

# The Holy Eucharist

The Fifteenth Sunday after Pentecost

September 22, 2019 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.*

*The people's responses are in bold.*

*This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.*

## THE ENTRANCE RITE

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

### CARILLON PRELUDE

*Intrada from Serenade I*

Ronald Barnes (1927-1997)

### ORGAN VOLUNTARY

*Schmücke dich, O liebe Seele, BWV 654*

Johann Sebastian Bach (1685-1750)

*The people remain seated during the introit.*

### INTROIT

*From the rising of the sun*

Frederick A. Gore Ouseley (1825-1889)

From the rising of the sun unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered up unto my Name: for my Name shall be great among the heathen, thus saith the Lord!

*(Malachi 1:11)*

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

### HYMN AT THE PROCESSION • 390

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

*Praise to the Lord, the Almighty*

*Sung by all.*

*Lobe den Herren*

## THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.  
And blessed be God's kingdom, now and for ever. Amen.

## THE COLLECT FOR PURITY

*This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

## GLORIA IN EXCELSIS DEO

*Sung by all.*

Robert Powell (b. 1932)

*The Gloria, or Song of Praise, centers the service on the God we gather to praise in our worship.*

Glo-ry to God in the high - est, and peace to his peo-ple on earth. Lord  
God, heaven-ly King, al - might-y God and Fa - ther, we wor - ship you, we give you thanks, we  
praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa - ther, Lord God, Lamb of God, you  
take a-way the sin of the world: have mer - cy on us; you are seat - ed at the right hand of the Father:  
re - ceive our prayer. For you a-lone are the Ho - ly One, you a - lone are the  
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly  
Spi - rit, in the glo - ry of God the Fa - ther. A - men.

# THE WORD OF GOD

## THE COLLECT FOR THE FIFTEENTH SUNDAY AFTER PENTECOST

*The Collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.*

The Lord be with you.  
And also with you.  
Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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

Amos 8:4-7

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

Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, “When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat.” The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds.

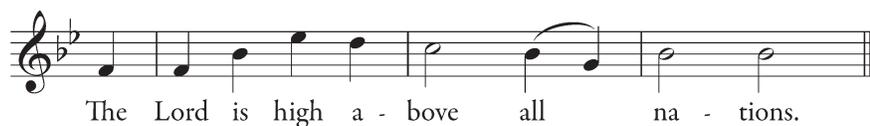
The Word of the Lord.  
Thanks be to God.

## PSALM 113

chant: Francis Jackson (b. 1917)

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

*The choir introduces the antiphon, then all repeat.*



*The choir sings the psalm.*

Hallelujah!  
Give praise, you servants of the Lord;  
praise the Name of the Lord.  
Let the Name of the Lord be blessed,  
from this time forth for evermore.  
From the rising of the sun to its going down  
let the Name of the Lord be praised.  
The Lord is high above all nations,  
and his glory above the heavens.

Who is like the Lord our God, who sits enthroned  
on high,  
but stoops to behold the heavens and the earth?  
He takes up the weak out of the dust  
and lifts up the poor from the ashes.  
He sets them with the princes,  
with the princes of his people.  
He makes the woman of a childless house  
to be a joyful mother of children.

*All repeat the antiphon.*

## THE SECOND READING

Romans 12:9, 14-21

*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.*

Let love be genuine; hate what is evil, hold fast to what is good. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

The Word of the Lord.

**Thanks be to God.**

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

## HYMN AT THE SEQUENCE • 676

*The sequence hymn or Alleluia moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means "good news"—specifically the "good news of Jesus."*

*There is a balm in Gilead*

*Sung by all.*

*Balm in Gilead*

## THE HOLY GOSPEL

Matthew 5:43-48

*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.*

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

**Glory to you, Lord Christ.**

Jesus said, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE SERMON

The Reverend John C. Danforth

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

*The Reverend John C. Danforth graduated from Princeton University, Yale Divinity School, and Yale Law School. He practiced law in New York City and St. Louis before serving as Attorney General of Missouri, three terms in the U.S. Senate, and as U.S. Ambassador to the United Nations. An ordained Episcopal priest, Reverend Danforth is the author of numerous books and the founder of the John C. Danforth Center on Religion and Politics at Washington University in St. Louis.*

*The people stand as able.*

## THE NICENE CREED

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

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

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

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

## THE PRAYERS OF THE PEOPLE

*We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.*

*After each intercession,*

Lord, in your mercy  
Hear our prayer.

