



The Holy Eucharist

The Fourth Sunday in Lent

March 15, 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

Chorale Partita on "Ach wie fluchtig"

John Knox (1932–2021)

PRELUDE

"Adagio" from Symphony No. 3 in F-sharp minor, Op. 23

Louis Vierne (1870–1937)

How Great Thou Art

Carl Boberg (1859–1940)

THE ENTRANCE RITE

INTROIT

A Litany

William Walton (1902–1983)

Drop, drop, slow tears,
And bathe those beautiful feet
Which brought from Heaven
The news and Prince of Peace:
Cease not, wet eyes,
His mercy to entreat;
To cry for vengeance
Sin doth never cease.
In your deep floods
Drown all my faults and fears;
Nor let His eye
See sin, but through my tears.

(Phineas Fletcher, 1582–1650)

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

Christ, Whose Glory Fills the Skies

Sung by all.

Ratisbon

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

1. Christ, whose glo - ry fills the skies, Christ the true, the on - ly Light, Sun of Right-eous-ness, a - rise!
 2. Dark and cheer-less is the morn un - ac - com-pan - ied by thee; joy-less is the day's re-turn,
 3. Vis - it then this soul of mine! Pierce the gloom of sin and grief! Fill me, ra - dian - cy di-vine;

Tri-umph o'er the shades of night: Day-spring from on high, be near; Day-star, in my heart ap - pear.
 till thy mer cy's beams I see, till they in - ward light im part, glad my eyes, and warm my heart.
 scat - ter all my un - be - lief; more and more thy - self dis play, shin - ing to the per - fect day.

THE OPENING ACCLAMATION

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

THE PENITENTIAL SENTENCES

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

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 score consists of three staves of music, each with a treble clef and a key signature of one flat (B-flat). The first staff begins with the instruction 'Choir' and contains the lyrics 'Lord, have mer - cy.' followed by a double bar line and the instruction 'All' with the lyrics 'Lord, have mer - cy.'. The second staff also begins with 'Choir' and contains the lyrics 'Christ, have mer - cy.' followed by a double bar line and 'All' with the lyrics 'Christ, have mer - cy.'. The third staff begins with 'Choir' and contains the lyrics 'Lord, have mer - cy.' followed by a double bar line and 'All' with the lyrics 'Lord, have mer - cy.'. The music is written in a simple, melodic style with a mix of quarter and eighth notes, and rests.

The people stand as able.

THE COLLECT FOR THE FOURTH 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.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; 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.

1 Samuel 16:1-13

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The Word of the Lord.
Thanks be to God.

1 Samuel 16:1-13

El Señor dijo a Samuel: «¿Hasta cuándo vas a estar triste por causa de Saúl? Ya no quiero que él siga siendo rey de Israel. Anda, llena de aceite tu cuerno, que quiero que vayas a la casa de Jesé, el de Belén, porque ya escogí como rey a uno de sus hijos.» «¿Y cómo haré para ir?» respondió Samuel. «¡Si Saúl llega a saberlo, me matará!» El Señor le contestó: «Toma una ternera y di que vas a ofrecérmela en sacrificio. Después invita a Jesé al sacrificio, y yo te diré lo que debes hacer. Consagra como rey a quien yo te diga.» Samuel hizo lo que el Señor le mandó. Y cuando llegó a Belén, los ancianos de la ciudad salieron a recibirle con cierto temor, y le preguntaron: «¿Vienes en son de paz?» «Así es» respondió Samuel. «Vengo a ofrecer un sacrificio al Señor. Purifíquense y acompañenme a participar en el sacrificio.» Luego Samuel purificó a Jesé y a sus hijos, y los invitó al sacrificio. Cuando ellos llegaron, Samuel vio a Eliab y pensó: «Con toda seguridad éste es el hombre que el Señor ha escogido como rey.» Pero el Señor le dijo: «No te fijas en su apariencia ni en su elevada estatura, pues yo lo he rechazado. No se trata de lo que el hombre ve; pues el hombre se fija en las apariencias, pero yo me fijo en el corazón.» Entonces Jesé llamó a Abinadab, y se lo presentó a Samuel; pero Samuel comentó: «Tampoco a éste ha escogido el Señor.» Luego le presentó Jesé a Samá; pero Samuel dijo: «Tampoco ha escogido a éste.» Jesé presentó a Samuel siete de sus hijos, pero Samuel tuvo que decirle que a ninguno de ellos lo había elegido el Señor. Finalmente le preguntó: «¿No tienes más hijos?» «Falta el más pequeño, que es el que cuida el rebaño» respondió Jesé. «Manda a buscarlo» dijo Samuel, «porque no comenzaremos la ceremonia hasta que él llegue.» Jesé lo mandó llamar. Y el chico era de piel sonrosada, agradable y bien parecido. Entonces el Señor dijo a Samuel: «Éste es. Así que levántate y conságralo como rey.» En seguida Samuel tomó el recipiente con aceite, y en presencia de sus hermanos consagró como rey al joven, que se llamaba David. A partir de aquel momento, el espíritu del Señor se apoderó de él. Después Samuel se despidió y se fue a Ramá.

