

WELCOME

WASHINGTON NATIONAL CATHEDRAL

MARCH 29, 2020

Welcome to Your *Online* Cathedral

Welcome to Your Online Cathedral

Our doors may be temporarily closed, but our hearts are wide open!

We hope you saw the news stories this week about the Cathedral's donation of 5,000 N95 masks to Medstar Georgetown University Hospital and Children's National Hospital. In case you missed it, you can link to the coverage:

- [NBC4](#)
- [The Washington Post](#)
- [The New York Times](#)

It's a great Cathedral story. As the nationwide need for masks gained urgency, our stone mason, Joe Alonso, remembered a trove of masks in the Cathedral crypt that had been purchased in 2006 after the bird flu scare. In their wisdom, Cathedral leaders at the time acquired the masks to help in some future pandemic.

As it turned out, that future is now.

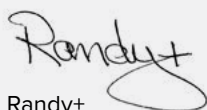
After ensuring the mask's quality with the manufacturer and CDC guidelines, we were so grateful to be able to donate them to our brave doctors, nurses and medical technicians on the front lines of this battle against the coronavirus.

My wife, Melissa, calls this one of those "God wink" moments when, despite the darkness around us, we can see the very hand of God active in our midst. It's a testimony to the depth and endurance of God's grace.

This week, I encourage you to look for those "God wink" moments in your own life. Just as Joe went searching for those masks, I encourage you to search for the times and ways you see God's love active in the world. And then remember that we are each called to extend that grace and mercy to those around us.

Throughout this week, I hope you'll visit our new online portal, cathedral.org/online, for a whole host of digital offerings from your Cathedral. In the midst of the uncertainty all around us, we pray that the living stones of this Cathedral will continue to be a refuge for you and those you love.

Blessings,



Randy+

The Very Rev. Randolph Marshall Hollerith
Dean, Washington National Cathedral



Preaching Today

The Very Rev. Randolph Marshall Hollerith

Announcement Highlights

WHERE TO WATCH

Services are webcast from our [homepage](#), our [Facebook page](#) and our [Youtube](#) page. Tuesday evening spiritual practices are webcast from the [Center for Prayer and Pilgrimage Facebook](#) page.

MORE INFO

All of the links in this document are active. Click on any underlined text to link for additional information.

ADDING SUBTITLES/CAPTIONS TO YOUTUBE VIDEOS

You can turn on subtitles by clicking the CC icon at the bottom of a YouTube video. A red line will appear under the icon when closed captions have been enabled. You can also adjust caption settings by clicking the gear icon. If subtitles are available for a video, a choice of generated captions and other formats will be available here.

PRAYER REQUESTS

We invite you to submit prayers for yourself, those you love, and the world. Monday–Saturday at 2:30 pm a priest or lay minister offers these prayers and those of others during a time of prayer and intercession. Submit your request on at cathedral.org/prayer

AMERICAN SIGN LANGUAGE INTERPRETATION

ASL interpretation is available during the 11:15 am service on the fourth Sunday of the month.

THE EPISCOPAL CHURCH WELCOMES YOU

We are part of the Episcopal Church, which proclaims God's love for all people across 111 dioceses in 17 countries, including here in the Diocese of Washington. The Episcopal Church is a member of the global Anglican Communion, which traces its spiritual roots to the Church of England. Learn more at episcopalchurch.org

YOUR SUPPORT

At this holy season, churches are usually filled with worshippers. During these challenging times, we encourage you to support your home church or your National Cathedral. cathedral.org/support.

WELCOMING

Facebook Live Watch Parties

Just because you're at home doesn't mean you have to worship alone. You can set up a Facebook Live Watch Party to watch with members of your home church, family or friends.

You can create a watch party, in a group or from any video you're watching.

TO CREATE A WATCH PARTY FROM A VIDEO:

- From a video you're watching, click Share at the bottom.
- Click Start a Watch Party.
- If you'd like to add other videos to your watch party, click Add Video in the bottom right. You can search for a video or click a category (example: Watched, Live, Saved, or Suggested) to view additional videos.
- Click Add to Queue next to any videos you'd like to add to your watch party, then click Done.
- You can choose to add a description for your watch party, then click Post.

