



The Holy Eucharist

The Second Sunday in Lent

March 16, 2025 • 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.

CARILLON PRELUDE

"Heinlein" from *A Carillon Book for the Liturgical Year*

Roy Hamlin Johnson (1929–2020)

PRELUDE

Trivium

Arvo Pärt (b. 1935)

I Love You, Jesus

Kirk Franklin (b. 1971)

THE ENTRANCE RITE

INTROIT

Beati quorum via, Op. 38, No. 1

Charles V. Stanford (1852–1924)

Sung in Latin.

Happy are they whose way is blameless,
who walk in the law of the Lord!

(*Psalms 119:1*)

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

*Be Thou My Vision**Sung by all.**Slane**We begin our worship as a gathered community by praising God in song.*

1. Be thou my vi - sion, O Lord of my heart; all else be
 2. Be thou my wis - dom, and thou my true word; I ev - er
 3. High King of hea - ven, when vic - tory is won, may I reach

nought to me, save that thou art - thou my best thought, by
 with thee and thou with me, Lord; thou my great Fa - ther; thine
 hea - ven's joys, bright hea - ven's Sun! Heart of my heart, what -

day or by night, wak - ing or sleep - ing, thy pres - ence my light.
 own may I be; thou in me dwell - ing, and I one with thee.
 ev - er be - fall, still be my vi - sion, O Ru - ler of all.

THE OPENING ACCLAMATION

Blessed be the God of our salvation:

Who bears our burdens and forgives our sins.

THE PENITENTIAL SENTENCES

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

The people may kneel as able or be seated.

CONFESSION OF SIN & ABSOLUTION

Most merciful God,
 we confess that we have sinned against you
 in thought, word, and deed,
 by what we have done,
 and by what we have left undone.
 We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

Dios de misericordia,
 confesamos que hemos pecado contra ti
 de pensamiento, palabra y obra,
 por lo que hemos hecho
 y por lo que hemos dejado sin hacer.
 No te hemos amado de todo corazón;
 no hemos amado al prójimo como a nosotros mismos.
 Sincera y humildemente nos arrepentimos.
 Por tu Hijo Jesucristo,
 ten piedad de nosotros y perdónanos;
 así tu voluntad será nuestra alegría
 y caminaremos en tus sendas
 para gloria de tu nombre. Amén.

The archbishop offers the absolution, and the people respond, Amen.

KYRIE ELEISON

Lord, Have Mercy

Sung by all.

Mass 18

Kyrie eleison ('Lord, have mercy') is a Greek petition that has long been used in the liturgy. During Lent the Gloria in excelsis (or a song of praise) is not sung and is replaced by the Kyrie eleison or the Trisagion, an ancient hymn from the Orthodox liturgy.

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is divided into two measures. The first measure is labeled 'Choir' and contains the lyrics 'Lord, have mer - cy.' The second measure is labeled 'All' and contains the lyrics 'Lord, have mer - cy.' The second staff is also divided into two measures. The first measure is labeled 'Choir' and contains the lyrics 'Christ, have mer - cy.' The second measure is labeled 'All' and contains the lyrics 'Christ, have mer - cy.' The third staff is divided into two measures. The first measure is labeled 'Choir' and contains the lyrics 'Lord, have mer - cy.' The second measure is labeled 'All' and contains the lyrics 'Lord, have mer - cy.' The musical notation is written in a simple, clear style, with notes and rests clearly visible.

The people stand as able.

THE COLLECT FOR THE SECOND 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.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

THE COLLECT FOR PATRICK OF IRELAND

Almighty God, in your providence you chose your servant Patrick to be the apostle to the Irish people, to bring those who were wandering in darkness and error to the true light and knowledge of you: Grant us so to walk in that way that we may come at last to the light of everlasting life; 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.

Genesis 15:1-12, 17-18

The word of the Lord came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "You have given me no offspring, and so a slave born in my house is to be my heir." But the word of the Lord came to him, "This man shall not be your heir; no one but your very own issue shall be your heir." He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." And he believed the Lord; and the Lord reckoned it to him as righteousness. Then he said to him, "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess." But he said, "O Lord God, how am I to know that I shall possess it?" He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. And when birds of prey came down on the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him. When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces. On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates."

The Word of the Lord.

Thanks be to God.