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 23

Salmo 23

The Lord is my shepherd;
 I shall not be in want.
 He makes me lie down in green pastures
 and leads me beside still waters.
 He revives my soul
 and guides me along right pathways
 for his Name's sake.
 Though I walk through the valley of the shadow of death,
 I shall fear no evil;
 for you are with me;
 your rod and your staff, they comfort me.
 You spread a table before me in the presence of those
 who trouble me;
 you have anointed my head with oil,
 and my cup is running over.
 Surely your goodness and mercy shall follow me
 all the days of my life,
 and I will dwell in the house of the Lord for ever.

El Señor es mi pastor;
 nada me faltará.
 En verdes praderas me hace descansar
 y me conduce junto a aguas tranquilas.
 Me devuelve el aliento
 y me guía por sendas justas por amor de su nombre.
 Aunque camine por el valle de las sombras de la muerte,
 no temeré ningún mal,
 porque tú me acompañas.
 Tu vara y tu cayado me alientan.
 Me preparas una mesa frente a quienes me atormentan;
 me unges la cabeza con óleo, y mi copa rebosa.
 Tu bondad y piedad me acompañarán todos los días
 de mi vida
 y moraré en la casa del Señor por largos días.

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.*

Ephesians 5:8-14

Éfesios 5:8-14

Once you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you."

Ustedes antes vivían en la oscuridad, pero ahora, por estar unidos al Señor, viven en la luz. Pórtense como quienes pertenecen a la luz, pues la luz produce toda una cosecha de bondad, rectitud y verdad. Examinen siempre qué es lo que agrada al Señor. No compartan la conducta estéril de los que son de la oscuridad; más bien sáquenla a la luz. Pues hasta vergüenza da hablar de lo que ellos hacen en secreto; pero cuando todas las cosas son puestas al descubierto por la luz, quedan en claro, porque todo lo que se deja poner en claro, participa de la luz. Por eso se dice: «Despierta, tú que duermes; levántate de entre los muertos, y Cristo te alumbrará.»

The Word of the Lord.
Thanks be to God.

Palabra de Dios.
Demos gracias a Dios.

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

There Is a Balm in Gilead

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.”

Refrain

There is a balm in Gil-e-ad, to make the wound-ed whole, there is a balm in Gil-e-ad, to
 heal the sin - sick soul. soul. 1. Some - times I feel dis - cour - aged, and
 2. If you can - not preach like Pe - ter, if you
Repeat Refrain
 think my work's in vain, but then the Ho - ly Spi - rit re - vives my soul a - gain.
 can - not pray like Paul, you can tell the love of Je - sus, and say, "He died for all."

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 9:1-41

Juan 9:1-41

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

Santo evangelio de nuestro Señor Jesucristo según Juan.

Glory to you, Lord Christ.

Gloria a ti, Cristo Señor.