Once you're in the watch party you can invite friends to watch with you.

TO CREATE A WATCH PARTY IN A GROUP:

- From your News Feed, click Groups in the left menu and select your group. (You can make a new group or use a group to which you already belong.)
- Click Write Post at the top of the group, then click Watch Party.
- Click Add Video. You can search for a video or click a category (example: Watched, Group, Live, Saved, or Suggested) to view additional videos.
- Click Add to Queue next to any videos you'd like to add to your watch party, then click Done.
- You can choose to add a description for your watch party, then click Post. You'll see a message that says "Your Watch Party Is About To Begin."
- To add group members to your watch party, type their name and click Invite next to their profile picture, then click Done. Any people you invite will receive a notification that they've been invited to join your watch party. When someone joins, you'll see their profile picture in the bottom left of your screen.

DEEPENING

Upcoming Worship Services

All services will be archived on cathedral.org, [Youtube.com](https://www.youtube.com) and [Facebook Live](https://www.facebook.com)

UPCOMING WORSHIP SCHEDULE (SUNDAY)

- 11:15 am ET: Online Holy Eucharist

ONLINE WORSHIP SCHEDULE (MONDAY–SATURDAY)

- 7 am ET: Morning Service of Prayer
- 7 pm ET: Evening Service of Prayer

Lenten Meditations

LENTEN MEDITATIONS

Cathedral clergy offer a meditation each day during Lent. They are available on our homepage or you can sign-up to receive the meditations in your inbox at cathedral.org/lenen-meditations.

Online Holy Week Schedule

Following guidelines from the CDC, Bishop Budde has extended the closure order for all churches in the Episcopal Diocese of Washington through May 16, 2020.

That means we've revised our Holy Week and Easter services to be able to join with you online:

PALM SUNDAY, APRIL 5, 11:15 AM ET

MAUNDY THURSDAY, APRIL 9, 7 PM ET

GOOD FRIDAY, APRIL 10, NOON ET

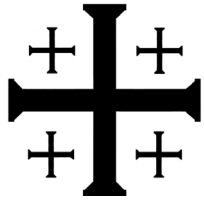
EASTER SUNDAY, APRIL 12, 11:15 AM ET

All services will be webcast live on cathedral.org, [Youtube.com](https://www.youtube.com) and [Facebook Live](https://www.facebook.com).

Christian Formation

CATHEDRAL PODCAST: THE CROSSING

Check out The Crossing, a new sermon podcast from the Cathedral. Catch up on sermons you might have missed, download your favorites or share with your friends. It's available wherever you find your favorite [podcast](#).



La Santa Eucaristía/The Holy Eucharist

El Quinto Domingo en Cuaresma/The Fifth Sunday in Lent

29 de marzo 2020/March 29, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

El corazón de la vida cristiana es la adoración. Expresamos nuestra teología y definimos nuestra identidad en nuestra adoración. Encontramos a Dios en la adoración y estamos formados y transformados como pueblo de Dios. Una de las maravillas de la Iglesia Episcopal es su liturgia. La liturgia tiene que ver con los modelos, formas, palabras y acciones que son parte de la adoración comunitaria.

Las respuestas del pueblo están en tinta negra.

“Rúbrica” es un grupo de directrices de cómo realizar un servicio, viene de una palabra en latín que significa “rojo”, porque en el pasado estas notas a modo de instrucciones aparecían siempre en tinta roja.

EL RITO DE ENTRADA

Cuando el servicio incluye música, a menudo se empieza con música instrumental para que la congregación pueda prepararse para la adoración.

PRELUDIO

Draw me close to you Kelly Carpenter
My faith looks up to thee Lowell Mason (1792-1872)

HIMNO DE LA PROCESIÓN

El pueblo canta.
Spirit of God, descend upon my heart Morecambe

Empezamos nuestra adoración como una comunidad reunida alabando a Dios con una canción.

