

# The Holy Eucharist

The Nineteenth Sunday after Pentecost

October 20, 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

*Thy strong word did cleave the darkness*

*Ton-y-Botel; arr. Theophil Rusterhoz (1907-2001)*

### ORGAN VOLUNTARY

*Organ Sonata III in A, Op. 65*

*Felix Mendelssohn (1809-1847)*

*The people remain seated during the introit.*

### INTROIT

*Blessed are the pure in heart*

*H. Walford Davies (1869-1941)*

Blessed are the pure in heart. For they shall see our God; the secret of the Lord is theirs, their soul is Christ's abode. Still to the lowly soul he doth himself impart, and for his cradle and his throne chooseth the pure in heart.

*(John Keble, 1792-1866)*

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

### HYMN AT THE PROCESSION • 530

*Spread, O spread, thou mighty word*

*Sung by all.*

*Gott sei Dank*

*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.*

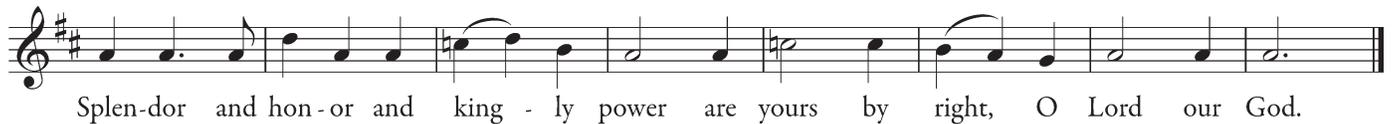
**Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

## DIGNUS ES

*Choir introduces the refrain, then sung by all.*

Benjamin Straley (b. 1986)

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



*Verses sung by choir.*

For you created every thing that is,  
and by your will they were created and have their being; *Refrain*

And yours by right, O Lamb that was slain,  
for with your blood you have redeemed for God,  
From every family, language, people, and nation,  
a kingdom of priests to serve our God. *Refrain*

And so, to him who sits upon the throne,  
and to Christ the Lamb,  
Be worship and praise, dominion and splendor,  
for ever and for evermore. *Refrain*

## THE WORD OF GOD

### THE COLLECT FOR THE NINETEENTH 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.

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; 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.*

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

Jacob got up at night and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Peniel, limping because of his hip.

The Word of the Lord.

**Thanks be to God.**

## PSALM 121

chant: H. Walford Davies (1869-1941)

*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.*

I lift up my eyes to the hills;  
 from where is my help to come?  
 My help comes from the Lord,  
 the maker of heaven and earth.  
 He will not let your foot be moved  
 and he who watches over you will not fall asleep.  
 Behold, he who keeps watch over Israel  
 shall neither slumber nor sleep;  
 The Lord himself watches over you;  
 the Lord is your shade at your right hand,  
 So that the sun shall not strike you by day,  
 nor the moon by night.  
 The Lord shall preserve you from all evil;  
 it is he who shall keep you safe.  
 The Lord shall watch over your going out and your coming in,  
 from this time forth for evermore.

*All repeat the antiphon.*

## THE SECOND READING

2 Timothy 3:14–4:5

*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.*

As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

The Word of the Lord.

**Thanks be to God.**

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

## HYMN AT THE SEQUENCE • 627

*Lamp of our feet, whereby we trace*

*Sung by all.*

*Nun danket all und bringet Ehr*

*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.”*

## THE HOLY GOSPEL

Luke 18:1-8

*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.**

Jesus told the disciples a parable about their need to pray always and not to lose heart. He said, “In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’ For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’” And the Lord said, “Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE SERMON

The Reverend Canon Rosemarie Logan Duncan

*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 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

*How lovely are the messengers*

F. Mendelssohn

How lovely are the messengers that preach us the gospel of peace. To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings.

*(Romans 10:15, 18)*

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

## HYMN AT THE PRESENTATION

*Sweet hour of prayer*

*Sung by all.*

William B. Bradbury (1816-1868)

1. Sweet hour of prayer, sweet hour of prayer, That calls me from a world of care,  
2. Sweet hour of prayer, sweet hour of prayer, Thy wings shall my pe - ti - tion bear  
And bids me at my Fa - ther's throne Make all my wants and wish - es known.  
To Him whose truth and faith - ful - ness En - gage the wait - ing soul to bless;  
In sea - sons of dis - tress and grief My soul has of - ten found re - lief.  
And since He bids me seek His face, Be - lieve His word and trust His grace.  
And oft es - caped the tempt - er's snare By thy re - turn, sweet hour of prayer.  
I'll cast on Him my ev - 'ry care, And wait for thee, sweet hour of prayer.

## 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:*

*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 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.

*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.*

*Be known to us, Lord Jesus*

Gary James (b. 1957)

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



*The choir sings the verses.*

The bread which we break, alleluia, is the communion of the body of Christ. *Refrain*  
One body are we, alleluia, for though many, we share one bread. *Refrain*

## 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

*Wayfaring stranger*

Stephen Caracciolo (b. 1962)

I am a poor wayfaring stranger a wand'ring through this world of woe, but there's no sickness toil or danger in that bright land to which I go. I'm goin' there to see my father, I'm goin' there no more to roam I'm only goin' over Jordan, I'm only goin' over home. I'll soon be freed from ev'ry trial, my soul shall rest upon that shore; I'll drop the cross of self-denial, and enter on my great reward. I'm goin' there to see my brothers, They've gone before me, one by one; I'm only goin' over Jordan, I'm only goin' over home. I know dark clouds will gather round me, I know my way is rough and steep; yet beautiful fields lie just before me, Where God's redeemed their vigils keep. I'm goin' there, to see my mother, she said she'd meet me when I come. I'm only goin' over Jordan, I'm only goin' over home. I am a poor wayfaring stranger a wand'ring through this world of woe, but there's no sickness, toil or danger in that bright land to which I go. I'm goin' there to see my Savior, I'll sing his praise forevermore! I'm only goin' over Jordan, I'm only goin' over home.

*(Traditional)*

*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 • 381

*Thy strong word did cleave the darkness*

*Sung by all.*

*Ton-y-Botel*

#### THE DISMISSAL

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

#### ORGAN VOLUNTARY

*Toccata in D, Op. 105/6*

Charles Villiers Stanford (1852-1924)

*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 Canon Jan Naylor Cope, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Leonard L. Hamlin, Sr., The Reverend Canon Preston B. Hannibal, The Reverend Patrick L. Keyser, The Girls Cathedral Choir.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in honored memory of General George Rogers Clark; St. Mary's Chapel Altar: in loving memory of Edith Martin; Children's Chapel Altar: in memory of Elizabeth Duval Sylvester on the anniversary of her birthday; War Memorial Chapel Altar: on the anniversary of the dedication of War Memorial Chapel, October 20, 1957; Good Shepherd Chapel Altar: in loving memory of Mary Jo Kirk; Bethlehem Chapel Altar: in loving memory of Craig Colgate, Jr.

*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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