the choir.*

Negro spiritual;  
arr. Moses Hogan (1957–2003)

I want Jesus to walk with me.  
I want Jesus to walk with me  
All along my pilgrim journey.  
Lord, I want Jesus to walk with me.  
In my trials, Lord, walk with me.  
In my trials, Lord, walk with me.  
When my heart is almost breaking,  
Lord, I want Jesus to walk with me.  
When I'm troubled, Lord, walk with me.  
When I'm troubled, Lord, walk with me.  
Lord, when my head is bowed in sorrow,  
Lord, I want Jesus to walk with me.

*The people stand as able.*

*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 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'r and might,  
 hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.  
 Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

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

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

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

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

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

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

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

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

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

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

## THE LORD'S PRAYER

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

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

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

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,  
as we forgive those who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

Padre nuestro que estás en el cielo,  
santificado sea tu nombre,  
venga tu reino,  
hágase tu voluntad,  
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,  
como también nosotros perdonamos  
a los que nos ofenden.

No nos dejes caer en tentación  
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,  
ahora y por siempre. Amén.

## THE BREAKING OF THE BREAD

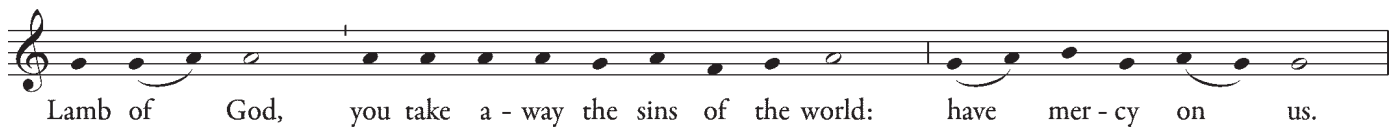
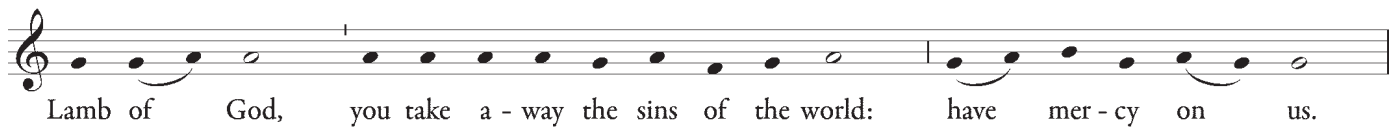
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Agnus Dei*

*Sung by all.*

*Mass 18*



## THE INVITATION TO HOLY COMMUNION

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

*Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.*

## ANTHEM DURING THE COMMUNION

*Solus ad victimam*

*Sung by the choir.*

Kenneth Leighton (1929–1988)

Alone to sacrifice thou goest, Lord,  
Giving thyself to Death whom thou hast slain.  
For us thy wretched folk is any word?  
Who know that for our sins this is thy pain?  
For they are ours, O Lord, our deeds, our deeds,  
Why must thou suffer torture for our sin?  
Let our hearts suffer in thy Passion, Lord,  
That very suffering may thy mercy win.  
This is the night of tears, the three days' space,  
Sorrow abiding of the eventide,  
Until the day break with the risen Christ,  
And hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish, Lord,  
That they may sharers of thy glory be;  
Heavy with weeping may the three days pass,  
To win the laughter of thine Easter Day.

*(Original Latin by Peter Abelard, 1079–1142; English tr. Helen Waddell, 1889–1965, "Good Friday: the Third Nocturne" from Medieval Latin Lyrics)*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Almighty God,  
you have given your only Son to be for us  
both a sacrifice for sin  
and an example of godly life:  
give us grace  
that we may always most thankfully receive  
these spiritual gifts,  
and daily endeavor  
to follow the blessed steps of his most holy life;  
through Jesus Christ our Lord. Amen.

Dios liberador,  
que entregaste a tu Hijo único  
como ofrenda por nuestros pecados  
y ejemplo de vida santa:  
Danos la gracia  
de recibir con gratitud  
estos dones espirituales,  
y de seguir, día tras día,  
los pasos benditos de su vida santa;  
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.*

Let us bow before the Lord.

*The people may kneel or bow as able.*

Grant, most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins,  
and serve you with a quiet mind; through Christ our Lord. Amen.

*The people stand as able.*

*The Glory of These Forty Days*

*Erhalt uns, Herr*

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

1. for Christ, through whom all things were made, him - self has fast - ed and has prayed.  
 2. and to E - li - jah, fast - ing, came the steeds and char - i - ots of flame.  
 3. and John, the Bride-groom's friend, be - came the her - ald of Mes - si - ah's name.  
 4. our spi - rits strength-en with thy grace, and give us joy to see thy face.  
 5. who art in three - fold Name a - dored, from age to age, the on - ly Lord.