1. Spir - it of God, de - scend up - on my heart; draw it from
 2. I ask no dream, no proph - et ec - sta - sies, no sud - den
 3. Teach me to feel that thou art al - ways nigh; teach me the
 4. Teach me to love thee as thine an - gels love, one ho - ly

earth, through all its puls - es move; stoop to my weak - ness,
 rend - ing of the veil of clay; no an - gel vis - i -
 strug - gles of the soul to bear, to check the ris - ing
 pas - sion fill - ing all my frame; the kin - dling of the

might - y as thou art, and make me love thee as I ought to love.
 tant, no o - pening skies; but take the dim - ness of my soul a - way.
 doubt, the reb - el sigh; teach me the pa - tience of un - an - swered prayer.
 heav'n - de - scend - ed dove, my heart an al - tar, and thy love the flame.

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

Draw me close to you Kelly Carpenter
My faith looks up to thee Lowell Mason (1792-1872)

HYMN AT THE PROCESSION

The people sing.
Spirit of God, descend upon my heart Morecambe

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

ACLAMACIÓN DE APERTURA

Obispa Bendigan al Señor, quien perdona todos
nuestros pecados.
Pueblo Para siempre es su misericordia.

LOS VERSÍCULOS PENITENCIALES

Por tanto, teniendo tal Sumo Sacerdote que penetró los
cielos, Jesús, el Hijo de Dios, acerquémonos confiadamente
al trono de gracia, a fin de alcanzar misericordia y hallar
gracia para una ayuda oportuna. (*Hebreos 4:14, 16*)

LA CONFESIÓN Y LA ABSOLUCIÓN

Dios de misericordia, confesamos que hemos pecado
contra ti por pensamiento, palabra y obra, por lo que
hemos hecho y lo que hemos dejado de hacer. No te
hemos amado con todo el corazón; no hemos amado
a nuestro prójimo como a nosotros mismos. Sincera y
humildemente nos arrepentimos. Por amor de tu Hijo
Jesucristo, ten piedad de nosotros y perdónanos; así
tu voluntad será nuestra alegría y andaremos por tus
caminos, para gloria de tu Nombre. Amén.

La obispa ofrece la absolución, y el pueblo repite, Amén.

KYRIE ELEISON Avon Gillespie (1938-1989)

El cantor canta una vez, y después todos lo repiten.



Lord, have mer - cy, Christ, have mer - cy. Lord, have mer - cy, have mer - cy, O Lord.

OPENING ACCLAMATION

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

THE PENITENTIAL SENTENCES

Since we have a great high priest who has passed through
the heavens, Jesus, the Son of God, let us with confidence
draw near to the throne of grace, that we may receive mercy
and find grace to help in time of need. (*Hebrews 4:14, 16*)

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 bishop offers absolution and the people respond, Amen.

KYRIE ELEISON Avon Gillespie (1938-1989)

Introduced by the cantor, then sung by all.

PALABRA DE DIOS

LA COLECTA POR EL QUINTO DOMINGO EN CUARESMA

La colecta es la oración designada para cada domingo, la cual "colecciona" o expresa el tema del día o la estación del año litúrgico. La oración colecta resume las características de Dios que son reveladas en las Escrituras del día.

Obispa El Señor sea con ustedes.
Pueblo **Y con tu espíritu.**
Obispa Oremos.

Dios todopoderoso, sólo tú puedes ordenar los afectos y voluntades rebeldes de los pecadores: Concede gracia a tu pueblo para amar lo que tú dispones y desear lo que tú prometes; a fin de que, en medio de los rápidos y variados cambios del mundo, nuestros corazones permanezcan fijos allí donde se encuentran los verdaderos goces; por nuestro Señor Jesucristo, que vive y reina contigo y el Espíritu Santo, un solo Dios, ahora y por siempre.

Pueblo **Amén.**

LA PRIMERA LECTURA

Esta lectura típicamente viene del Antiguo Testamento (Las Escrituras Hebreas), el cual era conocido por Jesús, quien las citaba con mucha frecuencia.

