

# The Holy Eucharist

The Third Sunday in Lent

March 15, 2020 • 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.*

## THE ENTRANCE RITE

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.*

### PRELUDE

*Prelude and Fugue in G major, Op. 37, No. 2*

Felix Mendelssohn (1809-1847)

### INTROIT

*God so loved the world*

John Stainer (1840-1901)

God so loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

*(John 3:16-17)*

*Come, thou fount of every blessing*

*Sung by all.*

*Nettleton*

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

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy  
 2. Here I find my great - est trea - sure; hith - er by thy help, I've  
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to  
 grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.  
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:  
 Teach me some me - lo - dious son - net, sung by flam - ing tongues a -  
 Je - sus sought me when a stran - ger wan - dering from the fold of  
 prone to wan - der, Lord, I feel it, prone to leave the God I  
 bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.  
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

**THE OPENING ACCLAMATION**

Bless the Lord who forgives all our sins.  
 God's mercy endures for ever.

**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 CONFESSION & 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.

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

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us.

## THE WORD OF GOD

### THE COLLECT FOR THE THIRD 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 know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### THE FIRST READING

*This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.*

Exodus 17:1-7

Éxodo 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” But the people thirsted there for water; and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” So Moses cried out to the Lord, “What shall I do with this people? They are almost ready to stone me.” The Lord said to Moses, “Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so,

Toda la comunidad israelita salió del desierto de Sin, siguiendo su camino poco a poco, de acuerdo con las órdenes del Señor. Después acamparon en Refidim, pero no había agua para que el pueblo bebiera, así que le reclamaron a Moisés, diciéndole: «¿Danos agua para beber!» «¿Por qué me hacen reclamaciones a mí? ¿Por qué ponen a prueba a Dios?» contestó Moisés. Pero el pueblo tenía sed, y hablaron en contra de Moisés. Decían: «¿Para qué nos hiciste salir de Egipto? ¿Para matarnos de sed, junto con nuestros hijos y nuestros animales?» Moisés clamó entonces al Señor, y le dijo: «¿Qué voy a hacer con esta gente? ¡Un poco más y me matan a pedradas!» Y el Señor le contestó: «Pasa delante del pueblo, y hazte acompañar de algunos ancianos de Israel. Llévate también el bastón con que golpeaste el río, y ponte en marcha. Yo estaré esperándote allá en el monte Horeb, sobre la roca. Cuando golpees la

in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

The Word of the Lord.  
Thanks be to God.

roca, saldrá agua de ella para que beba la gente.» Moisés lo hizo así, a la vista de los ancianos de Israel, y llamó a aquel lugar Meribá porque los israelitas le habían hecho reclamaciones, y también lo llamó Masá porque habían puesto a prueba a Dios, al decir: «¿Está o no está el Señor con nosotros?»

Palabra del Señor.  
Demos gracias a Dios.

## THE PSALM

plainchant, Tone II

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

Psalm 95:1-2, 8-11

Salmo 95:1-2, 8-11

*The cantor introduces the refrain, then all repeat.*

*El cantor canta el refrán, y después todos lo repiten.*



*The cantor sings the psalm.*

Come, let us sing to the Lord;  
let us shout for joy to the Rock of our salvation.  
Let us come before his presence with thanksgiving  
and raise a loud shout to him with psalms.

*El cantor canta el salmo.*

Vengan, cantemos alegremente al Señor;  
aclamemos con júbilo a la Roca que nos salva.  
Lleguemos ante su presencia con alabanza,  
vitoreándole con cánticos;

*All repeat the refrain.*

Harden not your hearts,  
as your forebears did in the wilderness,  
at Meribah, and on that day at Massah,  
when they tempted me.  
They put me to the test,  
though they had seen my works.

*Todos repiten el refrán.*

No endurezcan su corazón,  
como en Meribá, y en el día de Masá en el desierto,  
donde me tentaron sus antepasados.  
Me pusieron a prueba,  
aunque habían visto mis obras.

