

The Holy Eucharist

The Fifth Sunday in Lent

March 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

Psalm Fantasy in *Old 107th*

John Knox (1932–2021)

PRELUDE

“Attende Domine”

Jeanne Demessieux (1921–1968)

from *Twelve Choral Preludes on Gregorian Chant Themes*, Op. 8

God Is Here

Martha Munizzi (b. 1968)

THE ENTRANCE RITE

INTROIT

Agnus Dei

Thomas Morley (1557–1603)

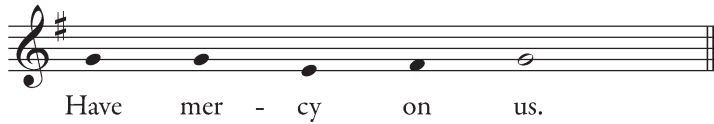
Sung in Latin.

Lamb of God, you take away the sins of the world: have mercy on us.

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

The Great Litany is an extended form of intercessory prayer. An earlier form of this litany was the first English language liturgical text authorized for use in the Church of England. The Great Litany has remained a fixture of the prayer book tradition since its introduction in 1544.

Holy God, Creator of heaven and earth,



Holy and Mighty, Redeemer of the world,
Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,
Have mercy on us.

Holy, blessed and glorious Trinity, One God,
Have mercy on us.

From all evil and mischief; from pride, vanity, and hypocrisy; from envy, hatred, and malice; and from all evil intent,



From sloth, worldliness, and love of money; from hardness of heart and contempt for your word and your laws,
Savior deliver us.

From sins of body and mind; from deceits of the world, flesh, and the devil,
Savior deliver us.

From famine and disaster; from violence, murder, and dying unprepared,
Savior deliver us.

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,
Savior deliver us.

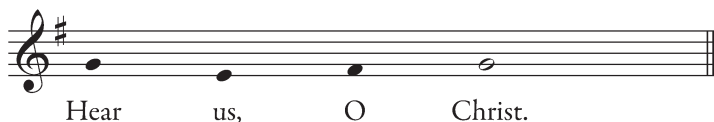
By the mystery of your holy incarnation; by your birth, childhood, and obedience; by your baptism, fasting, and temptation,
Savior deliver us.

By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,
Savior deliver us.

By your agony and trial; by your cross and passion; by your precious death and burial,
Savior deliver us.

By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,
Savior deliver us.

Hear our prayers, O Christ our God.



Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.
Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.
Hear us, O Christ.

Enlighten your bishops, priests, and deacons, especially Sean, our Presiding Bishop, Mariann, our Bishop, and Eugene, our Assistant Bishop, with knowledge and understanding, that by their teaching and their lives they may proclaim your word.
Hear us, O Christ.

Give your people grace to witness to your word and bring forth the fruit of your Spirit.
Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived.
Hear us, O Christ.

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.
Hear us, O Christ.

Guide the leaders of the nations into the ways of peace and justice.
Hear us, O Christ.

Give your wisdom and strength to Donald, the President of the United States, and Muriel, the Mayor of this city, that in all things they may do your will, for your glory and the common good.
Hear us, O Christ.

Give to the Congress of the United States, the members of the President's Cabinet, and all others in authority the grace to walk always in the ways of truth.
Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.
Hear us, O Christ.

Give us the will to use the resources of the earth to your glory and for the good of all.
Hear us, O Christ.

Bless and keep all your people.
Hear us, O Christ.

Comfort and liberate the lonely, the bereaved, and the oppressed.
Hear us, O Christ.

Keep in safety those who travel and all who are in peril.
Hear us, O Christ.

Heal the sick in body, mind, or spirit and provide for the homeless, the hungry, and the destitute.
Hear us, O Christ.

Guard and protect all children who are in danger.
Hear us, O Christ.

Show your compassion on prisoners, hostages, and refugees, and all who are in trouble.
Hear us, O Christ.

Forgive our enemies, persecutors, and slanderers, and turn their hearts.
Hear us, O Christ.

Hear us as we remember those who have died and grant us with them a share in your eternal glory.

Hear us, O Christ.

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.

Lord, have mercy on us.



Lord, have mercy on us.

THE COLLECT FOR THE FIFTH 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, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ 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.

