

# The Holy Eucharist

The Third Sunday in Lent

March 4, 2018 • 11:15 am

WASHINGTON NATIONAL CATHEDRAL

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*The people's responses are in bold.*

## THE ENTRANCE RITE

### ORGAN VOLUNTARY

*Romance, from Symphony IV, Op. 32*

Louis Vierne (1870-1937)

### INTROIT

*Teach me, O Lord*

Thomas Attwood (1765-1838)

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. (*Psalm 119:33*)

*The people stand.*

### PROCESSIONAL HYMN • 152

*Kind Maker of the world, O hear*

*A la venue de Noël*

### THE LENTEN ACCLAMATION

Bless the Lord who forgives all our sins.

**His 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. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. (*1 John 1:8, 9*)

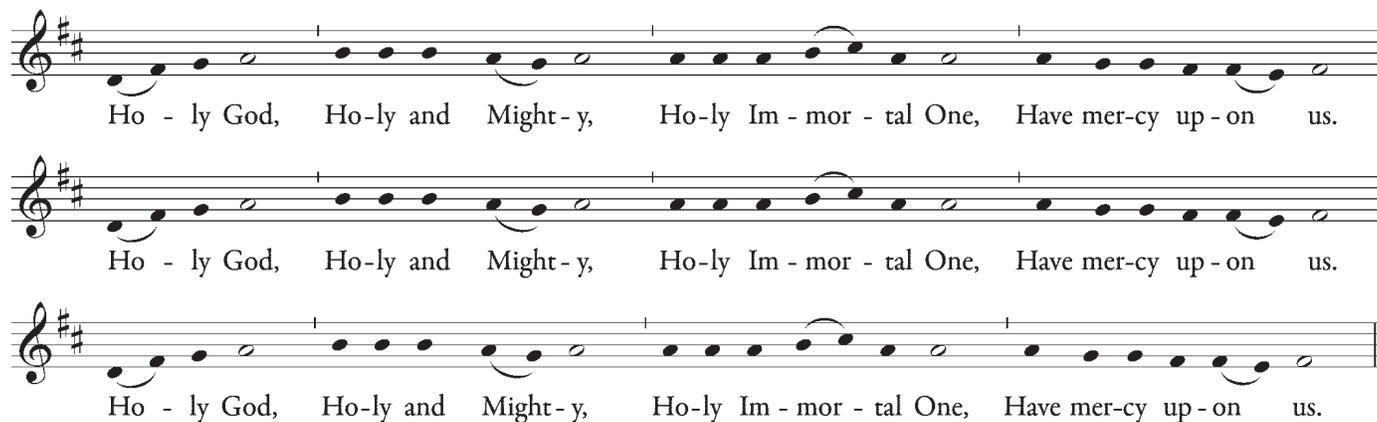
### THE CONFESSION & ABSOLUTION

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.*

## THE TRISAGION

David Hurd (b. 1950)



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

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## THE WORD OF GOD

### THE COLLECT FOR THE THIRD SUNDAY IN LENT

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 people are seated.*

### THE FIRST READING

Exodus 20:1-17

God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work — you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The Word of the Lord.

**Thanks be to God.**

The heavens declare the glory of God,  
and the firmament shows his handiwork.  
One day tells its tale to another,  
and one night imparts knowledge to another.  
Although they have no words or language,  
and their voices are not heard,  
Their sound has gone out into all lands,  
and their message to the ends of the world.  
In the deep has he set a pavilion for the sun;  
it comes forth like a bridegroom out of his  
chamber;  
it rejoices like a champion to run its course.  
It goes forth from the uttermost edge of the heavens  
and runs about to the end of it again;  
nothing is hidden from its burning heat.  
The law of the Lord is perfect  
and revives the soul;  
the testimony of the Lord is sure  
and gives wisdom to the innocent.  
The statutes of the Lord are just  
and rejoice the heart;  
the commandment of the Lord is clear  
and gives light to the eyes.