Ezequiel 37:1-4

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 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

THE WORD OF GOD

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.

Bishop The Lord be with you.
People **And also with you.**
Bishop 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.

People **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.

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, 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, "Prophesy to the breath, prophesy, 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

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.”»

Lector Palabra del Señor.
Pueblo Demos gracias a Dios.

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 prophesy, 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.

Reader The Word of the Lord.
People Thanks be to God.

EL SALMO

Los salmos son oraciones que Jesús usó y que incluyen todas las emociones y los aspectos de la relación entre la humanidad y Dios, así como de las relaciones interpersonales.

Psalm 130: *Clamo a ti, Señor*
Eleazar Cortés (1947-2018)

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



El cantor canta el salmo/the cantor sings the psalm.

Escucha el sonido de mi voz,
atiende a mi súplica, Señor.

Todos repiten el refrán/all repeat the refrain.

Señor, ¿quién con vida quedará
si llevas cuenta de nuestros pecados?

Todos repiten el refrán/all repeat the refrain.

Mi alma espera en el Señor
más que el centinela a la aurora.

Todos repiten el refrán/all repeat the refrain.

En tu misericordia y gran bondad
escoges al que alcanza salvación.

Todos repiten el refrán/all repeat the refrain.

THE PSALM

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

Psalm 130
Eleazar Cortés (1947-2018)

The cantor sings the refrain, and then all repeat.

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.

LA SEGUNDA LECTURA

La segunda lectura, tomada del Nuevo Testamento, típicamente proviene de una carta (epístola) a la Iglesia primitiva, del libro de los Hechos de los Apóstoles, o del Apocalipsis de Juan.

Romanos 8:6-11

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.

Lector Palabra del Señor.

Pueblo **Demos gracias a Dios.**

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 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.

Reader The Word of the Lord.

People **Thanks be to God.**

HIMNO A LA SECUENCIA

El pueblo canta.

Precious Lord, take my hand

Thomas A. Dorsey (1899-1993)

El himno de secuencia nos mueve hacia la cumbre de la Liturgia de la Palabra—la lectura del Santo Evangelio. Evangelio significa “buenas noticias”—específicamente las “buenas noticias de Jesús.”

HYMN AT THE SEQUENCE

The people sing.

Precious Lord, take my hand

Thomas A. Dorsey (1899-1993)

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. Pre - cious Lord, take my hand, lead me on, let me stand,
 2. When my way grows drear, pre - cious Lord, lin - ger near,
 3. When the dark - ness ap - pears, and the night draws near,
 I am tired, I am weak, I am worn;
 when my life is al - most gone;
 and the day is past and gone;
 through the storm, through the night, lead me on to the light,
 hear my cry, hear my call, hold my hand, lest I fall,
 at the riv - er I stand, guide my feet, hold my hand,
 take my hand, pre - cious Lord, lead me on.
 take my hand, pre - cious Lord, lead me on.
 take my hand, pre - cious Lord, lead me on.

Esta lectura viene de uno de los cuatro evangelios (Mateo, Marcos, Lucas, y Juan), y habla de la vida, las enseñanzas, la muerte, la resurrección y la ascensión de nuestro Señor Jesucristo. Nos ponemos de pie para la lectura del Evangelio para mostrar en particular la importancia de las palabras y acciones de Jesús.

Evangelista Santo Evangelio de nuestro Señor Jesucristo, según Juan.

Pueblo ¡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. 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 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.»

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.

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

People 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. 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, "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

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.

Evangelista El Evangelio del Señor.
Pueblo **Te alabamos, Cristo Señor.**

SERMÓN

El Muy Reverendo Randolph Marshall Hollerith

El sermón sigue directamente después del Evangelio porque es basado en las Escrituras. Este ilumina las lecturas de las Escrituras y las relaciona a la vida cotidiana.

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.

Gospeller The Gospel of the Lord.
People **Praise to you, Lord Christ.**

SERMON

The Very Reverend Randolph Marshall Hollerith

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.

