

The Holy Eucharist

The First Sunday in Lent

February 22, 2026 • 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

Forty Days and Forty Nights

Aus der Tiefe rufe ich; arr. Don Cook (b. 1956)

PRELUDE

"Aus der Tiefe" from Six Fantasies on Hymn Tunes, Op. 72 No. 2

Kenneth Leighton (1929–1988)

Jesus at the Center

Israel Houghton (b. 1971)

THE ENTRANCE RITE

INTROIT

Emendemus in melius

William Byrd (c. 1540–1623)

Sung in Latin.

Let us make amends for the sins we have committed in ignorance: lest we should suddenly, at the day of death,
seek a place of repentance
and not be able to find one.

Hear us, Lord, and have mercy, for we have sinned against you.

Help us, God our salvation,
and for the honor of your name, free us.

(Matins Responsory for the First Sunday in Lent)

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

THE OPENING ACCLAMATION

Blessed be the God of our salvation:
Who bears our burdens and forgives our sins.

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.

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.

The people may kneel or be seated.

THE LITANY OF PENITENCE

The people sing their responses.

plainsong

Most holy and merciful God: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

Cantor *Congregation*

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

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

Have mercy on us.

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

Have mercy on us.

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

Have mercy on us.

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

Have mercy on us.

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

Have mercy on us.

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

Have mercy on us.

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

Cantor *Congregation*



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

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

Accept our repentance, O Lord.

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

Accept our repentance, O Lord.

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

Congregation



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

Accomplish in us the work of your salvation,

Congregation



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

By the cross and passion of your Son our Lord,

Congregation



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

KYRIE ELEISON

The musical notation consists of three systems, each with a Cantor part and a Congregation part. The Cantor part is written on a single staff in G major (one sharp) and 4/4 time. The Congregation part is written on a single staff in the same key and time. The lyrics are: "Lord, have mer - cy on us. Lord, have mer - cy on us." for the first system; "Christ, have mer - cy on us. Christ, have mer - cy on us." for the second system; and "Lord, have mer - cy on us. Lord, have mer - cy on us." for the third system.

Silence is kept.

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

The people stand as able.

THE COLLECT FOR THE FIRST SUNDAY IN LENT

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The 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 2:15-17; 3:1-7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’”

Génesis 2:15-17, 3:1-7

Cuando Dios el Señor puso al hombre en el jardín de Edén para que lo cultivara y lo cuidara, le dio esta orden: «Puedes comer del fruto de todos los árboles del jardín, menos del árbol del bien y del mal. No comas del fruto de ese árbol, porque si lo comes, ciertamente morirás.» La serpiente era más astuta que todos los animales salvajes que Dios el Señor había creado, y le preguntó a la mujer: «¿Así que Dios les ha dicho que no coman del fruto de ningún árbol»

The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

The Word of the Lord.
Thanks be to God.

del jardín?» Y la mujer le contestó: «Podemos comer del fruto de cualquier árbol, menos del árbol que está en medio del jardín. Dios nos ha dicho que no debemos comer ni tocar el fruto de ese árbol, porque si lo hacemos, moriremos.» Pero la serpiente le dijo a la mujer: «No es cierto. No morirán. Dios sabe muy bien que cuando ustedes coman del fruto de ese árbol podrán saber lo que es bueno y lo que es malo, y que entonces serán como Dios.» La mujer vio que el fruto del árbol era hermoso, y le dieron ganas de comerlo y de llegar a tener entendimiento. Así que cortó uno de los frutos y se lo comió. Luego le dio a su esposo, y él también comió. En ese momento se les abrieron los ojos, y los dos se dieron cuenta de que estaban desnudos. Entonces cosieron hojas de higuera y se cubrieron con ellas.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: plainsong mode III

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

Psalm 32:1-7

Salmo 32:1-7

Happy are they whose transgressions are forgiven,
and whose sin is put away!
Happy are they to whom the Lord imputes no guilt,
and in whose spirit there is no guile!
While I held my tongue, my bones withered away,
because of my groaning all day long.
For your hand was heavy upon me day and night;
my moisture was dried up as in the heat of summer.
Then I acknowledged my sin to you,
and did not conceal my guilt.
I said, “I will confess my transgressions to the Lord.”
Then you forgave me the guilt of my sin.
Therefore all the faithful will make their prayers to you
in time of trouble;
when the great waters overflow,
they shall not reach them.

¡Dichoso el que ve absueltas sus ofensas
y la que ve perdonados sus pecados!
¡Feliz el que el Señor no culpa,
y la que en su espíritu no tiene engaño!
Mientras callaba, mis huesos se secaban
de tanto gemir todo el día.
Tu mano pesó sobre mí, día y noche;
se me secó la savia como en sol de verano.
Entonces te confesé mi pecado
y no te oculté mis transgresiones.
Dije: «confesaré mis rebeliones a Dios»,
y perdonaste mi pecado.
Por eso te ruega el fiel en sus aprietos;
aunque venga el torrente, no lo alcanzará.

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.

Romans 5:12-19

Romanos 5:12-19

Just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world

Así pues, por medio de un solo hombre entró el pecado en el mundo y por el pecado entró la muerte, y así la muerte pasó a todos porque todos pecaron.

before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

The Word of the Lord.
Thanks be to God.

