

BreakingBread@6



FOURTH SUNDAY IN LENT TAIZÉ AN ORDER FOR CELEBRATING THE HOLY EUCHARIST

March 19, 2023

900 Broadway
Nashville, Tennessee 37203
615.255.7729
christcathedral.org

Cathedral Parish of the
Diocese of Tennessee (Episcopal)

Proclaim. Seek. Serve.

TAIZÉ

AN ORDER FOR HOLY COMMUNION

BE RECONCILED ALL YOU WHO ENTER HERE

Parents, children, partners, enemies;
believers and those who cannot believe;
Christians and their fellow Christians.

(Taken from the entrance to the Church of Reconciliation at the Community of Taizé, France)

God understands every human language. Remaining close to God in silence is already prayer: your lips remain closed, but your heart is speaking to him. And, by the Holy Spirit, Christ prays in you more than you can imagine.

- Brother Roger, founder of Taizé

PRELUDE

Prelude No. 3

Heitor Villa-Lobos

SONG

In the Lord I'll be ever Thankful

El Senyor es la meva força

Taizé Community

The musical score is written in 3/4 time with a key signature of one flat (Bb). It consists of three staves of music. The first staff begins with a treble clef and a key signature of one flat. The lyrics 'In the' and 'El Se -' are written below the first staff. The second staff begins with a repeat sign and a key signature of one flat. The lyrics 'Lord I'll be ev - er thank - ful, in the Lord I will re - joice! Look to God, do not be a - nyor és la me - va for - ça, el Se - nyor el me - u cant. Ell m'ha e - stat la sal - va - ci -' are written below the second staff. The third staff begins with a treble clef and a key signature of one flat. The lyrics 'fraid; lift up your voic - es, the Lord is near; lift up your voic - es, the Lord is near. In the ó. En ell con - fi - o, i no tinc por. En ell con - fi - o, i no tinc por. El Se -' are written below the third staff. The score ends with a double bar line and a 'fine' marking.

In the
El Se -

Lord I'll be ev - er thank - ful, in the Lord I will re - joice! Look to God, do not be a -
nyor és la me - va for - ça, el Se - nyor el me - u cant. Ell m'ha e - stat la sal - va - ci -

fraid; lift up your voic - es, the Lord is near; lift up your voic - es, the Lord is near. In the
ó. En ell con - fi - o, i no tinc por. En ell con - fi - o, i no tinc por. El Se -

Sing Praises
Laudate omnes gentes

Taize Community

prais - es, all you peo - ples, sing prais - es to the Lord. Sing
da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau -

prais - es, all you peo - ples, sing prais - es to the Lord! Sing
da - te om - nes gen - tes, lau - da - te Do - mi - num! Lau -

THE LITURGY OF THE WORD

The first portion of worship is called The Liturgy of the Word, which consists of Scripture readings, the sermon, the creed, and the Prayers of the People. The Bible is the foundation of Anglican worship; passages are read from the Old and New Testaments, and from the Psalms. Hymns and songs are sung that reflect biblical themes.

OPENING ACCLAMATION

Celebrant † Bless the Lord who forgives all our sins.
People **His mercy endures for ever.**

SONG OF PRAISE

The Kingdom of God

Taize Community

The king - dom of God is jus - tice and peace and joy in the Ho - ly
Spir - it. Come, Lord, and o - pen in us the gates of your king - dom. The

The word “Collect” comes from the Latin con lectione, or “with the readings.” The Collect reflects the liturgical season and summarizes the message of the Bible readings in tonight’s worship.

THE COLLECT OF THE DAY

Leader The Lord be with you.

People **And also with you.**

Leader Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE NEW TESTAMENT LESSON – Ephesians 5:8-14

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

“Sleeper, awake! Rise from the dead, and Christ will shine on you.”

Reader The Word of the Lord.

People **Thanks be to God.**

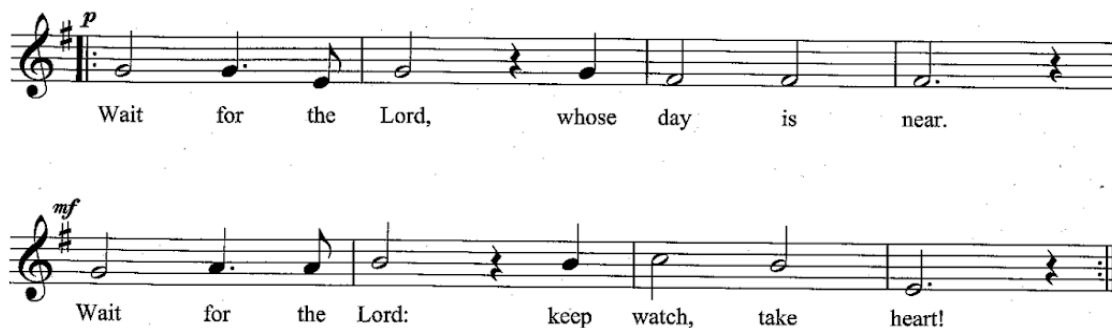
The Psalms are the ancient songbook of the Jewish people.

