

The Holy Eucharist

The Fifth Sunday in Lent

March 17, 2024 • 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

"Crucifixion" from *Symphonie-Passion*, Op. 23

Marcel Dupré (1886–1971)

Draw Me Close/Draw Me Nearer

Karen Carpenter; arr. Donnie McClurkin (b. 1959)

THE ENTRANCE RITE

INTROIT

Ubi caritas

Paul Mealor (b. 1975)

Sung in Latin.

Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in him.
Let us fear, and let us love the living God.
And me we love each other with a sincere heart.

The people stand as able at the ringing of the bells.

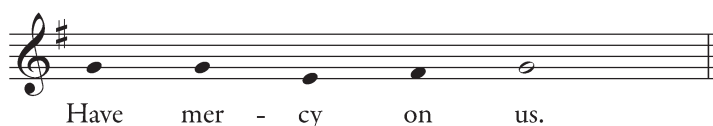
THE GREAT LITANY

Sung responsively.

after John Merbecke (ca. 1510–ca. 1585)

The Great Litany is an extended form of intercessory prayer. An earlier form of this litany was the first English language liturgical text authorized for use in the Church of England. The Great Litany has remained a fixture of the prayer book tradition since its introduction in 1544.

Holy God, Creator of heaven and earth,



Holy and Mighty, Redeemer of the world,
Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,
Have mercy on us.

Holy, blessed and glorious Trinity, One God,
Have mercy on us.

From all evil and mischief; from pride, vanity, and hypocrisy; from envy, hatred, and malice; and from all evil intent,



From sloth, worldliness, and love of money; from hardness of heart and contempt for your word and your laws,
Savior deliver us.

From sins of body and mind; from deceits of the world, flesh, and the devil,
Savior deliver us.

From famine and disaster; from violence, murder, and dying unprepared,
Savior deliver us.

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,
Savior deliver us.

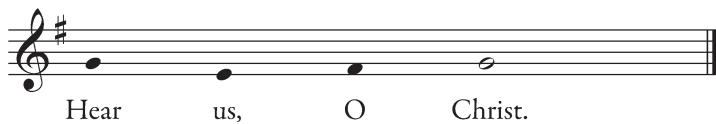
By the mystery of your holy incarnation; by your birth, childhood, and obedience; by your baptism, fasting, and temptation,
Savior deliver us.

By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,
Savior deliver us.

By your agony and trial; by your cross and passion; by your precious death and burial,
Savior deliver us.

By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,
Savior deliver us.

Hear our prayers, O Christ our God.



Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.
Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.
Hear us, O Christ.

Enlighten your bishops, priests, and deacons, especially Michael, our Presiding Bishop, and Mariann, our Bishop, with knowledge and understanding, that by their teaching and their lives they may proclaim your word.
Hear us, O Christ.

Give your people grace to witness to your word and bring forth the fruit of your Spirit.
Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived.

Hear us, O Christ.

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, O Christ.

Guide the leaders of the nations into the ways of peace and justice.

Hear us, O Christ.

Give your wisdom and strength to Joseph, the President of the United States, and Muriel, the Mayor of this city, that in all things they may do your will, for your glory and the common good.

Hear us, O Christ.

Give to the Congress of the United States, the members of the President's Cabinet, and all others in authority the grace to walk always in the ways of truth.

Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

Hear us, O Christ.

Give us the will to use the resources of the earth to your glory and for the good of all.

Hear us, O Christ.

Bless and keep all your people.

Hear us, O Christ.

Comfort and liberate the lonely, the bereaved, and the oppressed.

Hear us, O Christ.

Keep in safety those who travel and all who are in peril.

Hear us, O Christ.

Heal the sick in body, mind, or spirit and provide for the homeless, the hungry, and the destitute.

Hear us, O Christ.

Guard and protect all children who are in danger.

Hear us, O Christ.

Shower your compassion on prisoners, hostages, and refugees, and all who are in trouble.

Hear us, O Christ.

Forgive our enemies, persecutors, and slanderers, and turn their hearts.

Hear us, O Christ.