Génesis 15:1-12, 17-18

Después de esto, el Señor le habló a Abram en una visión y le dijo: «No tengas miedo, Abram, porque yo soy tu protector. Tu recompensa va a ser muy grande.» Pero Abram le contestó: «Señor y Dios, ¿de qué me sirve que me des recompensa, si tú bien sabes que no tengo hijos? Como no me has dado ningún hijo, el heredero de todo lo que tengo va a ser Eliézer de Damasco, uno de mis criados.» El Señor le contestó: «Tu heredero va a ser tu propio hijo, y no un extraño.» Entonces el Señor llevó a Abram afuera, y le dijo: «Mira bien el cielo, y cuenta las estrellas, si es que puedes contarlas. Pues bien, así será el número de tus descendientes.» Abram creyó al Señor, y por eso el Señor lo aceptó como justo y le dijo: «Yo soy el Señor; yo te saqué de Ur de los caldeos para darte esta tierra como herencia.» «Pero, Señor y Dios, ¿cómo podré estar seguro de que voy a heredar esta tierra?» contestó Abram. Y Dios le dijo: «Tráeme una ternera, una cabra y un carnero, de tres años cada uno, y también una tórtola y un pichón de paloma.» Abram trajo todos estos animales a Dios, los partió por la mitad y puso una mitad frente a otra; pero no partió las aves. Y los buitres bajaban sobre los cuerpos de los animales muertos, pero Abram los espantaba. Cuando empezaba a anochecer, Abram se quedó profundamente dormido. De pronto lo rodeó una gran oscuridad y sintió mucho miedo. Cuando ya era de noche y todo estaba oscuro, apareció un horno que echaba humo y una antorcha encendida que pasaba por en medio de los animales partidos. Aquel mismo día el Señor hizo una alianza con Abram y le dijo: «Esta tierra se la daré a tus descendientes, desde el río de Egipto hasta el río grande, el Éufrates.»

Palabra de Dios.

Demos gracias a Dios.

THE PSALM

chant: plainsong mode VIII

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

Psalm 27:1-7

Salmo 27:1-7

The Lord is my light and my salvation;
whom then shall I fear?
the Lord is the strength of my life;
of whom then shall I be afraid?
When evildoers came upon me to eat up my flesh,
it was they, my foes and my adversaries, who
stumbled and fell.
Though an army should encamp against me,
yet my heart shall not be afraid;
And though war should rise up against me,
yet will I put my trust in him.
One thing have I asked of the Lord;
one thing I seek;
that I may dwell in the house of the Lord
all the days of my life;
To behold the fair beauty of the Lord
and to seek him in his temple.
For in the day of trouble he shall keep me safe
in his shelter;
he shall hide me in the secrecy of his dwelling
and set me high upon a rock.

Dios es mi luz y salvación.
¿A quién temeré?
El Señor es el baluarte de mi vida;
¿A quién le tendré miedo?
Cuando los malvados quisieron devorarme,
mis enemigos tropezaron y cayeron.
Aunque un ejército acampe contra mí,
mi corazón no temerá.
Aunque la batalla se levante contra mí,
pondré mi confianza en Dios.
Una cosa le pido al Señor,
y es lo único que quiero:
morar en su casa todos los días de mi vida.
Admirando la belleza de Dios
y contemplando su templo.
Pues en el día de peligro me refugiará;
me esconderá en lo más íntimo de su tienda,
me pondrá sobre una roca.

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.

Philippians 3:17-4:1

Filipenses 3:17-4:1

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

The Word of the Lord.
Thanks be to God.

Hermanos, sigan mi ejemplo y fíjense también en los que viven según el ejemplo que nosotros les hemos dado a ustedes. Ya les he dicho muchas veces, y ahora se lo repito con lágrimas, que hay muchos que están viviendo como enemigos de la cruz de Cristo, y su fin es la perdición. Su dios son sus propios apetitos, y sienten orgullo de lo que debería darles vergüenza. Sólo piensan en las cosas de este mundo. En cambio, nosotros somos ciudadanos del cielo, y estamos esperando que del cielo venga el Salvador, el Señor Jesucristo, que cambiará nuestro cuerpo miserable para que sea como su propio cuerpo glorioso. Y lo hará por medio del poder que tiene para dominar todas las cosas. Por eso, mis queridos hermanos, a quienes tanto deseo ver; ustedes, amados míos, que son mi alegría y mi premio, sigan así, firmes en el Señor.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

My Jesus, I Love Thee

Sung by all.

Adoniram J. Gordon (1836–1895)

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 Je - sus, I love thee, I know thou art mine, for thee all the fol - lies of sin I re - sign;
2. I love thee be - cause thou hast first lov - ed me, and pur - chased my par - don on Cal - va - ry's tree;
3. I'll love thee in life, I will love thee in death, and praise thee as long as thou lend - est me breath;
4. In man - sions of glo - ry and end - less de - light, I'll ev - er a - dore thee in heav - en so bright;



my gra - cious Re - deem - er, my Sav - ior art thou: if ev - er I loved thee, my Je - sus, 'tis now.
I love thee for wear - ing the thorns on thy brow; if ev - er I loved thee, my Je - sus, 'tis now.
and say when the death-dew lies cold on my brow, "If ev - er I loved thee, my Je - sus, 'tis now."
I'll sing with the glit - ter - ing crown on my brow, "If ev - er I loved thee, my Je - sus, 'tis now."

