

# The Holy Eucharist

The Eighteenth Sunday after Pentecost

October 13, 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

*Praise my Soul, the King of heaven*

*Lauda anima*; arr. James B. Slater (1927-2019)

### ORGAN VOLUNTARY

*Carillon*

Leo Sowerby (1895-1968)

*The people remain seated during the introit.*

### INTROIT

*Sicut cervus*

Giovanni Pierluigi da Palestrina (1525-1594)

*Sung in Latin.* Like as the hart desireth the water-brooks: so longeth my soul after thee, O God.

*(Psalm 42:1)*

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

### HYMN AT THE PROCESSION • 410

*Praise, my soul, the King of heaven*

*Sung by all.*

*Lauda anima*

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

## 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 EIGHTEENTH 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.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The people are seated.*

## THE FIRST READING

2 Kings 5:1-3, 7-15c

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

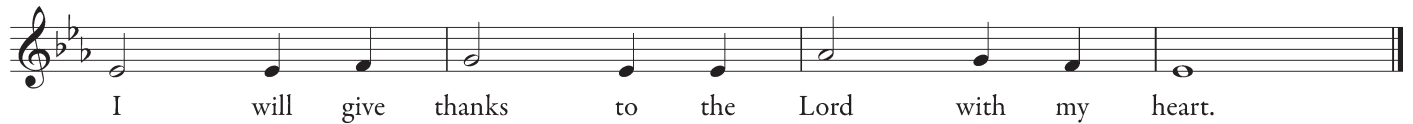
Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me." But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean. Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel."

The Word of the Lord.

**Thanks be to God.**

*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!

I will give thanks to the Lord with my whole heart,  
in the assembly of the upright, in the congregation.

Great are the deeds of the Lord!

they are studied by all who delight in them.

His work is full of majesty and splendor,  
and his righteousness endures for ever.

He makes his marvelous works to be remembered;  
the Lord is gracious and full of compassion.

He gives food to those who fear him;  
he is ever mindful of his covenant.

He has shown his people the power of his works  
in giving them the lands of the nations.

The works of his hands are faithfulness and justice;  
all his commandments are sure.

They stand fast for ever and ever,  
because they are done in truth and equity.

He sent redemption to his people;  
he commanded his covenant for ever;  
holy and awesome is his Name.

The fear of the Lord is the beginning of wisdom;  
those who act accordingly have a good understanding;  
his praise endures for ever.

*All repeat the antiphon.*

## THE SECOND READING

2 Timothy 2:8-15

*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.*

Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he will also deny us; if we are faithless, he remains faithful—for he cannot deny himself. Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

The Word of the Lord.

**Thanks be to God.**

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

## HYMN AT THE SEQUENCE

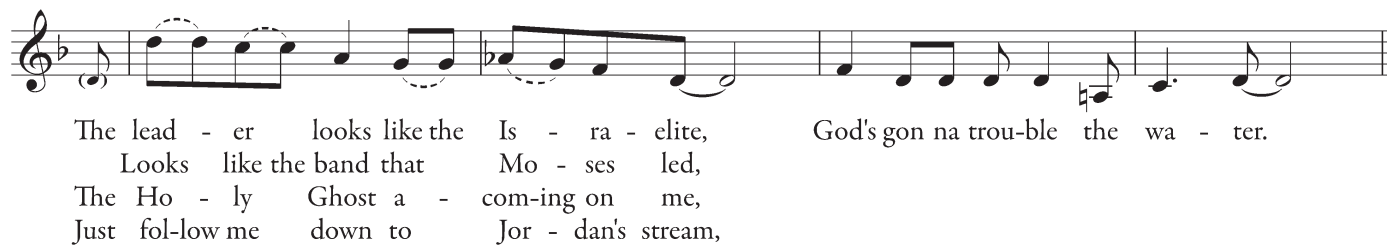
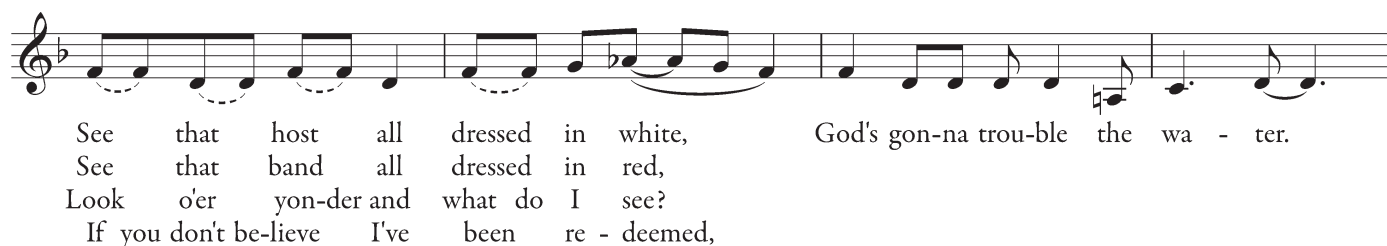
*Wade in the water*