PSALM 23

Dominus regit me

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

Wait for the Lord



It is the Church's custom to stand while the gospel is read, as we honor the words and deeds of Jesus.

THE GOSPEL LESSON – John 9:1-41

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

People **Glory to you, Lord Christ.**

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

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Here is an

astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

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

Gospeller The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON – The Reverend Madeleine Rebouché

A moment of silence and reflection follows the sermon.

The Nicene Creed is a statement of what the Church believes about God. It was born out of the councils of Nicaea and Constantinople in the 4th century.

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 (*with sung response*)

Silence

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O
The Lord is my song, the Lord is my praise: All my hope comes from God. The

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O
Lord is my song, the Lord is my praise: God, the well - spring of life. The

The musical score consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The first system ends with a double bar line. The second system begins with a repeat sign and ends with a double bar line and the word 'fine'.

Leader God who is behind, before, within and beyond all things, we thank you for your constant presence and persistent love. We ask that we may be mindful of your presence in us and around us this night. We pray for the world, for ourselves, and for those dear to us.

In this season of Lent, we long for your kindness.
God of all kindness, we come to you seeking kindness,
for ourselves and for those close to us.

In this season of Lent, we long for compassion.
God of all compassion, we come to you seeking compassion for those living in the midst of violence.

ALL: O Lord, hear my prayer...

Leader In this season of Lent, we long for justice. God of all justice, we come to you seeking justice - for those who are treated unfairly, and for the vulnerable.

Gracious and merciful God, your Spirit comforts those who endure trials. We pray for our community and for our neighbors - for all who suffer this night.

In this season of Lent, we long for beauty. God of all beauty, we come to you seeking beauty - for all the places where beauty is obscured.

ALL: O Lord, hear my prayer ...

Leader God of compassion, you hold your people tenderly in your care. We pray for all who long to know you and rest in your loving arms. We pray for the church in all places, that in all of her

frailty and failures she may yet offer hope and love to a hurting world.

God of all wisdom and understanding, we bring to you our confusion and the concerns we carry in our hearts.

In this season of Lent, we long for love, made real and tangible in our world. God of all love, we come to you seeking love.

God of grace and glory, you fling stars into the heavens; you see every sparrow fall. Deepen our trust in the mystery of your presence and your power made known to us fully in blessed Jesus, your Son. In the name of Jesus and for the sake of the world we pray.

ALL: O Lord, hear my prayer...

SILENCE

Continuing in prayer, worshipers may light individual candles and place them in the vessels as the prayer vigil continues.

Leader

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.

Amen.

In the presence of God and the community of faith, we acknowledge the many ways we have failed to live up to our calling as disciples of Christ. Yet we also know that in God's compassion and mercy we are already forgiven!

THE CONFESSION

Leader and People

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of all that enslaves us, for what we have done, and all that we have left undone. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

Affirming the promise of God's mercy in Christ, the priest pronounces the Absolution as an assurance of forgiveness.

THE ABSOLUTION

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

As beloved and forgiven people, we can truly live in Peace, and in God's Shalom. Let us greet one another with a sign of peace.

THE PEACE

La paz del Señor.

Leader The peace of the Lord be always with you.

People **And also with you.**

THE ANNOUNCEMENTS

Please join us here at Christ Church Cathedral for **BreakingBread@6** every Sunday evening. You are also invited to join our private Facebook group. If you are new to the BreakingBread@6 community and would like

to be on our weekly email update, sign up by texting your email address to **Father. Richard Wineland** at **615.491.5204**.

NEXT BreakingBread@6 JAZZ MASS Sunday evening, **March 26** with the Ted Wilson Quintet. Join us and invite a friend!

THE HOLY COMMUNION

As we move to the altar we are invited to complete our act of worship by the giving of offerings, gifts and tithes for the ministry of the Cathedral parish.

OFFERTORY



Please scan this QR code with your phone or tablet to leave your tithe and offering this evening.

Prelude No. 7

Frederic Chopin

We have declared our praise to God in prayer and song, heard the words of God in scripture and proclamation, and now we are welcomed to the Table of the Lord. The Sursum Corda (Latin for "lift up your hearts") is one of the most ancient parts of the service, dating to the third century.

THE GREAT THANKSGIVING

Leader The Lord be with you.

People **And also with you.**

Leader Lift up your hearts.

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

Leader Let us give thanks to the Lord our God.

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

Leader The table of bread is now to be made ready.

People **It is the table of company with Jesus, and all who love him.**

Leader It is the table of sharing with the poor of the world,

People **with whom Jesus identified himself.**

Leader It is the table of communion with the earth

People **in which Christ became incarnate.**

Leader So come to this table, you who have much faith

People **and you who would like to have more;**

Leader you who have been here often

People **and you who have not been for a long time;**

Leader You who have tried to follow Jesus, and you who have failed; come.

