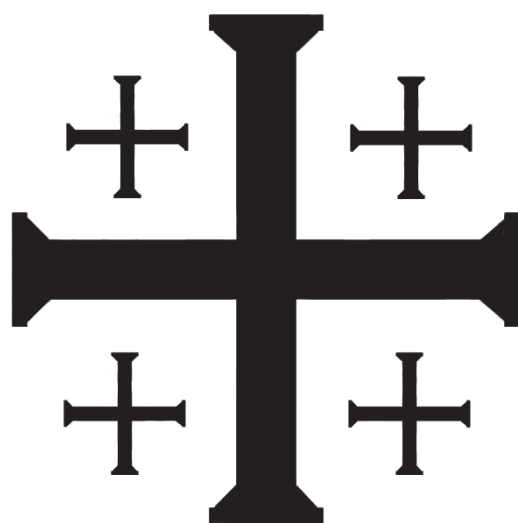


ASH WEDNESDAY



The Holy Eucharist
with the Imposition of Ashes

MARCH 5, 2025

NOON

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.



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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

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 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.

Isaiah 58:1-12

Isaías 58:1-12

Shout out, do not hold back!
Lift up your voice like a trumpet!
Announce to my people their rebellion,
to the house of Jacob their sins.
Yet day after day they seek me
and delight to know my ways,
as if they were a nation that practiced righteousness
and did not forsake the ordinance of their God;
they ask of me righteous judgments,
they delight to draw near to God.
“Why do we fast, but you do not see?
Why humble ourselves, but you do not notice?”
Look, you serve your own interest on your fast day,
and oppress all your workers.
Look, you fast only to quarrel and to fight
and to strike with a wicked fist.
Such fasting as you do today
will not make your voice heard on high.
Is such the fast that I choose,
a day to humble oneself?
Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?
Will you call this a fast,
a day acceptable to the Lord?
Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?
Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?
Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,
the glory of the Lord shall be your rear guard.
Then you shall call, and the Lord will answer;
you shall cry for help, and he will say, Here I am.
If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.

El Señor me dijo:
«Grita fuertemente, sin miedo,
alza la voz como una trompeta;
reprende a mi pueblo por sus culpas,
al pueblo de Jacob por sus pecados.
Diariamente me buscan
y están felices de conocer mis caminos,
como si fueran un pueblo que hace el bien
y que no descuida mis leyes;
me piden leyes justas
y se muestran felices de acercarse a mí,
y, sin embargo, dicen:
“¿Para qué ayunar, si Dios no lo ve?
¿Para qué sacrificarnos, si él no se da cuenta?”
El día de ayuno lo dedican ustedes a hacer negocios
y a explotar a sus trabajadores;
el día de ayuno lo pasan en disputas y peleas
y dando golpes criminales con los puños.
Un día de ayuno así, no puede lograr
que yo escuche sus oraciones.
¿Creen que el ayuno que me agrada
consiste en afligirse,
en agachar la cabeza como un junco
y en acostarse con ásperas ropas sobre la ceniza?
¿Eso es lo que ustedes llaman “ayuno”,
y “día agradable al Señor”?
Pues no lo es.
El ayuno que a mí me agrada consiste en esto:
en que rompas las cadenas de la injusticia
y desates los nudos que aprietan el yugo;
en que dejes libres a los oprimidos
y acabes, en fin, con toda tiranía;
en que compartas tu pan con el hambriento
y recibas en tu casa al pobre sin techo;
en que vistas al que no tiene ropa
y no dejes de socorrer a tus semejantes.
Entonces brillará tu luz como el amanecer
y tus heridas sanarán muy pronto.
Tu rectitud irá delante de ti
y mi gloria te seguirá.
Entonces, si me llamas, yo te responderé;
si gritas pidiendo ayuda, yo te diré: “Aquí estoy.”
Si haces desaparecer toda opresión,
si no insultas a otros
ni les levantas calumnias,

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 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.

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 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.