Hear us as we remember those who have died and grant us with them a share in your eternal glory.

Hear us, O Christ.

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.

Lord, have mercy on us.



Christ, have mer - cy on us.

Lord, have mercy 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 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.

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 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 119:9-16

Salmo 119:9-16

How shall a young man cleanse his way?
 By keeping to your words.
 With my whole heart I seek you;
 let me not stray from your commandments.
 I treasure your promise in my heart,
 that I may not sin against you.
 Blessed are you, O Lord;
 instruct me in your statutes.
 With my lips will I recite
 all the judgments of your mouth.
 I have taken greater delight in the way of your decrees
 than in all manner of riches.
 I will meditate on your commandments
 and give attention to your ways.
 My delight is in your statutes;
 I will not forget your word.

¿Cómo limpiará un muchacho su camino?
 Viviendo según tu palabra.
 Te busqué de todo corazón;
 no me dejes desviar de tus mandatos.
 Atesoro tu enseñanza en mi corazón
 para no pecar contra ti.
 Bendito eres tú, mi Dios;
 enséñame tus mandamientos.
 Con los labios he contado
 todos las leyes que promulgaste.
 Me deleité siguiendo la senda de tus leyes,
 más que en toda la riqueza.
 Meditaré tus mandamientos
 y caminaré por tus sendas.
 Me deleitaré en tus decretos
 y no me olvidaré de tus palabras.

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

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 de Dios.
Demos gracias a Dios.

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

*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;

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

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.

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 people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Dana Colley Corsello

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.

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 del cielo y de la 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, y por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo humano. 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 también contigo.

The people greet one another with a sign of God's peace and then 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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

To Live Is Christ

Sung by the ensemble.

Kirk Franklin (b. 1970)

To live is Christ, and to die is gain.
To suffer with Him, I know that I shall reign
In His arms, over there, in that land bright and fair.
To live is Christ, oh Christ, and to die is gain.
To suffer with Him, and to feel His pain;
To carry my cross is the reason why He came,
Just to save my soul, and to make me whole.
To live is Christ, oh Christ, and to die is gain.

To gain my peace from the storms that tear
My heart into pieces, little bitty pieces,
Where no love can dwell there.
To gain my robe, and to gain my crown;
To live is Christ, oh Christ, and to die is gain.

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

PRESENTATION HYMN • 474 (STANZAS 1-2)

When I Survey the Wondrous Cross

Sung by all.

Rockingham

1. When I sur - vey the won - drous cross where the young
2. For - bid it, Lord, that I should boast, save in the
Prince of Glo - ry died, my rich - est gain I
cross of Christ, my God: all the vain things that
count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.

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

Sung by all.

Mass 18

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 la 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

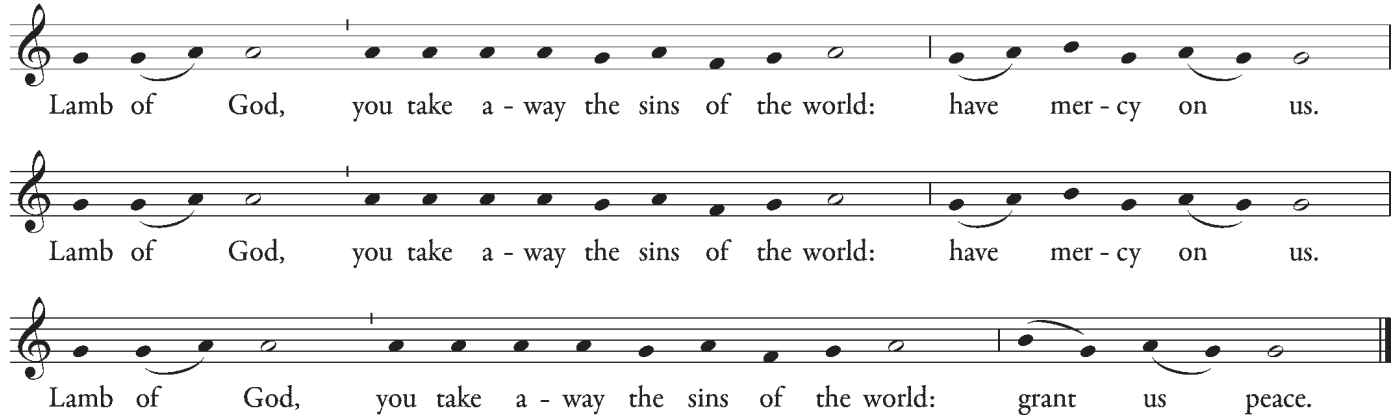
The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18



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

The people are seated.