Ezekiel 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, “Mortal, can these bones live?” I answered, “O Lord God, you know.” Then he said to me, “Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.” So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked,

Ezequiel 37:1-14

El Señor puso su mano sobre mí, y me hizo salir lleno de su poder, y me colocó en un valle que estaba lleno de huesos. El Señor me hizo recorrerlo en todas direcciones; los huesos cubrían el valle, eran muchísimos y estaban completamente secos. Entonces me dijo: «¿Crees tú que estos huesos pueden volver a tener vida?» Yo le respondí: «Señor, sólo tú lo sabes.» Entonces el Señor me dijo: «Habla en mi nombre a estos huesos. Diles: “Huesos secos, escuchen este mensaje del Señor. El Señor les dice: Voy a hacer entrar en ustedes aliento de vida, para que revivan. Les pondré tendones, los rellenaré de carne, los cubriré de piel y les daré aliento de vida para que revivan. Entonces reconocerán ustedes que yo soy el Señor.”» Yo les hablé como él me lo había ordenado. Y mientras les hablaba, oí un ruido: era un terremoto, y los huesos

and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophecy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

The Word of the Lord.
Thanks be to God.

comenzaron a juntarse unos con otros. Y vi que sobre ellos aparecían tendones y carne, y que se cubrían de piel. Pero no tenían aliento de vida. Entonces el Señor me dijo: «Habla en mi nombre al aliento de vida, y dile: "Así dice el Señor: Aliento de vida, ven de los cuatro puntos cardinales y da vida a estos cuerpos muertos."» Yo hablé en nombre del Señor, como él me lo ordenó, y el aliento de vida vino y entró en ellos, y ellos revivieron y se pusieron de pie. Eran tantos que formaban un ejército inmenso. Entonces el Señor me dijo: «El pueblo de Israel es como estos huesos. Andan diciendo: "Nuestros huesos están secos; no tenemos ninguna esperanza, estamos perdidos." Pues bien, háblales en mi nombre, y diles: "Esto dice el Señor: Pueblo mío, voy a abrir las tumbas de ustedes; voy a sacarlos de ellas y a hacerlos volver a la tierra de Israel. Y cuando yo abra sus tumbas y los saque de ellas, reconocerán ustedes, pueblo mío, que yo soy el Señor. Yo pondré en ustedes mi aliento de vida, y ustedes revivirán; y los instalaré en su propia tierra. Entonces sabrán que yo, el Señor, lo he dicho y lo he hecho. Yo, el Señor, lo afirmo."»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

plainsong mode III

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

Psalm 130

Salmo 130

Out of the depths have I called to you, O Lord;
 Lord, hear my voice;
 let your ears consider well the voice of my supplication.
 If you, Lord, were to note what is done amiss,
 O Lord, who could stand?
 For there is forgiveness with you;
 therefore you shall be feared.
 I wait for the Lord; my soul waits for him;
 in his word is my hope.
 My soul waits for the Lord,
 more than watchmen for the morning,
 more than watchmen for the morning.
 O Israel, wait for the Lord,
 for with the Lord there is mercy;
 With him there is plenteous redemption,
 and he shall redeem Israel from all their sins.

¡De lo profundo te clamo, Señor! Oye mi voz;
 estén atentos tus oídos a mi súplica.
 Dios, si notaras los pecados,
 ¿quién podría mantenerse en pie?
 Pero en ti hay perdón
 y por eso eres venerado.
 Espero a Dios con toda el alma;
 en su palabra he puesto mi esperanza.
 Mi alma espera en Dios,
 más que el centinela espera la mañana,
 más que el centinela espera la mañana.
 Israel, pon tu esperanza en Dios,
 porque en el Señor hay firme bondad.
 En Dios hay plena redención
 y redimirá a Israel de todos sus agravios.

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 8:6-11

Romanos 8:6-11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Y preocuparse por seguir las inclinaciones de la naturaleza débil lleva a la muerte; pero preocuparse por las cosas del Espíritu lleva a la vida y a la paz. Los que se preocupan por seguir las inclinaciones de la naturaleza débil son enemigos de Dios, porque ni quieren ni pueden someterse a su ley. Por eso, los que viven según las inclinaciones de la naturaleza débil no pueden agradar a Dios. Pero ustedes ya no viven según esas inclinaciones, sino según el Espíritu, puesto que el Espíritu de Dios vive en ustedes. El que no tiene el Espíritu de Cristo, no es de Cristo. Pero si Cristo vive en ustedes, el espíritu vive porque Dios los ha hecho justos, aun cuando el cuerpo esté destinado a la muerte por causa del pecado. Y si el Espíritu de aquel que resucitó a Jesús vive en ustedes, el mismo que resucitó a Cristo dará nueva vida a sus cuerpos mortales por medio del Espíritu de Dios que vive en ustedes.