EL CREDO NICENO

La palabra “credo” proviene del latín que significa “creo”. El credo fue formulado por primera vez en el Concilio de Nicea en 325 dC y fue confirmado en 381 dC. Usamos el Credo Niceno en La Santa Eucaristía, el cual refleja las creencias de los cristianos sobre la relación del Padre, Jesús, y el Espíritu Santo: la Santísima Trinidad.

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y 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:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
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 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.

LAS ORACIONES DE LOS FIELES

Oramos por nosotros mismos y en particular por los demás. En nuestras oraciones, ofrecemos intercesiones por la Iglesia Universal, la nación y todos los que gobiernan, el bienestar del mundo, las preocupaciones de nuestra comunidad de fe, incluidos los necesitados o los que sufren y los difuntos. En nuestra oración recordamos que somos parte de una comunidad muy grande, la Iglesia— el Cuerpo de Cristo.

Después de cada intercesión,

Evangelista Señor, en tu misericordia,
Pueblo atiende nuestra súplica.

La obispa ofrece la colecta final, y el pueblo repite, Amén.

LA PAZ

Obispa La paz del Señor sea siempre con ustedes.
Pueblo Y con tu espíritu.

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,

Gospeller Lord, in your mercy,
People Hear our prayer.

The bishop prays the concluding collect, and the people respond, Amen.

THE PEACE

Bishop The peace of the Lord be always with you.
People And also with you.

LA SANTA EUCARISTÍA

EL OFERTORIO

Después de escuchar la Palabra de Dios, afirmamos nuestra fe, confesamos nuestros pecados, recibimos el perdón, y compartimos la paz, estamos preparados para el punto culminante y el milagro de la Santa Comunión. En el ofertorio, ofrecemos a Dios con agradecimiento una parte de lo que Dios nos ha dado, simbólicamente en el pan y el vino y en el dinero que ofrendamos.

Todos están invitados a ofrecer una donación para apoyar el ministerio de la Catedral en compartir el amor de Dios con el mundo. Con un simple mensaje de texto, puedes donar a 202.856.9005 o puedes visitar nuestro sitio web cathedral.org/donate. Gracias por su generosidad.

El altar se prepara para la Santa Comunión.

ANTHEM AT THE OFFERTORY

In times like these

Ruth Caye Jones (1902-1972)

El cantor canta.

In times like these you need a Savior;
In times like these you need an anchor;
Be very sure, be very sure
Your anchor holds and grips the Solid Rock!
This Rock is Jesus, yes, he's the One;
This Rock is Jesus, the only One!
Be very sure, be very sure
Your anchor holds and grips the Solid Rock!
In times like these you need the Bible.
In times like these, O be not idle;
Be very sure, be very sure
Your anchor holds and grips the Solid Rock!
In times like these I have a Savior!
In times like these I have an anchor!
I'm very sure, I'm very sure
My anchor holds and grips the Solid Rock!

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

In times like these

Ruth Caye Jones (1902-1972)

Sung by the cantor.

HIMNO DE PRESENTACIÓN

El pueblo canta dos veces.

Spirit of the living God

Iverson

HYMN AT THE PRESENTATION

Sung twice by all.

Spirit of the living God

Iverson

Spi - rit of the liv - ing God, fall a - fresh on me,
 Spi - rit of the liv - ing God, fall a - fresh on me.
 Melt me, mold me, fill me, use me.
 Spi - rit of the liv - ing God, fall a - fresh on me.

LA GRAN PLEGARIA EUCARÍSTICA

En la Gran Plegaria Eucarística, hacemos lo que Jesús mismo nos pidió hacer: damos gracias a Dios y recordamos todo lo que Dios ha hecho para nosotros en la vida, la muerte y la resurrección de Cristo. La Gran Plegaria Eucarística es una oración larga con cuatro partes. Cada parte corresponde a las diversas acciones de Jesús en la Última Cena, donde tomó, bendijo, partió y dio el pan y el vino como sacramentos de su cuerpo y su sangre. Empezamos la Gran Plegaria Eucarística con el Sursum corda, que significa "Elevemos los corazones".