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.

Luke 13:31-35

Lucas 13:31-35

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

Glory to you, Lord Christ.

Some Pharisees came and said to Jesus, “Get away from here, for Herod wants to kill you.” He said to them, “Go and tell that fox for me, ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.’ Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Llegaron algunos fariseos, y le dijeron a Jesús: «Vete de aquí, porque Herodes te quiere matar.» Él les contestó: «Vayan y díganle a ese zorro: “Mira, hoy y mañana expulso a los demonios y sano a los enfermos, y pasado mañana termino.” Pero tengo que seguir mi camino hoy, mañana y el día siguiente, porque no es posible que un profeta muera fuera de Jerusalén. ¡Jerusalén, Jerusalén, que matas a los profetas y apedreas a los mensajeros que Dios te envía! ¡Cuántas veces quise juntar a tus hijos, como la gallina junta sus pollitos bajo las alas, pero ustedes no quisieron! Pues miren, el hogar de ustedes va a quedar abandonado; y les digo que no volverán a verme hasta que llegue el tiempo en que ustedes digan: “¡Bendito el que viene en el nombre del Señor!”»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Most Reverend John McDowell

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 PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

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

THE PEACE

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

La paz del Señor sea siempre con ustedes.
Y 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, 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

Oh, My Soul Loves Jesus

Sung by the ensemble.

Kurt Carr (b. 1964)

Refrain Oh, my soul loves Jesus.
Words don't convey what my heart
wants to say.
Oh, my soul loves Jesus.
Oh, my soul loves him.

If I had ten thousand tongues,
I'd sing your praises with everyone.
I give you my all and worship from my soul.
I present a living sacrifice,
My body and my soul.
Oh, my soul loves Jesus.
Oh, my soul loves him.

Refrain

Angels in heaven serenade thee,
But even angels voices cannot worship him for me.
I give thee my all and worship from my soul.
You have my commitment to love you ever more.

Oh, my soul loves Jesus
More than I could ever show.
Lord, I offer you my praises
Oh, my soul loves Jesus.
Oh, my soul loves him.
Oh, sweet wonder,
Jesus, the son of God.

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

6. Christ be with me, Christ with - in me, Christ be - hind me, Christ be - fore me,
Christ be - neath me, Christ a - bove me, Christ in qui - et, Christ in dan - ger,

Christ be - side me, Christ to win me, Christ to com - fort and re - store me,
Christ in hearts of all that love me, Christ in mouth of friend and stran - ger.

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*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

The Deer's Cry

Sung by the choir.

A. Pärt

Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down,
Christ in me, Christ when I arise,
Christ in the heart of everyone who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.
Christ with me.

(According to the Lorica of St. Patrick)

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

Recessional Prelude

Gerard Victory (1921–1995)



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

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 Preacher: The Most Reverend John McDowell, Archbishop of Armagh, Primate of All Ireland and Metropolitan, Church of Ireland; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Dr. Ann Broomell, The Reverend Sarah E. Slater, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, 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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Be Thou My Vision. Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880–1931); tr. Eleanor H. Hull (1860–1935), alt. Music: *Slane*. Irish ballad melody; adapt. *The Church Hymnary*, 1927. Public domain. *Kyrie eleison* from *Mass 18*. Plainsong. Public domain. *My Jesus, I Love Thee*. Text: William Featherston (1846–1873). Music: *Gordon*. Adoniram J. Gordon (1836–1895). Public domain. *Oh, My Soul Loves Jesus*. Kurt Carr, Copyright 2001, KCartunes Music and Lilly Mack Music (both admin. By Capitol CMG Publishing). Reprinted under CCLI License #3058209. *I Bind unto Myself Today*. Text: Attr. St. Patrick (372–466), tr. Cecil Frances Alexander (1818–1895). Music: *St. Patrick's Breastplate*. Adapted from an ancient Irish melody. Public domain. *Sanctus and Benedictus* from *Mass 18*. Plainsong. Public domain. *Agnus Dei* from *Mass 18*. Plainsong. Public domain. *O Love, How Deep, How Broad, How High*. Text: Latin, 15th century; tr. Benjamin Webb (1819–1885), alt. Music: *Deus tuorum militum*. From *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt. 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.
Thank you for your generosity.

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 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.