Antes que hubiera ley, ya había pecado en el mundo; aunque el pecado no se toma en cuenta cuando no hay ley. Sin embargo, desde el tiempo de Adán hasta el de Moisés, la muerte reinó sobre los que pecaron, aunque el pecado de éstos no consistió en desobedecer un mandato, como hizo Adán, el cual fue figura de aquel que había de venir. Pero el delito de Adán no puede compararse con el don que Dios nos ha dado. Pues por el delito de un solo hombre, muchos murieron; pero el don que Dios nos ha dado gratuitamente por medio de un solo hombre, Jesucristo, es mucho mayor y en bien de muchos. El pecado de un solo hombre no puede compararse con el don de Dios, pues por un solo pecado vino la condenación; pero el don de Dios, a partir de muchos pecados, hace justos a los hombres. Pues si la muerte reinó como resultado del delito de un solo hombre, con mayor razón aquellos a quienes Dios, en su gran bondad y gratuitamente, hace justos, reinarán en la nueva vida mediante un solo hombre, Jesucristo. Y así como el delito de Adán puso bajo condenación a todos los hombres, así también el acto justo de Jesucristo hace justos a todos los hombres para que tengan vida. Es decir, que por la desobediencia de un solo hombre, muchos fueron hechos pecadores; pero, de la misma manera, por la obediencia de un solo hombre, muchos serán hechos justos.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Want Jesus to Walk With Me

Sung by all.

Negro spiritual

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. I want Je - sus___ to walk with me;___ I want Je - sus___ to walk with me;___
 2. In my tri - als,___ Lord, walk with me;___ in my tri - als,___ Lord, walk with me;___
 3. In my sor - rows,___ Lord, walk with me;___ in my sor - rows,___ Lord, walk with me;___

all a - long my___ pil - grim jour - ney,___ Lord, I want Je - sus___ to walk with me.____
 when the shades of___ life are fall - ing,___ Lord, I want Je - sus___ to walk with me.____
 when my heart with - in is ach - ing,___ Lord, I want Je - sus___ to walk with me.____

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Matthew 4:1-11

Mateo 4:1-11

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

Glory to you, Lord Christ.

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

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

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

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Rosemarie Logan Duncan

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, 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

Almighty and Everlasting God

Sung by the choir.

Orlando Gibbons (1583–1625)

Almighty and everlasting God,
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us;
through Jesus Christ our Lord.

(Collect for the Third Sunday after the Epiphany, The Book of Common Prayer, 1604)

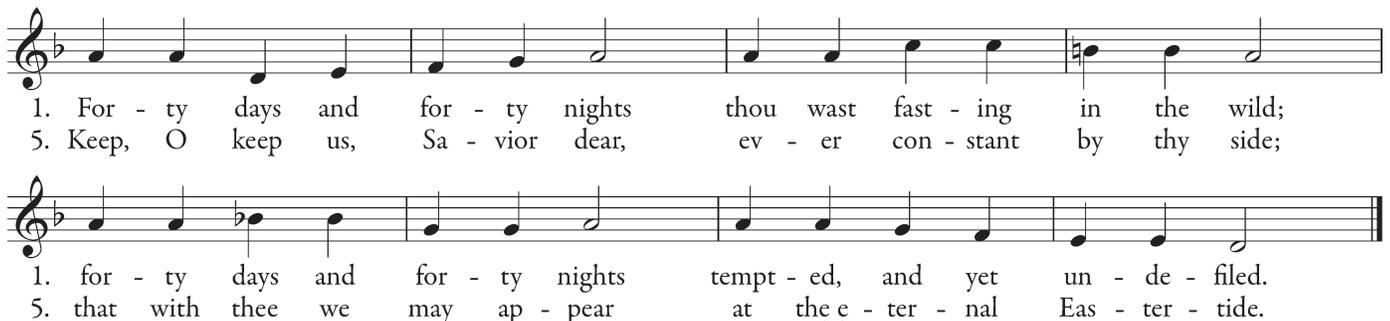
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 150 (STANZAS 1, 5)

Forty Days and Forty Nights

Sung by all.

Aus der Tiefe rufe ich



1. For - ty days and for - ty nights thou wast fast - ing in the wild;
5. Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1. for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
5. that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

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

Lamb of God

Sung by all.

Leon C. Roberts (1950–1999)

Lamb of God, you take a - way the sins, take a - way the sins of the
world: have mer - cy on us.

Lamb of God, you take a - way the sins, take a - way the sins of the
world: grant us, 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

Can't Give Up Now

Sung by the ensemble.

Erica Campbell (b. 1972),
Tina Campbell (b. 1974),
Warryn Campbell (b. 1975)

There will be mountains
That I will have to climb.
And there will be battles
That I will have to fight.
But victory or defeat, it's up to me to decide,
But how can I expect to win if I never try.

Refrain I just can't give up now,
Come too far from where I started from.
Nobody told me the road would be easy
And I don't believe He's brought me this far
To leave me.

Never said there wouldn't be trials.
Never said I wouldn't fall,
Never said that everything would go
The way I wanted to go.
But when my back is against the wall,
And I feel all hope is gone,
I'll just lift my head up to the sky
And say help me to be strong.

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.

The Glory of These Forty Days

Sung by all.

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.

POSTLUDE

Improvisation on *Aus tiefer Not schrei ich zu dir*



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.

LIVESTREAMED SERVICES

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.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Gospeller: The Reverend Patrick L. Keyser, Associate Priest for Worship; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, 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.

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

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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 2026

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

(FEBRUARY 22; MARCH 1, 8, 15, 22, 29)

Holy Eucharist • 8:00 AM

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

Choral Evensong • 4:00 PM (except March 1) (in person & online)

For more information: cathedral.org/lent