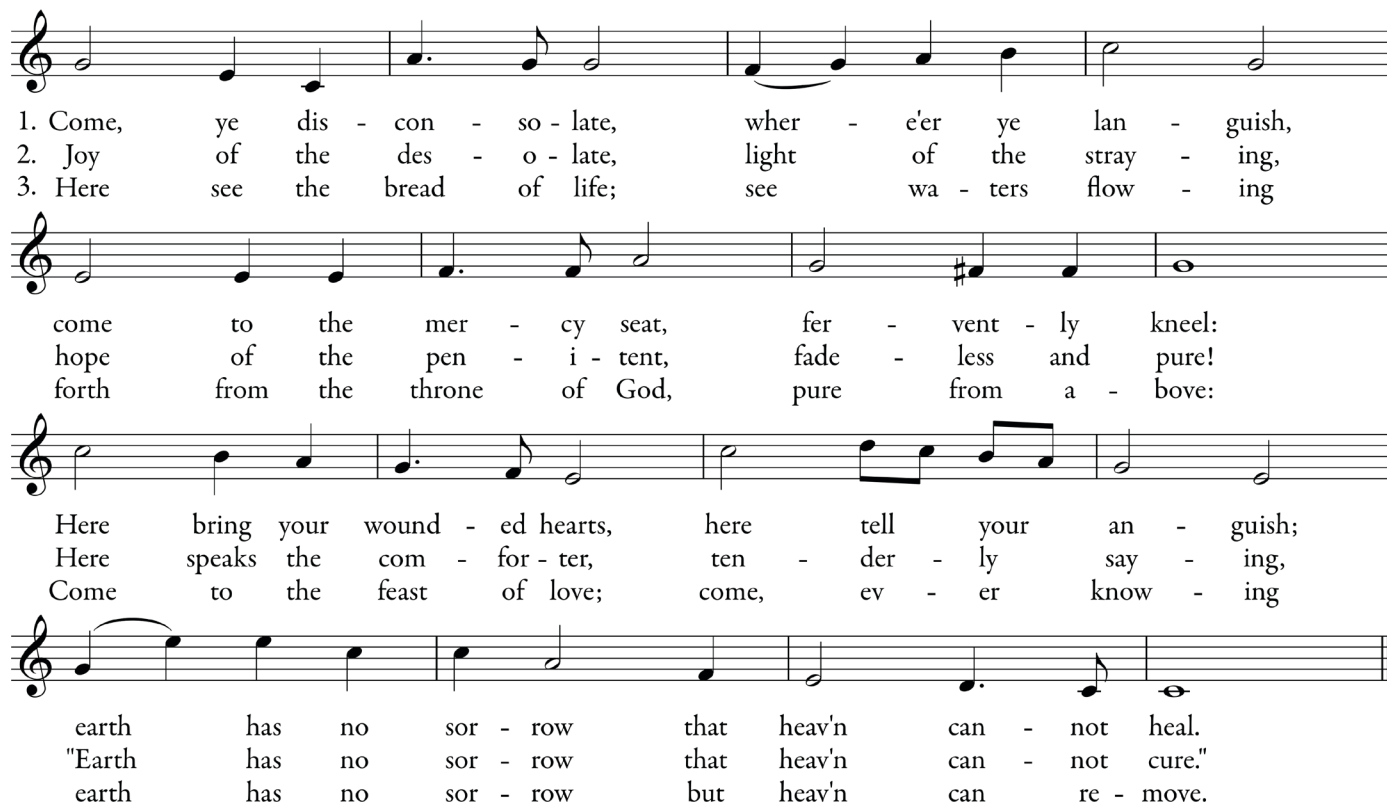
HYMN AT THE SEQUENCE

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 HOMILY

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 Kelly Brown Douglas

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 are seated and 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

Lord Have Mercy on Me

Sung by the ensemble.

Esther Mui

Lord have mercy on me.
Lord have mercy on me,
According to your unfailing love,
According to your great compassion.
Blot out my transgressions.
Take away all my iniquities,
and cleanse me from my sin.

Cast me not away from your presence,
And take not your spirit from me.
Restore to me the joy of my salvation,
And grant me a willing spirit to sustain me.

(Based on Psalm 51:1-2, 11-12)

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.

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.

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.

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

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.

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.

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.

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.

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

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.

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.**

The people stand as able.

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 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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Give Me a Clean Heart

Sung by the ensemble.

Margaret Douroux (b. 1941)

Refrain Give me a clean heart, so I may serve Thee.
Lord fix my heart so that I may be used by Thee.
For I'm not worthy of all these blessings.
Give me a clean heart and I'll follow Thee.

I'm not asking for the riches of the land.
I'm not asking for high men to know my name.
Please give me Lord a clean heart,
So that I may follow Thee.
Give me a clean heart a clean heart,
And I'll follow Thee.

Refrain

The people stand as able.

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.

