



# The Holy Eucharist

The Second Sunday in Lent

March 1, 2026 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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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.*

*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

*The Glory of These Forty Days*

*Erhalt uns, Herr*; arr. Edward M. Nassor (b. 1957)

## PRELUDE

*Ebarm dich mein, O Herre Gott, BWV 721*

Johann Sebastian Bach (1685–1750)

*Promises*

Aaron Moses, Dante Bowe (b. 1993), Joe Barsed (b. 1995),  
Kaila Alvarado, Lemuel Marin, Phillip Carrington Gaines

## THE ENTRANCE RITE

### INTROIT

*In ieiunio et fletu*

Thomas Tallis (c. 1505–1585)

*Sung in Latin.*

Fasting and weeping, the priests prayed: "Spare, O Lord, your people, spare them and do not consign your children to destruction." Between the porch and altar the priests wept saying: "Spare your people."

*(Joel 2:17)*

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

*The God of Abraham Praise*

*Sung by all.*

*Leoni*

*We begin our worship as a gathered community by praising God in song.*



1. The God of A-bra ham praise, who reigns en-throned a - bove; An - cient of ev - er -  
 2. He by him - self hath sworn; we on his oath de - pend; we shall, on ea - gle -  
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness, tri - um-phat o'er the  
 4. The God who reigns on high the great arch - an - gels sing, and "Ho - ly, ho - ly,  
 5. The whole tri - um-phat host give thanks to God on high; "Hail, Fa - ther, Son, and



1. last - ing days, and God of love; the Lord, the great I AM, by  
 2. wings up - borne, to heaven a - scend: we shall be - hold his face, we  
 3. world and sin, the Prince of Peace; on Zi - on's sa - cred height his  
 4. ho - ly," cry, "Al - might - y King! Who was, and is, the same, and  
 5. Ho - ly Ghost," they ev - er cry; hail, A-bra ham's Lord di - vine! With



1. earth and heaven con - fessed: we bow and bless the sa - cred Name for ev - er blest.  
 2. shall his power a - dore, and sing the won - ders of his grace for ev - er - more.  
 3. king - dom he main - tains, and, glo - rious with his saints in light, for ev - er reigns.  
 4. ev - er - more shall be: e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 5. heaven our songs we raise; all might and ma - jes - ty are thine, and end - less praise.

**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 presider 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 two flats (B-flat and E-flat). The first staff is divided into two sections: the first section is marked 'Choir' and the second 'All'. The lyrics are 'Lord, have mer - cy.' followed by 'Lord, have mer - cy.'. The second staff is also divided into two sections: 'Choir' and 'All'. The lyrics are 'Christ, have mer - cy.' followed by 'Christ, have mer - cy.'. The third staff is divided into two sections: 'Choir' and 'All'. The lyrics are 'Lord, have mer - cy.' followed by 'Lord, have mer - cy.'. The music is written in a simple, melodic style with long notes and rests.

*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 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 12:1-4a

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him.

The Word of the Lord.

**Thanks be to God.**

Génesis 12:1-4a

Un día el Señor le dijo a Abram: «Deja tu tierra, tus parientes y la casa de tu padre, para ir a la tierra que yo te voy a mostrar. Con tus descendientes voy a formar una gran nación; voy a bendecirte y hacerte famoso, y serás una bendición para otros. Bendeciré a los que te bendigan y maldeciré a los que te maldigan; por medio de ti bendeciré a todas las familias del mundo.» Abram salió de Harán tal como el Señor se lo había ordenado.

Palabra de Dios.

**Demos gracias a Dios.**

## THE PSALM

chant: plainsong mode v

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

Psalms 121

Salmo 121

I lift up my eyes to the hills;  
from where is my help to come?  
My help comes from the Lord,  
the maker of heaven and earth.  
He will not let your foot be moved  
and he who watches over you will not fall asleep.  
Behold, he who keeps watch over Israel  
shall neither slumber nor sleep;  
The Lord himself watches over you;  
the Lord is your shade at your right hand,  
So that the sun shall not strike you by day,  
nor the moon by night.  
The Lord shall preserve you from all evil;  
it is he who shall keep you safe.  
The Lord shall watch over your going out and  
your coming in,  
from this time forth for evermore.