People **It is Christ who invites us to meet him here.**

Leader In Christ, your Son, your life and ours are brought together in a wondrous exchange. He made his home among us that we might forever dwell in you.

People **Through your Holy Spirit you call us to new birth, in a creation restored by love.**

Leader As children of your redeeming purpose we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

THE SANCTUS

The Sanctus (Latin for “Holy”) is a hymn based on the poem of creation in Isaiah 6:1-5. The Benedictus (Latin for “blessed”) is based on Matthew 21:9 and Luke 13:35.

Leader and People

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

(Land of Rest, trad. folk melody)

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest. Hosanna in the highest!

Then the Leader continues

We thank you, O Lord our God, for this world which you have given us: you never cease to make it new, and you call us to work with you; you welcome the work of our hands. You made humankind in your image; each one of us is fashioned in your likeness, and we recognize your face in the faces of our sisters and brothers. You have never desired to live apart from us, and you taught us to know you through the Law and the Prophets, the Apostles and Evangelists, who told the marvelous story of your love. And you have come to us in your Son, Jesus Christ. In him you have walked along our roads, looked at us with human eyes, lived as we do, and shared with us the joy that can never be lost.

On the night he was betrayed, your Son Jesus took bread, blessed and broke it and gave it to his disciples saying, “Take, eat. This is my Body: it is broken for you.”

Likewise he also took the cup, offered you thanks and gave it to them saying, “Drink this, all of you. This is my Blood of the New Covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me.”

Holy God, you have given us his Body and Blood, and we now give ourselves to you. Through the death and resurrection of your Son, and through the Holy Spirit who has been given to us, we can make you our eternal home. Made one in Christ and one with each other, we offer these gifts and with them ourselves, a single, living act of praise.

People **AMEN.**

The Lord’s Prayer, also known as the Our Father, is the prayer that Jesus taught his disciples to pray, and has been a part of eucharistic liturgies since the early centuries of the church’s history.

THE LORD’S PRAYER

Leader And now let us pray together, in the words Jesus gave his disciples:

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.**

The Breaking of the Bread reminds us of the sacrificial death of Christ on the cross. "This is my Body, which is given for you." (Luke 22:19-20)

THE BREAKING OF THE BREAD

Leader We break this bread to share in the body of Christ.

People Though we are many, we are one body, because we all share in one bread.

Taizé Community

Bless the Lord, my soul

The musical score is written for piano and voice. It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The lyrics are "Bless the Lord, my soul, and bless God's ho - ly name." The second system also has a vocal line and a piano accompaniment. The lyrics are "Bless the Lord, my soul, who leads me in - to life." Above the second system, the chords Dm, G, Dm, Bb, C, and Dm are indicated. The piano part features a steady bass line with chords and some melodic movement in the right hand.

THE INVITATION

The Gifts of God for the People of God.

THE SACRAMENT IS DISTRIBUTED

The priest will provide directions regarding receiving Communion. You may eat the Bread and drink from the Chalice if you wish. If you would like to receive the Sacrament by intinction please leave the Bread in your hand. The chalice bearer will dip the Bread in the Wine and return it to your hand.

The Blessed Sacrament made with low-gluten bread is also available.

THE POST-COMMUNION PRAYER

(attributed to Francis of Assisi)

Leader Let us pray.

People Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

We joyfully end our time of worship with the priest's Blessing, and the declaration of God's never-ending love and favor toward his people. The Dismissal sends us out from this place to love and serve others in the name of Christ.

THE BLESSING

Go in love, for love alone endures. Go in peace, for peace is the gift of God. Go in safety, for we cannot go where God is not. And may the blessing of God Almighty, the Father, the Son+ and the Holy Spirit, be among you, and remain with you always.

THE DISMISSAL

Leader Let us go forth in the name of Christ.
People **Thanks be to God.**

CLOSING SONG

Matteo Carcassi

Andantino

*“Renouncing from now on all thought of looking back,
And joyful with boundless gratitude,
Never fear to run ahead of the dawn,
to praise
and bless
and sing
Christ your Lord.”*

(The life profession of the brothers of Taizé)

WORSHIP LEADER

The Reverend Richard K. Wineland, *Pastor for BreakingBread@6 Community*

PREACHER

The Reverend Madeleine Rebouché, *Curate*

GOSPELLERS

The Venerable Roger Saterstrom, *Deacon*
Mr. Chris King

MUSICIANS

Susan Compton, *flute and vocal*
Miles McConnell, *classical guitar*

TECHNICAL DIRECTOR

Roger Rhoads



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*The Eucharistic prayer used at this evening's liturgy has been adapted from St. Stephen's Richmond's Celtic Liturgy
by Trinity Episcopal Church, Santa Barbara, CA.*