

# The Holy Eucharist

with Renewal of the Baptismal Covenant

The First Sunday after the Epiphany: The Baptism of our Lord

January 12, 2020 • 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

*Songs of thankfulness and praise*

*Salzburg; arr. Edward M. Nassor (b. 1957)*

### ORGAN VOLUNTARY

*Baptism Dance from Windows of Comfort*

*Dan Locklair (b. 1949)*

*The people remain seated for the Introit.*

### INTROIT

*Tribus miraculis*

*Luca Marenzio (1553-1599)*

*Sung in Latin.* We celebrate a day sanctified by three miracles: today a star led the Wise Men to the manger; today water was changed into wine at the marriage feast; today Christ chose to be baptized by John in the Jordan for our salvation. Alleluia.

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

### HYMN AT THE PROCESSION • 135

*Songs of thankfulness and praise*

*Sung by all.*

*Salzburg*

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

### 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.*

William Mathias (1934-1992)

*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 Fa - ther:  
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 FIRST SUNDAY AFTER THE EPIPHANY: THE BAPTISM OF OUR LORD

*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.

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

*The people are seated.*

## THE FIRST READING

Isaiah 42:1-9

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

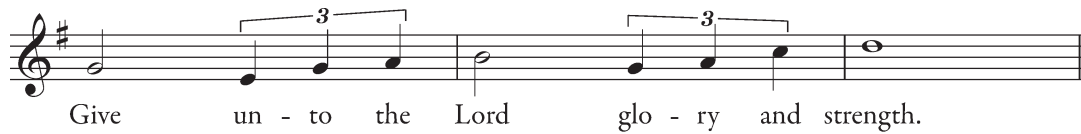
“Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.” Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: “I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.”

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 refrain, then all repeat.*



*The choir sings the psalm.*

Ascribe to the Lord, you gods,  
 ascribe to the Lord glory and strength.  
 Ascribe to the Lord the glory due his Name;  
 worship the Lord in the beauty of holiness.

*All repeat the refrain.*

The voice of the Lord is upon the waters;  
 the God of glory thunders;  
 the Lord is upon the mighty waters.  
 The voice of the Lord is a powerful voice;  
 the voice of the Lord is a voice of splendor.

*All repeat the refrain.*

The Lord sits enthroned above the flood;  
 the Lord sits enthroned as King for evermore.  
 The Lord shall give strength to his people;  
 the Lord shall give his people the blessing of peace.

*All repeat the refrain.*

## THE SECOND READING

Acts 10:34-43

*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.*

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

The Word of the Lord.  
 Thanks be to God.

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

**HYMN AT THE SEQUENCE • 529**

*In Christ there is no East or West*

*Sung by all.*

*McKee*

*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**

**Matthew 3:13-17**

*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 came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased.”

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 Jan Naylor Cope**

*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 RENEWAL OF THE BAPTISMAL COVENANT

*The presider introduces the renewal.*

*Presider* Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

*People* **I do.**

*Presider* Do you believe in God the Father?

*People* **I believe in God, the Father almighty, creator of heaven and earth.**

*Presider* Do you believe in Jesus Christ, the Son of God?

*People* **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

*Presider* Do you believe in God the Holy Spirit?

*People* **I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

*Presider* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*People* **I will, with God's help.**

*Presider* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People* **I will, with God's help.**

*Presider* Will you proclaim by word and example the Good News of God in Christ?

*People* **I will, with God's help.**

*Presider* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* **I will, with God's help.**

*Presider* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People* **I will, with God's help.**

*Presider* May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord.

*People* **Amen.**

*The people remain standing as the ministers move to the baptismal font at the mid-nave.*

### BLESSING OF THE WATER

*Presider* Almighty God, who through the water of baptism raised us from sin into new life, and by the power of your life-giving Spirit ever cleanses and sanctifies us: Bless, we pray, this water for the service of your holy Church; and grant that it may be a sign of the cleansing and refreshment of your grace; through Jesus Christ our Lord.

*People* **Amen.**

### THE ASPERGES

*The people remain standing as the ministers sprinkle the congregation with blessed water.*

### THE ANTHEM AT THE ASPERGES

*Sicut cervus*

Giovanni Pierluigi da Palestrina (ca. 1525-1594)

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

*(Psalm 42:1)*

## PRESENTATION AND BLESSING OF THE BIBLE FOR THE UNITED STATES SPACE FORCE

### 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 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

*Listen, sweet dove*

Grayston Ives (b. 1948)

Listen, sweet dove unto my song, and spread thy golden wings in me; hatching my tender heart so long, till it get wing and flie away with thee. Such glorious gifts thou didst bestow the earth did like a heav'n appeare, the starres were coming down to know if they might mend their wages and serve here. The sunne which once did shine alone, hung down his head and wisht for night, when he beheld twelve sunnes for one going about the world and giving light. Lord though we change thou art the same, the same sweet God of love and light: restore this day for thy great name, unto his ancient and miraculous right.

*(George Herbert, 1593-1633)*

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

### HYMN AT THE PRESENTATION • 121

*Christ, when for us you were baptized*

*Sung by all.*

*Caithness*

### 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 our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your son Jesus Christ our Lord.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we 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.*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all 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.**



Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

*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.*

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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.*

*Agnus Dei*

*Sung by all.*

Franz Schubert (1797-1828)

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our  
 sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the  
 world: give us your peace, give us your peace.

## 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.*

## ANTHEM DURING THE COMMUNION

*Tantum ergo*

Déodat de Séverac (1872-1921)

*Sung in Latin.* Let us therefore, bowing low, venerate so great a Sacrament; and let the old law give way to the new rite; let faith afford assistance to the deficiency of the senses. To the Begetter and the Begotten let there be praise and jubilation, salvation and honor, and power and blessing; and to the One proceeding from both let there be equal praise. Amen.

*(St. Thomas Aquinas, 1225-1274)*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

## THE BLESSING

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

## HYMN AT THE CLOSING • 448

*O love, how deep, how broad, how high*

*Sung by all.*

*Deus tuorum militum*

## THE DISMISSAL

Go in the light and peace of Christ.  
Thanks be to God.

## POSTLUDE

*Toccata in G*

John Weaver (b. 1937)

*The Washington Ringing Society will ring the Cathedral bells following the service.*

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, 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 Reverend Patrick L. Keyser, The Boys Cathedral Choir.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Charles A. Kuehner family; St. Mary's Chapel Altar: in loving memory of Edith Martin; Holy Spirit Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; St. John's Chapel Altar: in memory of Mrs. Jean MacArthur; Children's Chapel Altar: in memory of Emilie Jeanne Dana; War Memorial Chapel Altar: in loving memory of Hal Elliott Short; Bethlehem Chapel Altar: in memory of Ernest Addison Deahl. Resurrection Chapel Altar: in memory of Shirley Sanders on the twentieth anniversary of her death.

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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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3101 Wisconsin Avenue, NW · Washington, DC 20016  
[www.cathedral.org](http://www.cathedral.org) · @wncathedral