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

Super flumina Babylonis

Sung by the choir. Giovanni Pierluigi da Palestrina (ca. 1525–1594)

Sung in Latin.

By the waters of Babylon we sat down and wept,
when we remembered you, O Zion.
As for our harps, we hung them up
on the trees in the midst of that land.

(Psalm 137:1-2)

The people stand as able.

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.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo 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.

Let us bow before the Lord.

The people may kneel or bow as able.

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

The people stand as able.

HYMN AT THE CLOSING • 448

O Love, How Deep, How Broad, How High

Sung by all.

Deus tuorum militum



1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;
3. For us he prayed; for us he taught; for us his dai - ly works he wrought:
4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,
5. For us he rose from death a - gain; for us he went on high to reign;



1. that God, the Son of God, should take our mor - tal form for mor - tals' sake.
2. for us temp - ta - tions sharp he knew; for us the tempt - er o - ver - threw.
3. by words and signs and ac - tions, thus still seek - ing not him - self, but us.
4. he bore the shame - ful cross and death; for us gave up his dy - ing breath.
5. for us he sent his Spi - rit here to guide, to strength - en, and to cheer.

- 6 All glory to our Lord and God
for love so deep, so high, so broad;
The Trinity whom we adore
for ever and for evermore.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Homage to Perotin

Myron J. Roberts (1912–2004)



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

HOLY WEEK & EASTER 2024

SUNDAY, MARCH 24: THE SUNDAY OF THE PASSION: PALM SUNDAY

The Liturgy of the Palms and the Solemn Holy Eucharist • 8:00 AM and 11:15 AM
J. S. Bach's *St. Matthew Passion* • 4:00 PM (tickets required)

MONDAY, MARCH 25: MONDAY IN HOLY WEEK

Holy Eucharist • NOON
Choral Evensong • 5:00 PM

TUESDAY, MARCH 26: TUESDAY IN HOLY WEEK

Holy Eucharist with Renewal of Vows and Blessing of Chrism • NOON
Choral Evensong • 5:00 PM

WEDNESDAY, MARCH 27: WEDNESDAY IN HOLY WEEK

Holy Eucharist • NOON

THURSDAY, MARCH 28: MAUNDY THURSDAY

The Solemn Liturgy of Maundy Thursday • 7:00 PM
Watch with the Reserved Sacrament • 9:00 PM–midnight

FRIDAY, MARCH 29: GOOD FRIDAY

Morning Prayer in the Presence of the Reserved Sacrament • 10:00 AM
Rite of Reconciliation (Confession) • 10:45–11:45 AM and 5:00–6:30 PM
The Solemn Liturgy of Good Friday • NOON
Good Friday Evening Service • 7:00 PM

SATURDAY, MARCH 30: EASTER EVE

The Great Vigil of Easter • 8:00 PM

SUNDAY, MARCH 31: THE SUNDAY OF THE RESURRECTION: EASTER DAY

The Festival Holy Eucharist • 8:00 AM and 11:15 AM (passes required)
Organ Recital • 2:00 PM
Choral Evensong • 4:00 PM

For a full listing of special services and events for Lent, Holy Week, and Easter:
cathedral.org/easter

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent P. Harris, The Reverend Martha D. Johns, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur.

FLOWERS In the mid-nave, the Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough. In accordance with the Cathedral practice of bare altars during the Lenten season, all flower endowments during Lent will be named and honored in the Easter service leaflet.

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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.

By texting the dollar amount you wish to give to 202-856-9005.

Thank you for your generosity.