Levanto mis ojos a los montes;  
¿de dónde vendrá mi auxilio?  
Mi auxilio viene de Dios,  
creador del cielo y de la tierra.  
No permitirá que resbale tu pie  
ni dormirá el que te cuida.  
Mira que Dios cuida a Israel;  
ni duerme, ni dormita.  
Dios es tu protector,  
la sombra constante a tu diestra.  
De día el sol no te hará daño,  
ni la luna, de noche.  
Dios te protegerá de todo mal  
y cuidará tu vida.  
Dios guardará tus entradas y salidas  
desde ahora y para siempre.

## 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 4:1-5, 13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

The Word of the Lord.

**Thanks be to God.**

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

Romanos 4:1-5, 13-17

Pero entonces, ¿qué diremos que ganó Abraham, nuestro antepasado? En realidad, si Abraham hubiera sido reconocido como justo a causa de sus propios hechos, tendría razón para gloriarse, aunque no delante de Dios. Pues la Escritura dice: «Abraham creyó a Dios, y por eso Dios le tuvo esto en cuenta y lo reconoció como justo.» Ahora bien, si alguno trabaja, el pago no se le da como un regalo sino como algo merecido. En cambio, si alguno cree en Dios, que hace justo al pecador, Dios le tiene en cuenta su fe para reconocerlo como justo, aunque no haya hecho nada que merezca su favor. Pues Dios prometió a Abraham y a sus descendientes que recibirían el mundo como herencia; pero esta promesa no estaba condicionada al cumplimiento de la ley, sino a la justicia que se basa en la fe. Pues si los que han de recibir la herencia son los que se basan en la ley, entonces la fe resultaría cosa inútil y la promesa de Dios perdería su valor. Porque la ley trae castigo; pero donde no hay ley, tampoco hay faltas contra la ley. Por eso, para que la promesa hecha a Abraham conservara su valor para todos sus descendientes, fue un don gratuito, basado en la fe. Es decir, la promesa no es solamente para los que se basan en la ley, sino también para todos los que se basan en la fe, como Abraham. De esa manera, él viene a ser padre de todos nosotros, como dice la Escritura: «Te he hecho padre de muchas naciones.» Éste es el Dios en quien Abraham creyó, el Dios que da vida a los muertos y crea las cosas que aún no existen.

Palabra de Dios.

**Demos gracias a Dios.**

## HYMN AT THE SEQUENCE

*The Lord Is My Light*

*Sung by all.*

Lillian Bouknight (1890–1990)

*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.”*

The Lord is my light and my sal - va - tion, the Lord is my light  
and my sal - va - tion, the Lord is my light  
and my sal - va - tion; whom shall I fear?  
*Refrain*  
Whom shall I fear, \_\_\_\_\_ whom shall I fear?  
The Lord is the strength of my life; whom shall I fear? *End*  
In the time of trou-ble, he shall hide me, oh, in the time of trou-ble,  
he shall hide me, in the time of trou-ble, he shall hide me; whom shall I fear?  
*Repeat Refrain*

## THE HOLY GOSPEL

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

John 3:1-17

Juan 3:1-17

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

**Glory to you, Lord Christ.**

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of

Santo evangelio de nuestro Señor Jesucristo según Juan.

**Gloria a ti, Cristo Señor.**

Había un fariseo llamado Nicodemo, que era un hombre importante entre los judíos. Éste fue de noche a visitar a Jesús, y le dijo: «Maestro, sabemos que Dios te ha enviado a enseñarnos, porque nadie podría hacer los milagros que tú haces, si Dios no estuviera con él.» Jesús le dijo: «Te aseguro que el que no nace de nuevo,

God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through 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.*

no puede ver el reino de Dios.» Nicodemo le preguntó: «¿Y cómo puede uno nacer cuando ya es viejo? ¿Acaso podrá entrar otra vez dentro de su madre, para volver a nacer?» Jesús le contestó: «Te aseguro que el que no nace de agua y del Espíritu, no puede entrar en el reino de Dios. Lo que nace de padres humanos, es humano; lo que nace del Espíritu, es espíritu. No te extrañes de que te diga: “Todos tienen que nacer de nuevo.” El viento sopla por donde quiere, y aunque oyes su ruido, no sabes de dónde viene ni a dónde va. Así son también todos los que nacen del Espíritu.» Nicodemo volvió a preguntarle: «¿Cómo puede ser esto?» Jesús le contestó: «¿Tú, que eres el maestro de Israel, no sabes estas cosas? Te aseguro que nosotros hablamos de lo que sabemos, y somos testigos de lo que hemos visto; pero ustedes no creen lo que les decimos. Si no me creen cuando les hablo de las cosas de este mundo, ¿cómo me van a creer si les hablo de las cosas del cielo? Nadie ha subido al cielo sino el que bajó del cielo; es decir, el Hijo del hombre. Y así como Moisés levantó la serpiente en el desierto, así también el Hijo del hombre tiene que ser levantado, para que todo el que cree en él tenga vida eterna. Pues Dios amó tanto al mundo, que dio a su Hijo único, para que todo aquel que cree en él no muera, sino que tenga vida eterna. Porque Dios no envió a su Hijo al mundo para condenar al mundo, sino para salvarlo por medio de él.»