As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it

Al salir, Jesús vio a su paso a un hombre que había nacido ciego. Sus discípulos le preguntaron: «Maestro, ¿por qué nació ciego este hombre? ¿Por el pecado de sus padres, o por su propio pecado?» Jesús les contestó: «Ni por su propio pecado ni por el de sus padres; fue más bien para que en él se demuestre lo que Dios puede hacer. Mientras es de día, tenemos que hacer el trabajo del que me envió; pues viene la noche, cuando nadie puede trabajar. Mientras estoy en este mundo, soy la luz del mundo.» Después de haber dicho esto, Jesús escupió en el suelo, hizo con la saliva un poco de lodo y se lo untó al ciego en los ojos. Luego le dijo: «Ve a lavarte al estanque de Siloé (que significa: «Enviado»).» El ciego fue y se lavó, y cuando regresó ya podía ver. Los vecinos y los que antes lo habían visto pedir limosna se preguntaban: «¿No es éste el que se sentaba a pedir limosna?» Unos decían: «Sí, es él.» Otros decían: «No, no es él, aunque se le parece.» Pero él mismo decía: «Sí, yo soy.» Entonces

on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him,

le preguntaron: «¿Y cómo es que ahora puedes ver?» Él les contestó: «Ese hombre que se llama Jesús hizo lodo, me lo untó en los ojos, y me dijo: "Ve al estanque de Siloé, y lávate." Yo fui, y en cuanto me lavé, pude ver.» Entonces le preguntaron: «¿Dónde está ese hombre?» Y él les dijo: «No lo sé.» El día en que Jesús hizo el lodo y devolvió la vista al ciego era sábado. Por eso llevaron ante los fariseos al que había sido ciego, y ellos le preguntaron cómo era que ya podía ver. Y él les contestó: «Me puso lodo en los ojos, me lavé, y ahora veo.» Algunos fariseos dijeron: «El que hizo esto no puede ser de Dios, porque no respeta el sábado.» Pero otros decían: «¿Cómo puede hacer estas señales milagrosas, si es pecador?» De manera que hubo división entre ellos, y volvieron a preguntarle al que antes era ciego: «Puesto que te ha dado la vista, ¿qué dices de él?» Él contestó: «Yo digo que es un profeta.» Pero los judíos no quisieron creer que había sido ciego y que ahora podía ver, hasta que llamaron a sus padres y les preguntaron: «¿Es éste su hijo? ¿Declaran ustedes que nació ciego? ¿Cómo es que ahora puede ver?» Sus padres contestaron: «Sabemos que éste es nuestro hijo, y que nació ciego; pero no sabemos cómo es que ahora puede ver, ni tampoco sabemos quién le dio la vista. Pregúntenselo a él; ya es mayor de edad, y él mismo puede darles razón.» Sus padres dijeron esto por miedo, pues los judíos se habían puesto de acuerdo para expulsar de la sinagoga a cualquiera que reconociera que Jesús era el Mesías. Por eso dijeron sus padres: «Pregúntenselo a él, que ya es mayor de edad.» Los judíos volvieron a llamar al que había sido ciego, y le dijeron: «Dinos la verdad delante de Dios. Nosotros sabemos que ese hombre es pecador.» Él les contestó: «Si es pecador, no lo sé. Lo que sí sé es que yo era ciego y ahora veo.» Volvieron a preguntarle: «¿Qué te hizo? ¿Qué hizo para darte la vista?» Les contestó: «Ya se lo he dicho, pero no me hacen caso. ¿Por qué quieren que se lo repita? ¿Es que también ustedes quieren seguirlo?» Entonces lo insultaron, y le dijeron: «Tú serás discípulo de ese hombre; nosotros somos discípulos de Moisés. Y sabemos que Dios le habló a Moisés, pero de éste no sabemos ni siquiera de dónde ha salido.» El hombre les contestó: «¿Qué cosa tan rara! Ustedes no saben de dónde ha salido, y en cambio a mí me ha dado la vista. Bien sabemos que Dios no escucha a los pecadores; solamente escucha a los que lo adoran y hacen su voluntad. Nunca se ha oído decir de nadie que diera la vista a una persona que nació ciega. Si este hombre no viniera de Dios, no podría hacer nada.» Le dijeron entonces: «Tú, que naciste lleno

he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

The Gospel of the Lord.
Praise to you, Lord Christ.