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.

HYMN AT THE SEQUENCE

Lord, I Want to be a Christian

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. Lord, I want to be a Chris - tian in my heart, in my heart;
 2. Lord, I want to be more lov - ing in my heart, in my heart;
 3. Lord, I want to be more ho - ly in my heart, in my heart;
 4. Lord, I want to be like Je - sus in my heart, in my heart;

Lord, I want to be a Chris - tian in my heart, _____
 Lord, I want to be more lov - ing in my heart, _____
 Lord, I want to be more ho - ly in my heart, _____
 Lord, I want to be like Je - sus in my heart, _____

in my heart, _____ in my heart, _____ Lord, I want to be a Chris-tian in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be more lov - ing in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be more ho - ly in my heart. _____
 in my heart, _____ in my heart, _____ Lord, I want to be like Je - sus in my heart. _____

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 11:1-45

Juan 11:1-45

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

Glory to you, Lord Christ.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her,

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Había un hombre enfermo que se llamaba Lázaro, natural de Betania, el pueblo de María y de su hermana Marta. Esta María, que era hermana de Lázaro, fue la que derramó perfume sobre los pies del Señor y los secó con sus cabellos. Así pues, las dos hermanas mandaron a decir a Jesús: «Señor, tu amigo querido está enfermo.» Jesús, al oírlo, dijo: «Esta enfermedad no va a terminar en muerte, sino que ha de servir para mostrar la gloria de Dios, y también la gloria del Hijo de Dios.» Aunque Jesús quería mucho a Marta, a su hermana y a Lázaro, cuando le dijeron que Lázaro estaba enfermo se quedó dos días más en el lugar donde se encontraba. Después dijo a sus discípulos: «Vamos otra vez a Judea.» Los discípulos le dijeron: «Maestro, hace poco los judíos de esa región trataron de matarte a pedradas, ¿y otra vez quieres ir allá?» Jesús les dijo: «¿No es cierto que el día tiene doce horas? Pues si uno anda de día, no tropieza, porque ve la luz que hay en este mundo; pero si uno anda de noche, tropieza, porque le falta la luz.» Después añadió: «Nuestro amigo Lázaro se ha dormido, pero voy a despertarlo.» Los discípulos le dijeron: «Señor, si se ha dormido, es señal de que va a sanar.» Pero lo que Jesús les decía es que Lázaro había muerto, mientras que los discípulos pensaban que se había referido al sueño natural. Entonces Jesús les dijo claramente: «Lázaro ha muerto. Y me alegro de no haber estado allí, porque así es mejor para ustedes, para que crean. Pero vamos a verlo.» Entonces Tomás, al que llamaban el Gemelo, dijo a los otros discípulos: «Vamos también nosotros, para morir con él.» Al llegar, Jesús se encontró con que ya hacía cuatro días que Lázaro había sido sepultado. Betania se hallaba cerca de Jerusalén, a unos tres kilómetros; y muchos de los judíos habían ido a visitar a Marta y a María, para consolarlas por la muerte de su hermano. Cuando Marta supo que Jesús estaba llegando, salió a recibirlo; pero María se quedó en la casa. Marta le dijo a Jesús: «Señor, si hubieras estado aquí, mi hermano no habría muerto. Pero yo sé que aun ahora Dios te dará todo lo que le pidas.» Jesús le contestó: «Tu hermano volverá

"I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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