Obispa El Señor sea con ustedes.

Pueblo **Y con tu espíritu.**

Obispa Elevemos los corazones.

Pueblo **Los elevamos al Señor.**

Obispa Demos gracias a Dios nuestro Señor.

Pueblo **Es justo darle gracias y alabanza.**

Obispa En verdad es digno, justo y saludable, darte gracias, en todo tiempo y lugar, Padre omnipotente, Creador de cielo y tierra.

Tú ordenaste a tu pueblo fiel purificar sus corazones y prepararse con gozo para la fiesta Pascual; para que, fervientes en la oración y en las obras de misericordia, y renovados por tu Palabra y Sacramentos, lleguen a la plenitud de la gracia que tú has preparado para los que te aman.

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."

Bishop The Lord be with you.

People **And also with you.**

Bishop Lift up your hearts.

People **We lift them to the Lord.**

Bishop Let us give thanks to the Lord our God.

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

Bishop 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.

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.

Por tanto te alabamos, uniendo nuestras voces con los Angeles y Arcángeles, y con todos los coros celestiales que, proclamando la gloria de tu Nombre, por siempre cantan este himno:

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

El pueblo canta.

Land of Rest

El Sanctus (Santo, Santo, Santo) es el himno de alabanza que nunca cesa ante la presencia de Dios y es basado en Isaías 6:3.

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav'n 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. Ho - san - na in the high - est.

Recordamos las acciones de Dios en la historia de la salvación. El Sacerdote que preside la Santa Eucaristía dice 'las Palabras de la Institución' que Jesús dijo en la Última Cena. En la Aclamación Memorial, recordamos la muerte y resurrección de Cristo y su promesa de regresar al fin de los tiempos. Durante la plegaria, el Espíritu Santo es invocado para bendecir y santificar los dones del pan y el vino.

Obispa Padre Santo y bondadoso: En tu amor infinito nos hiciste para ti, y cuando caímos en pecado y quedamos esclavos del mal y de la muerte, tú, en tu misericordia, enviaste a Jesucristo, tu Hijo único y eterno, para compartir nuestra naturaleza humana, para vivir y morir como uno de nosotros, y así reconciliarnos contigo, el Dios y Padre de todos.

Extendió sus brazos sobre la cruz y se ofreció en obediencia a tu voluntad, un sacrificio perfecto por todo el mundo.

SANCTUS & BENEDICTUS

The people sing.

Land of Rest

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

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.

Bishop 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.

En la noche en que fue entregado al sufrimiento y a la muerte, nuestro Señor Jesucristo tomó pan; y dándote gracias, lo partió y lo dio a sus discípulos, y dijo: “Tomen y coman. Este es mi Cuerpo, entregado por ustedes. Hagan esto como memorial mío”.

Después de la cena tomó el cáliz; y dándote gracias, se lo entregó, y dijo: “Beban todos de él. Esta es mi Sangre del nuevo Pacto, sangre derramada por ustedes y por muchos para el perdón de los pecados. Siempre que lo beban, háganlo como memorial mío”.

Por tanto, proclamamos el misterio de fe:

Pueblo

**Cristo ha muerto.
Cristo ha resucitado.
Cristo volverá.**

Obispo

Padre, en este sacrificio de alabanza y acción de gracias, celebramos el memorial de nuestra redención. Recordando su muerte, resurrección y ascensión, te ofrecemos estos dones.

Santificalos con tu Espíritu Santo, y así serán para tu pueblo el Cuerpo y la Sangre de tu Hijo, la santa comida y la santa bebida de la vida nueva en él que no tiene fin. Santifícanos también, para que recibamos fielmente este Santo Sacramento y seamos perseverantes en tu servicio en paz y unidad. Y en el día postrero, llévanos con todos tus santos al gozo de tu reino eterno.