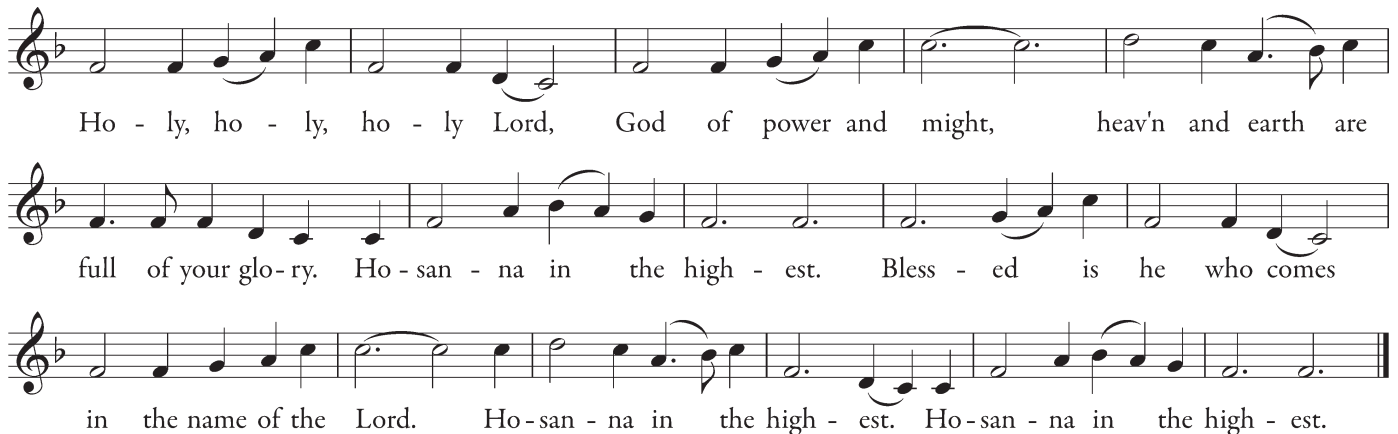
Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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:

SANCTUS & BENEDICTUS

Land of Rest

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 power and might, heav'n 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. 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

Marjorie Landsmark-DeLewis (1930–2017)

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

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

His Grace Was Greater

Sung by the ensemble.

Carol Cymbala (b. 1947)

I was like the prodigal who wanted His own way,
As he left His loving Father to see what sin would pay.
I had broken God's commandment,
Rebelled against His will,
Until I turned to Jesus
And found He loved me still.

Refrain His grace was greater.
His grace was greater.
Overcome by sin,
Until I looked to Him,
And found that His grace was greater.
His grace was greater,
God's grace amazing grace,
Was greater.

Oh the shame that filled my heart
Knowing I was wrong,
All the guilt I kept inside
And haunted me so long.
Then he reached to me in mercy,
And drew me to His light.
His love and great compassion,
Made me precious in His sight.

Refrain
Amazing grace,
How sweet the sound.

Refrain
Amazing grace,
Was greater.

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.


HYMN AT THE CLOSING • 143

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.

LENT 2025

DAILY LENTEN MEDITATIONS

Sign-up at: cathedral.org/lent

ONLINE MORNING PRAYER

Daily • 7:00 AM

TAKE ON LENT

Dinners & Classes (in person & online)
More information at: cathedral.org/takeonlent

WEEKDAYS

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

Choral Evensong • Monday–Thursday • 5:00 PM

(Offerings vary some weeks; confirm at cathedral.org)

SUNDAYS

(MARCH 9, 16, 23, 30; APRIL 6)

Holy Eucharist • 8:00 AM

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

Choral Evensong • 4:00 PM (except March 16 & April 6) (in person & online)

For more information: cathedral.org/lent

EASTER FLOWERS

Gifts for Easter flowers may be made online at:
cathedral.org/support/memorial-honor-gifts

To be included in the Easter service leaflets, eligible gifts must be received by March 30.



SERVICE PARTICIPANTS

PRESIDER

The Reverend Canon Dana Colley Corsello
Canon Vicar

HOMILIST

The Reverend Canon Kelly Brown Douglas
Canon Theologian

GOSPELLERS

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

The Reverend Spencer W. Brown
Priest Associate

ASSISTING CLERGY

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

The Reverend Canon Preston B. Hannibal
Canon, Episcopal Diocese of Washington (Hon.)

The Reverend Dr. Lisa Barrowclough

The Reverend Martha D. Johns

The Reverend Sarah E. Slater

The Reverend Annemarie Quigley

MUSICIANS

The Cathedral Contemporary Ensemble

Thomas M. Sheehan
Organist & Interim Director of Music

Michele Fowlin
Associate Director of Music for Contemporary Worship

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

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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](https://www.cathedral.org/give).

Thank you for your generosity.

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.