*All repeat the refrain.*

Forty years long I detested that generation and said,  
"This people are wayward in their hearts;  
they do not know my ways."  
So I swore in my wrath,  
"They shall not enter into my rest."

*Todos repiten el refrán.*

Durante cuarenta años aborrecí aquella generación, y dije:  
"Es un pueblo que divaga de corazón;  
no reconoce mis caminos".  
Por tanto, juré en mi furor:  
"No entrarán en mi reposo".

*All repeat the refrain.*

*Todos repiten el refrán.*

## THE SECOND READING

*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

Romans 5:1-11

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord.  
**Thanks be to God.**

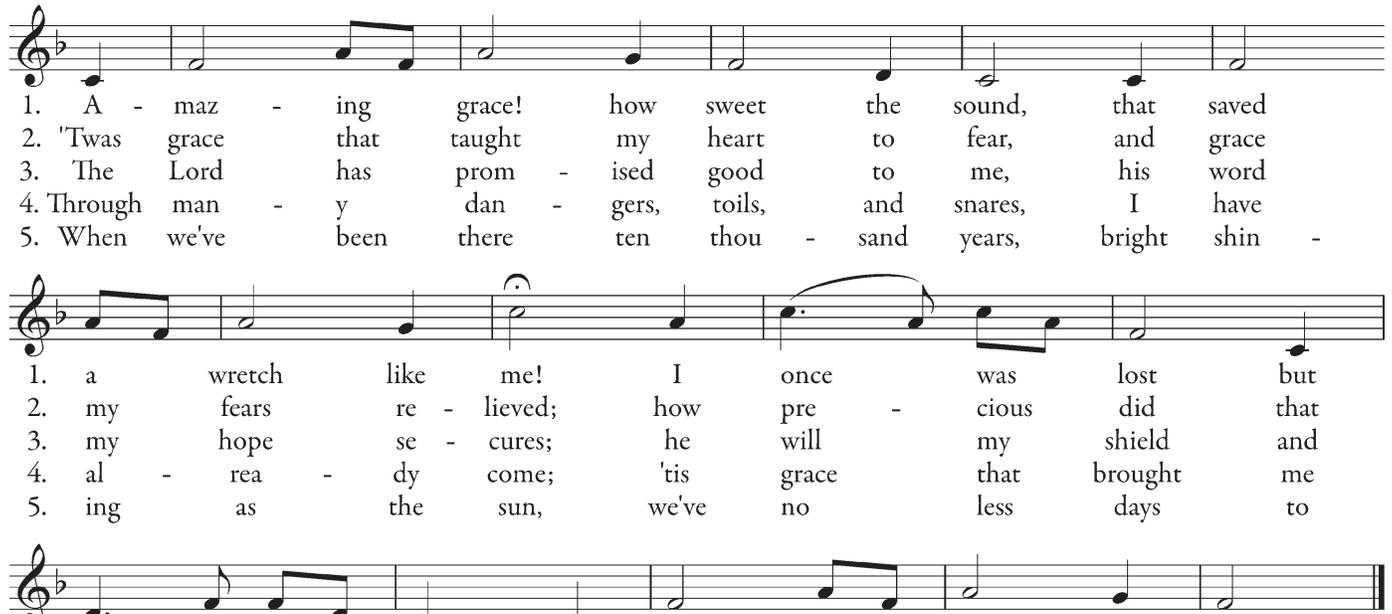
Romanos 5:1-11

Puesto que Dios ya nos ha hecho justos gracias a la fe, tenemos paz con Dios por medio de nuestro Señor Jesucristo. Pues por Cristo hemos podido acercarnos a Dios por medio de la fe, para gozar de su favor, y estamos firmes, y nos gloriamos con la esperanza de tener parte en la gloria de Dios. Y no sólo esto, sino que también nos gloriamos de los sufrimientos; porque sabemos que el sufrimiento nos da firmeza para soportar, y esta firmeza nos permite salir aprobados, y el salir aprobados nos llena de esperanza. Y esta esperanza no nos defrauda, porque Dios ha llenado con su amor nuestro corazón por medio del Espíritu Santo que nos ha dado. Pues cuando nosotros éramos incapaces de salvarnos, Cristo, a su debido tiempo, murió por los pecadores. No es fácil que alguien se deje matar en lugar de otra persona. Ni siquiera en lugar de una persona justa; aunque quizás alguien estaría dispuesto a morir por la persona que le haya hecho un gran bien. Pero Dios prueba que nos ama, en que, cuando todavía éramos pecadores, Cristo murió por nosotros. Y ahora, después que Dios nos ha hecho justos mediante la muerte de Cristo, con mayor razón seremos salvados del castigo final por medio de él. Porque si Dios, cuando todavía éramos sus enemigos, nos reconcilió consigo mismo mediante la muerte de su Hijo, con mayor razón seremos salvados por su vida, ahora que ya estamos reconciliados con él. Y no sólo esto, sino que también nos gloriamos en Dios mediante nuestro Señor Jesucristo, pues por Cristo hemos recibido ahora la reconciliación.

Palabra del Señor.  
**Demos gracias a Dios.**

*Amazing grace!**Sung by all.**New Britain*