El evangelio del Señor.  
Te alabamos, Cristo Señor.

The Reverend Canon Jan Naylor Cope

## 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](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*My Faith Looks Up to Thee*

*Sung by the ensemble.*

Ray Palmer (1808–1887)

My faith looks up to Thee,  
Thou Lamb of Calvary,  
Savior Divine.  
Now hear me while I pray;  
Take all my guilt away;  
Oh, let me from this day  
Be wholly Thine.  
May Thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire.  
As Thou hast died for me,  
Oh, may my love to Thee,  
Pure, warm, and changeless be,  
A living fire.

My faith looks up to thee,  
Thou Lamb of Calvary.  
I'm yours Lord.  
I'm yours Lord.  
I'm yours, I'm yours,  
I'm yours, I'm yours.  
Oh, let me from this day,  
Be wholly Thine.

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

PRESENTATION HYMN • 337 (STANZAS I, 2)

*And Now, O Father, Mindful of the Love*

*Sung by all.*

*Unde et memores*



1. And now, O Fa-ther, mind-ful of the love that bought us, once for all, on Cal-vary's tree, and  
2. Look Fa - ther, look on his a-noint-ed face, and on - ly look on us as found in him; look



hav - ing with us him that pleads a - bove, we here pre sent, we here spread forth to thee, that  
not on our mis - us - ings of thy grace, our prayer so lan - guid, and our faith so dim: for



on - ly of - fering per - fect in thine eyes, the one true, pure, im - mor - tal sac - ri - fice.  
lo! be - tween our sins and their re - ward, we set the pas - sion of thy Son our Lord.

**THE GREAT THANKSGIVING**

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.*

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

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

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

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

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

## THE LORD'S PRAYER

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

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

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

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

Give us this day our daily bread.

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

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

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

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

Danos hoy nuestro pan de cada día.

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

No nos dejes caer en 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

*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

*Hear My Prayer, O Lord, Z. 15*

*Sung by the choir.*

Henry Purcell (1659–1695)

Hear my prayer, O Lord, and let my crying come unto thee.

*(Psalm 102:1)*

*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.*

*Lift High the Cross*

*Sung by all.*

*Crucifer*

*Refrain*

Lift high the cross, the love of Christ pro - claim  
 till all the world a - dore his sa - cred Name.

1. Led on their way by this tri - um - phant sign,  
 2. Each new - born ser - vant of the Cru - ci - fied  
 3. O Lord, once lift - ed on the glo - rious tree,  
 4. So shall our song of tri - umph ev - er be:

*Repeat Refrain*

the hosts of God in con - quering ranks com - bine.  
 bears on the brow the seal of him who died.  
 as thou hast prom - ised, draw the world to thee.  
 praise to the Cru - ci - fied for vic - to - ry.

THE DISMISSAL

Let us bless the Lord.  
 Thanks be to God.

Bendigamos al Señor.  
 Demos gracias a Dios.

POSTLUDE

*Kyrie: Plein Jeu and Dialogue sur les Grands Jeux*

Nicolas de Grigny (1672–1703)



*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](https://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](http://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 Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Canon Dana Colley Corsello, Canon Vicar; 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 Rosemarie Logan Duncan, Canon Precentor, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, The Reverend Nan Arrington Peete, The Reverend Sarah E. Slater; 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](https://cathedral.org/give).

*Thank you for your generosity.*

## LENT 2026

### DAILY LENTEN MEDITATIONS

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

### ONLINE MORNING PRAYER

Daily • 7:00 AM

### TAKE ON LENT

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

### SUNDAYS

(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](https://cathedral.org/lent)

### EASTER FLOWERS

Gifts for Easter flowers may be made online at:  
[cathedral.org/flowers](https://cathedral.org/flowers)

To be included in the Easter service leaflets, eligible gifts must be received by March 22.