de pecado, ¿quieres darnos lecciones a nosotros?» Y lo expulsaron de la sinagoga. Jesús oyó decir que habían expulsado al ciego; y cuando se encontró con él, le preguntó: «¿Crees tú en el Hijo del hombre?» Él le dijo: «Señor, dime quién es, para que yo crea en él.» Jesús le contestó: «Ya lo has visto: soy yo, con quien estás hablando.» Entonces el hombre se puso de rodillas delante de Jesús, y le dijo: «Creo, Señor.» Luego dijo Jesús: «Yo he venido a este mundo para hacer juicio, para que los ciegos vean y para que los que ven se vuelvan ciegos.» Algunos fariseos que estaban con él, al oír esto, le preguntaron: «¿Acaso nosotros también somos ciegos?» Jesús les contestó: «Si ustedes fueran ciegos, no tendrían culpa de sus pecados. Pero como dicen que ven, son culpables.»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Dana Colley Corsello

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

The people stand as able.

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

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.

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.

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

Nunc dimittis

Sung by the choir.

Gustav Holst (1874–1934)

Sung in Latin.

Lord, now lettest thou thy servant depart in peace,
according to thy word,
For mine eyes have seen thy salvation,
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles,
and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and ever shall be, world without end. Amen.

(Luke 2:29-32)

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

PRESENTATION HYMN • 538

God of Mercy, God of Grace

Sung by all.

Lucerna Laudoniae

1. God of mer - cy, God of grace, show the bright - ness of thy face.
2. Let thy peo - ple praise thee, Lord; be by all that live a - dored.

Shine up - on us, Sa - vior, shine, fill thy Church with light di - vine,
Let the na - tions shout and sing glo - ry to their Sa - vior King;

and thy sav - ing health ex - tend un - to earth's re - mot - est end.
let all be, be - low, a - bove, one in joy, and light, and love.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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

SANCTUS & BENEDICTUS

Sung by all.

Mass 18

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

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

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

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

THE LORD'S PRAYER

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

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

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

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

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.**

**And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

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

**Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.**

**No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

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. Repeat
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

Amazing Grace (My Chains Are Gone)

Sung by the ensemble.

Chris Tomlin (b. 1972)

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Refrain My chains are gone, I've been set free.
My God, my Savior has ransomed me.
And like a flood his mercy reigns;
Unending love, amazing grace.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

Refrain

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.
You are forever mine.

(Stanzas by John Newton, 1725–1807; refrain by C. Tomlin)

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 • 493

O for a Thousand Tongues to Sing

Sung by all.

Azmon



1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2. My gra - cious Mas - ter and my God, as - sist me to pro - claim
3. Je - sus! the Name that charms our fears and bids our sor - rows cease;
4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5. Hear him, ye deaf: ye voice - less ones, your loos - ened tongues em - ploy;



1. the glo - ries of my God and King, the tri - umphs of his grace!
2. and spread through all the earth a - broad the hon - ors of thy Name.
3. 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4. the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
5. ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6. Glory to God and praise and love
be now and ever giv'en
by saints below and saints above,
the Church in earth and heav'en.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Fantasia in G minor, BWV 542/1

Johann Sebastian Bach (1685–1750)



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

EASTER FLOWERS

Gifts for Easter flowers may be made online at:
cathedral.org/flowers

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

PARTICIPANTS Presider: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, 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.

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 2026

DAILY LENTEN MEDITATIONS

Sign-up at: cathedral.org/lent

ONLINE MORNING PRAYER

Daily • 7:00 AM

TAKE ON LENT

Dinners & Classes

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 15, 22, 29)

Holy Eucharist • 8:00 AM
Holy Eucharist • 11:15 AM (in person & online)
Choral Evensong • 4:00 PM (in person & online)

For more information: cathedral.org/lent

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.