*Sung by all.*

Negro spiritual

*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.”*

### Refrain



## THE HOLY GOSPEL

Luke 17:11-19

*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 Luke.

**Glory to you, Lord Christ.**

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, “Jesus, Master, have mercy on us!” When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus’ feet and thanked him. And he was a Samaritan. Then Jesus asked, “Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?” Then he said to him, “Get up and go on your way; your faith has made you well.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE 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.*

*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 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

*O Love of God*

C. Hubert H. Parry (1848-1918); arr. Michael McCarthy (b. 1966)

O love of God, how strong and true! Eternal, and yet ever new; uncomprehended and unbought, beyond all knowledge and all thought. O love of God, how deep and great! Far deeper than man's deepest hate; self-fed, self kindled, like the light, changeless, eternal, infinite. O heavenly love, how precious still, in days of weariness and ill, in nights of pain and helplessness, to heal, to comfort, and to bless! O wide embracing, wondrous love! We read you in the sky above, we read you in the earth below, in seas that swell and streams that flow. We read you best in him who came to bear for us the cross of shame; sent by the Father from on high, our life to live, our death to die. We read your power to bless and save, even in the darkness of the grave, still more in resurrection light, we read the fullness of your might. O love of God, our shield and stay through all the perils of our way! Eternal love, in you we rest forever safe, forever blest. We will exalt you, God and King, and we will ever praise your name; we will extol you every day, and ever more your praise proclaim!

*(Horatius Bonar, 1808-1889)*

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

## HYMN AT THE PRESENTATION • 375

*Give praise and glory unto God*

*Sung by all.*

*Du Lebensbrot, Herr Jesu Christ*

## 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

*I will lift up mine eyes*

L. Sowerby

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil, He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

*(Psalm 121)*

*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.*

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

THE BLESSING

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

HYMN AT THE CLOSING • 411

*O bless the Lord, my soul!*

*Sung by all.*

*St. Thomas (Williams)*

THE DISMISSAL

Go in peace to love and serve the Lord.  
Thanks be to God.

ORGAN VOLUNTARY

*Gloria in excelsis*

Max Reger (1873-1916)

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

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Colley Corsello, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Preston B. Hannibal, The Reverend Sarah E. Slater, The Cathedral Singers.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Margaret Gillespie May and Edward David May; St. Mary's Chapel Altar: in loving memory of Joan K. Thomas, devoted Cathedral volunteer; Holy Spirit Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Prince Tomb in St. John's Chapel: on the anniversary of the death of Norman Prince; Children's Chapel Altar: in memory of Camilla, Lady Pender; Bethlehem Chapel Altar: in memory of Wilma E. English.

*Those wishing to make flower gifts for Thanksgiving Day are invited to submit their gifts before October 31 to the Altar Guild.*

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



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