The sequence hymn or Alleluia 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. A - maz - ing grace! how sweet the sound, that saved  
 2. 'Twas grace that taught my heart to fear, and grace  
 3. The Lord has prom - ised good to me, his word  
 4. Through man - y dan - gers, toils, and snares, I have  
 5. When we've been there ten thou - sand years, bright shin -

1. a wretch like me! I once was lost but  
 2. my fears re - lieved; how pre - cious did that  
 3. my hope se - cures; he will my shield and  
 4. al - rea - dy come; 'tis grace that brought me  
 5. ing as the sun, we've no less days to

1. now am found, was blind but now I see.  
 2. grace ap - pear the hour I first be - lieved.  
 3. por - tion be as long as life en - dures.  
 4. safe thus far, and grace will lead me home.  
 5. sing God's praise than when we'd first be - gun.

## 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 4:5-30, 39

Juan 4:5-30, 39

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

**Glory to you, Lord Christ.**

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

**¡Gloria a ti, Cristo Señor!**

Jesús llegó a un pueblo de Samaria que se llamaba Sicar, cerca del terreno que Jacob había dado en herencia a su hijo José. Allí estaba el pozo de Jacob. Jesús, cansado del camino, se sentó junto al pozo. Era cerca del mediodía.

Los discípulos habían ido al pueblo a comprar algo de comer. En eso, una mujer de Samaria llegó al pozo a sacar agua, y Jesús le dijo: «Dame un poco de agua.» Pero como los judíos no tienen trato con los samaritanos, la mujer le respondió: «¿Cómo es que tú, siendo judío, me pides agua a mí, que soy samaritana?» Jesús le contestó: «Si supieras lo que Dios da y quién es el que te está pidiendo agua, tú le pedirías a él, y él te daría

given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

agua viva.» La mujer le dijo: «Señor, ni siquiera tienes con qué sacar agua, y el pozo es muy hondo: ¿de dónde vas a darme agua viva? Nuestro antepasado Jacob nos dejó este pozo, del que él mismo bebía y del que bebían también sus hijos y sus animales. ¿Acaso eres tú más que él?» Jesús le contestó: «Todos los que beben de esta agua, volverán a tener sed; pero el que beba del agua que yo le daré, nunca volverá a tener sed. Porque el agua que yo le daré se convertirá en él en manantial de agua que brotará dándole vida eterna.» La mujer le dijo: «Señor, dame de esa agua, para que no vuelva yo a tener sed ni tenga que venir aquí a sacar agua.»