Todo esto te pedimos por tu Hijo Jesucristo. Por él, y con él y en él, en la unidad del Espíritu Santo, tuyos son el honor y la gloria, Padre omnipotente, ahora y por siempre.

Pueblo

AMÉN.

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:

People

**Christ has died.
Christ is risen.
Christ will come again.**

Bishop

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.

People

AMEN.

EL PADRE NUESTRO

Oramos juntos la oración que Jesús enseñó a sus discípulos el “Padre Nuestro”. La conexión entre nuestro pan cotidiano y el alimento espiritual que recibimos en la Eucaristía es muy antigua.

Obispa Oremos como nuestro Salvador Cristo nos enseñó,

Pueblo 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 tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.

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.

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

People 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.

LA FRACCIÓN DEL PAN Y

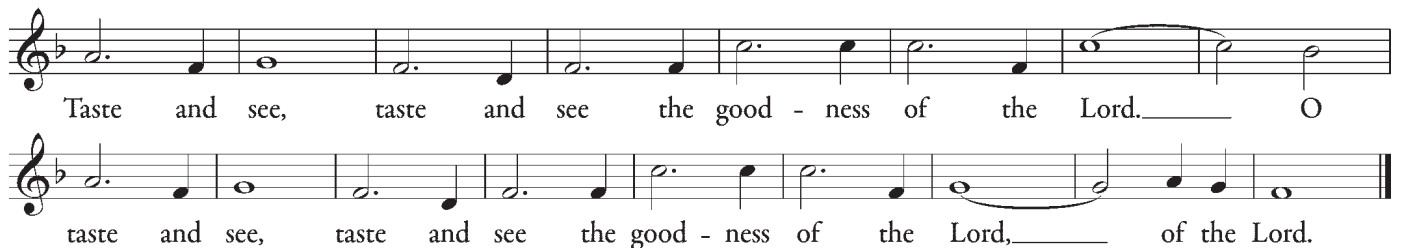
LA ANTÍFONA PARA LA FRACCIÓN DEL PAN

La obispa parte el pan en silencio.

El pueblo canta.

Taste and see

James Moore, Jr. (b. 1951)



Taste and see, taste and see the good - ness of the Lord. O
 taste and see, taste and see the good - ness of the Lord, of the Lord.

LA INVITACIÓN A LA SANTA EUCARISTÍA

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.

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The bishop breaks the bread in silence.

Sung by all.

Taste and see

James Moore, Jr. (b. 1951)

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.

La obispa 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)

CANTO DURANTE LA COMUNIÓN

People need the Lord

Greg Nelson (b. 1948) & Phil McHugh (b. 1951)

El cantor canta.

Every day they pass me by;
I can see it in their eyes.
Empty people filled with care,
Headed who knows where.
On they go through private pain,
Living fear to fear.
Laughter hides their silent cries;
Only Jesus hears.
People need the Lord, people need the Lord.
At the end of broken dreams, he's the open door.
People need the Lord, people need the Lord.
When will we realize that people need the Lord?

ORACIÓN PARA DESPUÉS DE LA COMUNIÓN

Eterno Dios, Padre celestial, en tu bondad nos has aceptado como miembros vivos de tu Hijo, nuestro Salvador Jesucristo; nos has nutrido con alimento espiritual en el Sacramento de su Cuerpo y de su Sangre. Envíanos ahora en paz al mundo; revístenos de fuerza y de valor para amarte y servirte con alegría y sencillez de corazón; por Cristo nuestro Señor. Amén.

The bishop 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)

ANTHEM DURING THE COMMUNION

People need the Lord

Greg Nelson (b. 1948) & Phil McHugh (b. 1951)

The cantor sings.

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.

LA BENDICIÓN

En vez de una oración cuaresmal sobre el pueblo, la obispa ofrece una bendición para recordarnos que el amor y la gracia de Dios están siempre con nosotros. El pueblo repite, Amén.

HIMNO DE SALIDA

El pueblo canta.