a vivir.» Marta le dijo: «Sí, ya sé que volverá a vivir cuando los muertos resuciten, en el día último.» Jesús le dijo entonces: «Yo soy la resurrección y la vida. El que cree en mí, aunque muera, vivirá; y todo el que todavía está vivo y cree en mí, no morirá jamás. ¿Crees esto?» Ella le dijo: «Sí, Señor, yo creo que tú eres el Mesías, el Hijo de Dios, el que tenía que venir al mundo.» Después de decir esto, Marta fue a llamar a su hermana María, y le dijo en secreto: «El Maestro está aquí y te llama.» Tan pronto como lo oyó, María se levantó y fue a ver a Jesús. Jesús no había entrado todavía en el pueblo; estaba en el lugar donde Marta se había encontrado con él. Al ver que María se levantaba y salía rápidamente, los judíos que estaban con ella en la casa, consolándola, la siguieron pensando que iba al sepulcro a llorar. Cuando María llegó a donde estaba Jesús, se puso de rodillas a sus pies, diciendo: «Señor, si hubieras estado aquí, mi hermano no habría muerto.» Jesús, al ver llorar a María y a los judíos que habían llegado con ella, se conmovió profundamente y se estremeció, y les preguntó: «¿Dónde lo sepultaron?» Le dijeron: «Ven a verlo, Señor.» Y Jesús lloró. Los judíos dijeron entonces: «¡Miren cuánto lo quería!» Pero algunos de ellos decían: «Éste, que dio la vista al ciego, ¿no podría haber hecho algo para que Lázaro no muriera?» Jesús, otra vez muy conmovido, se acercó a la tumba. Era una cueva, cuya entrada estaba tapada con una piedra. Jesús dijo: «Quiten la piedra.» Marta, la hermana del muerto, le dijo: «Señor, ya huele mal, porque hace cuatro días que murió.» Jesús le contestó: «¿No te dije que, si crees, verás la gloria de Dios?» Quitaron la piedra, y Jesús, mirando al cielo, dijo: «Padre, te doy gracias porque me has escuchado. Yo sé que siempre me escuchas, pero lo digo por el bien de esta gente que está aquí, para que crean que tú me has enviado.» Después de decir esto, gritó: «¡Lázaro, sal de ahí!» Y el que había estado muerto salió, con las manos y los pies atados con vendas y la cara envuelta en un lienzo. Jesús les dijo: «Desátenlo y déjenlo ir.» Por esto creyeron en Jesús muchos de los judíos que habían ido a acompañar a María y que vieron lo que él había hecho.

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

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

The people stand as able.

THE NICENE CREED

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

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE 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

God Restores

Sung by the ensemble.

Sheri James Moffett (b. 1974)

God restores.
God restores.
God restores.
God restores.
He restores my mind.
He restores my soul.
With his healing hands
I'm made whole.
He makes my life complete,
My reunion is so sweet.
I'm a living testimony
God restores.

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

PRESENTATION HYMN • 508 (STANZAS 1-2)

Breathe on Me, Breath of God

Sung by all.

Nova Vita

1. Breathe on me, Breath of God, fill me with life a - new,
2. Breathe on me, Breath of God, un - til my heart is pure,
that I may love what thou dost love, and do what thou wouldst do.
un - til with thee I will one will, to do or to en - dure.

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

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

Ich bin das Brot des Lebens

Sung by the choir.

Wolfram Buchenberg (b. 1962)

They who obey the Law of the Lord and study it day and night,
they bear fruit at the right time.

(Psalm 1:2)

I am the bread of life,
He who comes to me will never be hungry,
he who believes in me, will never be thirsty.

(John 6:35)

I am the living bread,
If anyone eats this bread,
he will live for ever.

(John. 6:51)

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 • 567

Thine Arm, O Lord, in Days of Old

Sung by all.

St. Matthew



1. Thine arm, O Lord, in days of old was strong to heal and save; it triumphed o'er dis-
2. And lo! thy touch brought life and health, gave hearing, strength, and sight; and youth re-newed and
3. Be thou our great de-liv-er-er still, thou Lord of life and death; re-store and quick-en,



ease and death, o'er dark-ness and the grave. To thee they went, the blind, the deaf, the
fren-zy calmed owned thee, the Lord of light: and now, O Lord, be near to bless, al-
soothe and bless, with thine al-might-y breath: to hands that work and eyes that see, give



pal-sied, and the lame, the lep-er set a-part and shunned, the sick with fe-vered frame.
might-y as of yore, in crowd-ed street, by rest-less couch, as by Gen-nes-ar-et's shore.
wis-dom's heav-enly lore, that whole and sick, and weak and strong, may praise thee ev-er-more.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

“Con moto maestoso” from Sonata in A major, Op. 65, No. 3

Felix Mendelssohn (1809–1847)



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 Spencer W. Brown, Priest Associate; Preacher: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Canon Altagracia Pérez-Bullard, Associate Dean of Multicultural Ministries and Assistant Professor of Practical Theology, Virginia Theological Seminary, Alexandria, Virginia, The Reverend Vincent Powell Harris, 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, 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 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.