Jesús le dijo: «Ve a llamar a tu marido y vuelve acá.» La mujer le contestó: «No tengo marido.» Jesús le dijo: «Bien dices que no tienes marido; porque has tenido cinco maridos, y el que ahora tienes no es tu marido. Es cierto lo que has dicho.» Al oír esto, la mujer le dijo: «Señor, ya veo que eres un profeta. Nuestros antepasados, los samaritanos, adoraron a Dios aquí, en este monte; pero ustedes los judíos dicen que Jerusalén es el lugar donde debemos adorarlo.» Jesús le contestó: «Créeme, mujer, que llega la hora en que ustedes adorarán al Padre sin tener que venir a este monte ni ir a Jerusalén. Ustedes no saben a quién adoran; pero nosotros sabemos a quién adoramos, pues la salvación viene de los judíos. Pero llega la hora, y es ahora mismo, cuando los que de veras adoran al Padre lo harán de un modo verdadero, conforme al Espíritu de Dios. Pues el Padre quiere que así lo hagan los que lo adoran. Dios es Espíritu, y los que lo adoran deben hacerlo de un modo verdadero, conforme al Espíritu de Dios.» La mujer le dijo: «Yo sé que va a venir el Mesías (es decir, el Cristo); y cuando él venga, nos lo explicará todo.» Jesús le dijo: «Ése soy yo, el mismo que habla contigo.»

En esto llegaron sus discípulos, y se quedaron extrañados de que Jesús estuviera hablando con una mujer. Pero ninguno se atrevió a preguntarle qué quería, o de qué estaba conversando con ella. La mujer dejó su cántaro y se fue al pueblo, donde dijo a la gente: «Vengan a ver a un hombre que me ha dicho todo lo que he hecho. ¿No será éste el Mesías?» Entonces salieron del pueblo y fueron a donde estaba Jesús.

Muchos de los habitantes de aquel pueblo de Samaria creyeron en Jesús por lo que les había asegurado la mujer: «Me ha dicho todo lo que he hecho.»

El Evangelio del Señor.

**Te alabamos, Cristo Señor.**

## THE SERMON

The Most Reverend Michael Bruce Curry

*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 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.**

## 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.

*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.

## THE HOLY COMMUNION

### THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness 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.*

*All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting [cathedral.org/donate](http://cathedral.org/donate).*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*I want Jesus to walk with me*

Negro spiritual

I want Jesus to walk with me.  
I want Jesus to walk with me.  
All along my pilgrim journey,  
Lord, I want Jesus to walk with me.

In my trials, Lord, walk with me.  
In my trials, Lord, walk with me.  
When my heart is almost breaking,  
Lord, I want Jesus to walk with me.

When I'm troubled, Lord, walk with me.  
When I'm troubled, Lord, walk with me.  
Lord, when my head is bowed in sorrow,  
Lord, I want Jesus to walk with me.

HYMN AT THE PRESENTATION • 676

*There is a balm in Gilead*

*Sung by all.*

*Balm in Gilead*

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.

1. Some - times I feel dis - cour - aged, and think my work's in vain,  
 2. If you can - not preach like Pet - er, if you can - not pray like Paul, **D.C.**

but then the Ho - ly Spi - rit re - vives my soul a - gain.  
 you can tell the love of Je - sus, and say, "He died for all."

**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 every where to give thanks to you, Father Almighty, Creator of heaven and earth.

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

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

SANCTUS & BENEDICTUS

*Sung by all.*

D. Hurd

*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 - er and might, heav - en 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.

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.*

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.

## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*The presider breaks the bread in silence.*

*Agnus Dei*

*Sung by all.*

D. Hurd

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

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

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

## THE INVITATION TO HOLY COMMUNION

*A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.*

*The presider invites the following prayer to be said by all:*

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

*(St. Alphonsus de Liguori, 1696-1787)*

*La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.*

*El presidente invita a todos a rezar esta oración:*

Jesús mío, creo que eres verdaderamente presente en el Sagrado Sacramento del Altar. Te amo encima de todas las cosas, y te anhelo en mi alma. Como ahora no te puedo recibir sacramentalmente, entra al menos espiritualmente en mi corazón. Como si ya hubieras venido, te abrazo y me uno completamente a ti; nunca permitas que me separe de ti. Amén

*(St. Alphonsus de Liguori, 1696-1787)*

## ANTHEM DURING THE COMMUNION

*The Lord bless you and keep you*

John Rutter (b. 1945)

The Lord bless you and keep you;

The Lord make his face to shine upon you and be gracious unto you;

The Lord lift up the light of his countenance upon you and give you peace.

Amen.

*(Numbers 6:24-26)*

## 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.

## THE BLESSING

*In place of the Lenten prayer over the people, the presider offers a blessing reminding us that God's love and grace are ever present among us. The people respond, Amen.*

*Guide me, O thou great Jehovah*

*Sung by all.*

*Cwm Rhondda*

1. Guide me, O thou great Je - ho - vah, pil - grim through this bar - ren land;  
 2. O - pen now the crys - tal foun - tain, whence the heal - ing stream doth flow;  
 3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;

I am weak, but thou art might - y; hold me with thy power - ful hand;  
 let the fire and cloud - y pil - lar lead me all my jour - ney through;  
 death of death, and hell's de - struc - tion, land me safe on Ca - naan's side;

bread of hea - ven, bread of hea - ven, feed me now and ev - er  
 strong de - liv - erer, strong de - liv - erer, be thou still my strength and  
 songs of prais - es, songs of prais - es, I will ev - er give to

more, (ev - er - more...) feed me now and ev - er - more.  
 shield, (strength and shield...) be thou still my strength and shield.  
 thee, (give to thee...) I will ev - er give to thee.

**THE DISMISSAL**

Let us bless the Lord.  
 Thanks be to God.

**POSTLUDE**

*Prelude in C major, BWV 547/I*

Johann Sebastian Bach (1685-1750)

## PARTICIPANTS/PARTICIPANTES

### PRESIDER/PRESIDENTE

The Very Reverend Randolph Marshall Hollerith  
*Dean, Washington National Cathedral*

### PREACHER/PREDICADOR

The Most Reverend Michael Bruce Curry  
*Presiding Bishop and Primate, The Episcopal Church*

### GOSPELLERS/EVANGELISTAS

The Reverend Sarabeth Goodwin  
*Latino Missioner, Episcopal Diocese of Washington*

The Reverend Dr. Robert Phillips

*Director of Leadership Development and Congregational Care, Episcopal Diocese of Washington*

### READERS/LECTORS

The Reverend Canon Dana Colley Corsello  
*Vicar, Washington National Cathedral*

The Reverend Todd Thomas

*Missioner for Revitalization and Young Adults, Episcopal Diocese of Washington*

### INTERCESSOR/INTERCESORA

The Reverend Canon Jan Naylor Cope  
*Provost, Washington National Cathedral*

### MUSICIANS/MÚSICOS

Erik W. Suter  
*Organist*

The Professional Cathedral Choir



### Prayer for People Facing Great Uncertainty

God of the present moment,  
God who in Jesus stills the storm  
and soothes the frantic heart;  
bring hope and courage to all  
who wait or work in uncertainty.

Bring hope that you will make them the equal  
of whatever lies ahead.

Bring them courage to endure what cannot be avoided,  
for your will is health and wholeness;  
you are God, and we need you.

Taken from *A New Zealand Prayer Book—He Karakia Mihinare o Aotearoa* (adapted)

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**FLOWERS** The Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough. In accordance with the Cathedral practice of bare altars during the Lenten season, all flower endowments during Lent will be named in the leaflet and honored at Easter.

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