**THE DISMISSAL**

Let us bless the Lord.  
 Thanks be to God.

Bendigamos al Señor.  
 Demos gracias a Dios.

*The people are asked to remain at their seats until the ministers have departed.*

*The people depart in silence.*

**EASTER FLOWERS**

Gifts for Easter flowers may be made online at:  
[cathedral.org/support/memorial-honor-gifts](http://cathedral.org/support/memorial-honor-gifts)

To be included in the Easter service leaflets, eligible gifts must be received by March 8.



## Service Participants

### PRESIDER

The Very Reverend Randolph Marshall Hollerith  
*Dean*

### HOMILIST

The Reverend Canon Jan Naylor Cope  
*Provost*

### GOSPELLERS

The Reverend Canon Rosemarie Logan Duncan  
*Canon for Worship*

The Reverend Patrick L. Keyser  
*Associate Priest for Worship*

### ASSISTING CLERGY

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Canon Leonard L. Hamlin, Sr.  
*Canon Missioner and Minister of Equity and Inclusion*

The Reverend Canon Michele V. Hagans  
*Canon Emerita, Episcopal Diocese of Washington*

The Reverend Spencer W. Brown  
*Priest Associate*

The Venerable Steve Seely  
*Archdeacon, Episcopal Diocese of Washington*

### MUSICIANS

The Girls Cathedral Choir

Michael McCarthy  
*Canon for Music and Director of Institutional Planning*

Thomas M. Sheehan  
*Organist & Associate Director of Music*

Julie DeBoer  
*Chorister Program Director and Associate Director of Music*

# LENT 2024

## DAILY LENTEN MEDITATIONS

Sign-up at: [cathedral.org/lent](https://cathedral.org/lent)

## ONLINE MORNING PRAYER

Daily • 7:00 AM

## TAKE ON LENT

Dinners & Classes (in person & online)

More information at: [cathedral.org/congregation/take-on-lent/](https://cathedral.org/congregation/take-on-lent/)

## WEEKDAYS

Holy Eucharist • Mondays, Wednesdays, & Fridays • 12:00 PM

Choral Evensong • Monday–Thursday, • 5:00 PM

(Offerings vary some weeks; confirm at [cathedral.org](https://cathedral.org))

## SUNDAYS

(FEBRUARY 18, 25; MARCH 3, 10, 17, 24)

Holy Eucharist • 8:00 AM

Holy Eucharist • 11:15 AM (in person & online)

Choral Evensong • 4:00 PM (except March 10 & 24) (in person & online)

For more information: [cathedral.org/lent](https://cathedral.org/lent)

## ORGAN RENOVATION PROJECT

From January through March, the Cathedral will be under active construction as part of the Organ Renovation Project. The High Altar, Great Choir, and St. John's Chapel will be closed and inaccessible due to scaffolding installed during this period. The Cathedral remains open for Sunday Eucharist, weekday services, and programming throughout the project. Please check [www.cathedral.org](http://www.cathedral.org) for the most up-to-date information about service and program locations. Learn more about the Organ Renovation at [www.cathedral.org/organ](http://www.cathedral.org/organ).

**FLOWERS** In the mid-nave, the Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough.

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*Come, Ye Disconsolate.* Text: Stanzas 1–2, Thomas Moore (1779–1853); Stanza 3, Thomas Hasting (1784–1872). Music: *Consolation.* Samuel Webbe (1740–1816). Public domain. *Eternal Lord of Love, Behold Your Church.* Text: Thomas H. Cain (b. 1931). Copyright 1982, T. H. Cain. Reprinted under One License #A-709283. Music: *Old 124th.* From *Pseaumes octante trois de David*, 1551. Public domain. *Sanctus & Benedictus.* Plainsong. Public domain. *Agnus Dei.* Plainsong. Public domain. *The Glory of These Forty Days.* Text: Latin, 6th cent.; tr. Maurice F. Bell (1862–1947), alt. Music: *Erhalt uns, Herr.* From *Geistliche Lieder*, 1543. Public domain.

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

*Thank you for joining us in worship. Please know that your participation with us today has been a blessing.*

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



*All are invited to make a gift to support the Cathedral's ministry of sharing God's love.*

As the plate is passed. • By scanning the QR code at the left. • Online at [cathedral.org/give](http://cathedral.org/give).  
By texting the dollar amount you wish to give to 202-856-9005.

*Thank you for your generosity.*