Jesus, keep me near the cross

William H. Doane (1832-1915)

1. Je - sus, keep me near the cross, there's a pre - cious foun - tain;
 2. Near the cross, a trem - bling soul, love and mer - cy found me;
 3. Near the cross! O Lamb of God, bring its scenes be - fore me;
 4. Near the cross. I'll watch and wait, hop - ing, trust - ing ev - er,
 free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
 there the Bright and Morn - ing Star sheds its beams a - round me.
 help me walk from day to day with its shad - ows o'er me.
 till I reach the gold - en strand just be - yond the riv - er.
 In the cross, in the cross be my glo-ry ev - er; till my rap-tured soul shall find rest be-yond the riv - er.

THE BLESSING

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

HYMN AT THE CLOSING

Sung by all.

Jesus, keep me near the cross

William H. Doane (1832-1915)

DISMISSAL

Gospeller Let us bless the Lord.
People Thanks be to God.

DESPEDIDA

Evangelista Bendigamos al Señor.
Pueblo Demos gracias a Dios.

POSTLUDE

At the cross

Ralph E. Hudson (1843-1901)

POSTLUDIO

At the cross

Ralph E. Hudson (1843-1901)

PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA

The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

PREACHER/PREDICADOR

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLERS/EVANGELISTAS

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship, Washington National Cathedral

The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral

READER/LECTOR

G. Scott Sanders
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS

Victor Simonson
Piano

Imani-Grace Cooper
Cantor/vocals

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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Thank you in advance for your generosity. Please know that your participation with us today has been a blessing.

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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CONVENING

Online Spiritual Practices

Since we can't gather at the Cathedral for our regular Tuesday evening prayer gatherings, we're bringing them to you online! Join us on Tuesday evenings on the Center for Prayer and Pilgrimage [Facebook page](#) for live sessions of Listening for God (Lectio Divina) at 5:30 pm and Centering Prayer at 6 pm.

ONLINE LISTENING FOR GOD

Tuesday, March 31, 5:30 pm

Join us for a time of modified, online *Lectio Divina* where we listen for the voice of God in the words of Scripture, in community and in silence. In this ancient monastic practice, we read the Gospel lesson for the coming Sunday and reflect on how the Spirit is speaking to us in the present moment.

ONLINE CENTERING PRAYER

Tuesday, March 31, 6 pm

Join us for a time of silent online prayer as we move beyond thoughts, words and emotions into a time of quiet contemplation. A brief reading and reflection will lead us into a time of shared silence online.

Online Dialogue

HONEST TO GOD

Wednesday April 1, 8 pm

Dean Hollerith hosts bestselling author Philip Yancey for this 60-minute online discussion. Yancey, author of *Where Is God When It Hurts*, *Disappointment with God* and *The Question That Never Goes Away*, is well aware of pain and suffering. He brings his wisdom and experience and expands on thoughts he shared in his most recent blog, *Living in Plague Times*. [Register online](#)—the first 100 registrants can join the dialogue in a webinar. The full video will be available on our Facebook and YouTube pages. Registrants will be emailed a Zoom link.

Seeds of Faith

During these extraordinary times, what are you doing to spread grace to those who need it? What small act of kindness, or goodness, or mercy are you doing in this weary world?

Tell us what you're doing at cathedral.org/seeds. We're compiling each act, and we'll share what everyone is doing as an inspiration to spark more good in the world.

SERVING

Helping Each Other

CHECK IN ON EACH OTHER

What can you do you in your community? We're all in this together but this doesn't mean that we have to do it alone.

There are many ways we can connect with each other. Pick up the phone for a quick chat or long conversation or use an app, such as Skype, Zoom, Facetime, WhatsApp (and more) to stay connected over video.

A Coronavirus Prayer

Jesus Christ, you traveled through towns and villages "curing every disease and illness." At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbors from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Jesus Christ, healer of all, stay by our side in this time of uncertainty and sorrow.

Be with those who have died from the virus. May they be at rest with you in your eternal peace.

Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process. May they know your protection and peace.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks. May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

Jesus Christ, heal us. Amen.

Kerry Weber, executive editor
[America: The Jesuit Review](#)

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