The fear of the Lord is clean  
and endures for ever;  
the judgments of the Lord are true  
and righteous altogether.  
More to be desired are they than gold,  
more than much fine gold,  
sweeter far than honey,  
than honey in the comb.  
By them also is your servant enlightened,  
and in keeping them there is great reward.  
Who can tell how often he offends?  
cleanse me from my secret faults.  
Above all, keep your servant from presumptuous sins;  
let them not get dominion over me;  
then shall I be whole and sound,  
and innocent of a great offense.  
Let the words of my mouth and the meditation of my  
heart be acceptable in your sight,  
O Lord, my strength and my redeemer.

## THE SECOND READING

1 Corinthians 1:18-25

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

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

*The people stand.*

## HYMN AT THE SEQUENCE • 471

*We sing the praise of him who died*

*Breslau*

## THE HOLY GOSPEL

John 2:13-22

The Holy Gospel of our Lord Jesus Christ according to John.  
**Glory to you, Lord Christ.**

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What

sign can you show us for doing this?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

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

*The people are seated at the invitation of the preacher.*

#### THE SERMON

The Reverend Canon Dana Colley Corsello

*The people stand.*

#### THE NICENE CREED

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

*After each petition,*

Hear us, O God,  
for your mercy is great.

*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 people greet one another with a sign of God's peace and are seated.*

#### THE OFFERTORY

*An offering is received to support the Cathedral's ministry of sharing God's love with the world.*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*Dear Lord and Father of mankind*

Charles Hubert Hastings Parry (1848-1918)

Dear Lord and Father of mankind, forgive our foolish ways! Reclothe us in our rightful mind, in purer lives thy service find, in deeper reverence, praise. In simple trust like theirs who heard, beside the Syrian sea, the gracious calling of the Lord, let us, like them, without a word, rise up and follow thee. Drop thy still dews of quietness, still all our strivings cease; take from our souls the strain and stress, and let our ordered lives confess the beauty of thy peace. Breathe through the heats of our desire thy coolness and thy balm; let sense be dumb, let flesh retire; speak through the earthquake, wind, and fire, O still, small voice of calm. (*John Greenleaf Whittier. 1807-1892*)

*The people stand.*

## HYMN AT THE PRESENTATION

*There is a fountain filled with blood*

1. There is a fountain filled with blood drawn from Em - man - uel's veins;  
2. Thou dy - ing Lamb, thy pre - cious blood shall nev - er lose its pow'r;  
3. E'er since by faith I saw the stream thy flow - ing wounds sup - ply;

and sin - ners, plunged be - neath that flood, lose all their guilt - y stains:  
till all the ran - sored Church of God are saved, to sin no more:  
re - deem - ing love has been my theme, and shall be till I die:

lose all their guilt - y stains, lose all their guilt - y stains;  
are saved, to sin no more, are saved, to sin no more;  
and shall be till I die, and shall be till I die,

and sin - ners, plunged be - neath that flood, lose all their guilt - y stains.  
till all the ran - sored Church of God are saved, to sin no more.  
re - deem - ing love has been my theme, and shall be till I die.

# THE HOLY COMMUNION

## THE GREAT THANKSGIVING

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

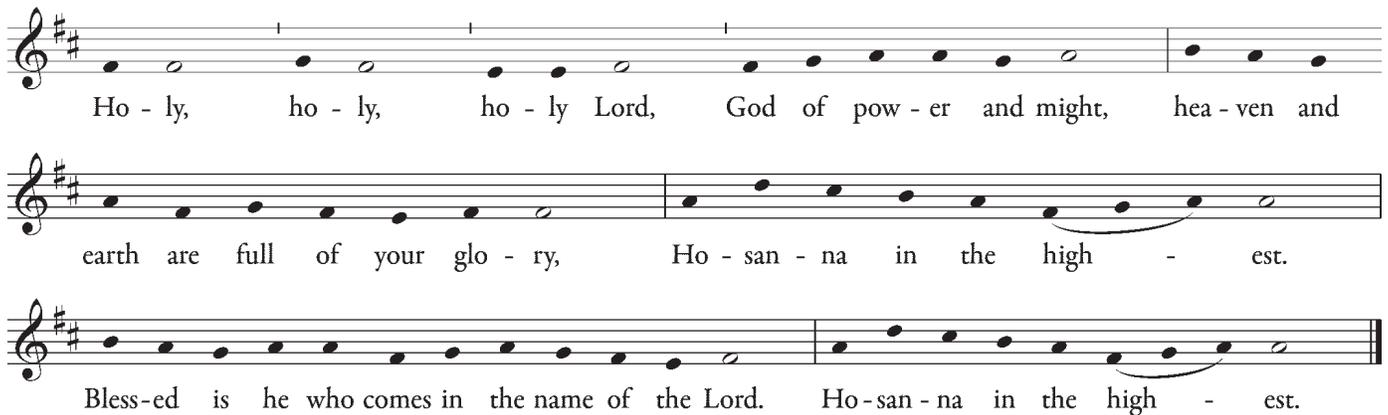
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