*The presider prays the concluding collect, and the people respond, Amen.*

## THE CONFESSION & ABSOLUTION

*Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.*

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 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 then seated.*

## 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.*

*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

*Let the people praise thee, O God*

William Mathias (1934-1992)

Let the people praise thee, O God: yea let all the people praise thee. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God: yea, let all the people praise thee. Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing. God shall bless us: and all the ends of the world shall fear him. God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. That thy way may be known upon earth: thy saving health among all nations. Let all the people praise thee, O God: yea, let all the people praise thee. Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen

*(Psalm 67)*

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

**HYMN AT THE PRESENTATION • 488**

*Be thou my vision, O Lord of my heart*

*Sung by all.*

*Slane*

**THE GREAT THANKSGIVING**

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum Corda, meaning “Lift up your hearts.”*

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

*The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:*

**SANCTUS & BENEDICTUS**

*Sung by all.*

Richard Proulx (1937-2010)

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

Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heaven and earth are full of your  
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the  
name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high est. \_\_\_\_\_

*We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

*The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.*

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

## **THE LORD'S PRAYER**

*We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.*

**Notre Père..., Padre nuestro..., Vater unser...,**

**Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*The presider breaks the bread in silence.*

*This is the Body of Christ*

*Sung by all.*

John Bell (b. 1949)

This is the Bo-dy of Christ, bro-ken that we may be whole; this cup, as pro-mised by  
God, true to his word, cra-dles our Lord: food for the good of the soul.

## THE INVITATION TO HOLY COMMUNION

*The people are seated.*

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please 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. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

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

## COMMUNION ANTHEM

*Ave verum corpus*

Nicholas White (b. 1968)

*Sung in Latin.* Hail true Body, born of the Virgin Mary, which in anguish to redeem us did'st suffer upon the cross; from whose side, when pierced by spear, there came forth water and blood; be to us at our last hour the source of consolation. O sweet, O blessed, O Jesu, Son of Mary, have mercy upon me. Amen.

*The people stand as able.*

## POSTCOMMUNION PRAYER

*As the celebration ends, we are charged to reach out beyond our own church to the world around us.*

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING

*The presider blesses the people, and the people respond, Amen.*

HYMN AT THE CLOSING • 594

*God of grace and God of glory*

*Sung by all.*

*Cwm Rhondda*

THE DISMISSAL

Go in peace to love and serve the Lord.

**Thanks be to God.**

ORGAN VOLUNTARY

*Toccata giocosa*

W. Mathias

*Following the 11:15 AM service, the Washington Ringing Society will ring the Cathedral bells.*

**WORSHIP LEADERS** The Very Reverend Randolph Marshall Hollerith, The Reverend John C. Danforth, The Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Colley Corsello, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Leonard L. Hamlin, Sr., The Venerable L. Sue von Rautenkranz, The Boys Cathedral Choir.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Blanche B. and Rodney Darby; The Crossing Altar: in celebration of the marriage of Summer Delaney and Nick Fineman; Children's Chapel Altar: in memory of John W. McTigue, MD; Dulin Bay: in memory of Eugenia Bell Dulin; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt.

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Given to the glory of God and to provide a richer worship experience for all,  
the video update grade infrastructure project was given by:

Anonymous

Andy Duvall, Palm Springs, CA

Marianne and William Powers

Bert and Beverly Rude

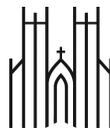
We also extend our gratitude to those who have invested in future audio upgrades.

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We invite you to support the mission and ministry of the Cathedral. Visit [cathedral.org](http://cathedral.org) to sign up for our weekly newsletter. You can also make a gift to help keep the Cathedral strong— either as the plate is passed or by using our mobile giving program. Simply text the dollar amount you wish to give to (202) 856-9005. You'll be taken to a secure website to enter your credit card information, which is kept safe and secure.

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



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