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

## SANCTUS & BENEDICTUS

D. Hurd



Ho - ly, ho - ly, ho - ly Lord, God of pow - er 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.

*The presider gives thanks to God for the reconciling work of Christ's passion and resurrection and prays over the bread and wine.*

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

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,

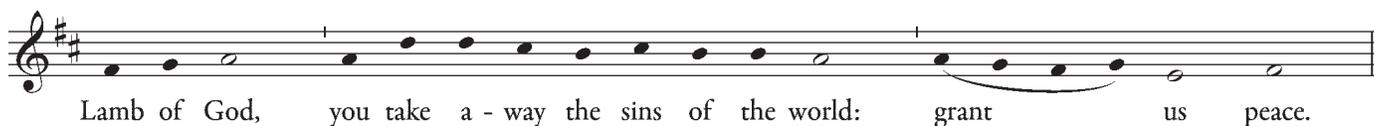
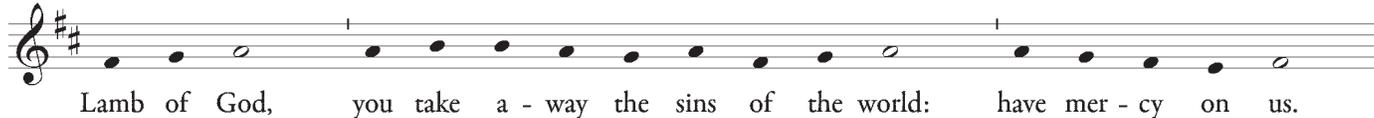
and the power, and the glory,

for ever and ever. Amen.

## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*Agnus Dei*

D. Hurd



*The people are seated.*

## THE INVITATION TO HOLY COMMUNION

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying "Amen." If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest.*

*During the administration of Holy Communion the laying on of hands and prayers for healing is offered in St. John's Chapel. Please enter the chapel by the ramp to the right of the pulpit.*

## ANTHEM DURING THE COMMUNION

*Like as the hart*

Herbert Howells (1892-1983)

Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the Presence of God? My tears have been my meat day and night, while they daily say unto me, "Where is now thy God?" (*Psalm 42:1-3*)

*The people stand.*

## 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.

*In Lent, in place of a final blessing, the presider offers a Prayer over the People.*

## THE PRAYER OVER THE PEOPLE

Let us bow down before the Lord.

*The people kneel or bow, as able.*

Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. Amen.

*The people stand.*

## CLOSING HYMN • 495

*Hail, thou once despised Jesus!*

*In Babilone*

## THE DISMISSAL

Let us bless the Lord.

**Thanks be to God.**

## ORGAN VOLUNTARY

*Fantasia and Fugue in G minor, BWV 542*

Johann Sebastian Bach (1685-1750)

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For a full listing of special services and events for Lent, Holy Week, and Easter:  
[cathedral.org/lent](http://cathedral.org/lent)

**WORSHIP LEADERS** The Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Colley Corsello, The Reverend Andrew K. Barnett, The Boys Cathedral Choir.

In the mid-nave, 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.

Gifts for Easter flowers may be sent to the Washington National Cathedral Altar Guild, Massachusetts and Wisconsin Avenues, NW, Washington, DC 20016. To be included in the Easter service leaflet, gifts must be received by March 8.

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