

The Holy Eucharist

The Fourth Sunday after Pentecost

July 7, 2019 • 10:00 AM

WASHINGTON NATIONAL CATHEDRAL

The people's responses are in bold.

THE ENTRANCE RITE

CARILLON PRELUDE

Lord, you give the great commission

Abbot's Leigh; arr. Edward M. Nassor (b. 1957)

ORGAN VOLUNTARY

Rasche, energische Halbe from *Organ Sonata*, Op. 18, No. 2

Hugo Distler (1908-1942)

The people remain seated during the introit.

INTROIT

Beatus vir

Orlande de Lassus (1530-1594)

Sung in Latin.

Blessed is the man who shall continue in wisdom,
And who shall meditate in his justice,
And in his mind shall think of the all-seeing eye of God.

(Sirach 14:22)

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

HYMN AT THE PROCESSION • 427

When morning gilds the skies

Sung by all.

Laudes Domini

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

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.

The choir introduces the refrain, then all repeat.



The choir sings the verses.

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 FOURTH SUNDAY AFTER PENTECOST

The Lord be with you.

And also with you.

Let us pray.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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

2 Kings 5:1-14

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." So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, "Go then, and I will send along a letter to the king of Israel." He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may 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.

The Word of the Lord.
Thanks be to God.

PSALM 30

Gerald Knight (1908-1979)

The choir introduces the antiphon, then all repeat.



The choir sings the psalm.

I will exalt you, O Lord,
because you have lifted me up
and have not let my enemies triumph over me.
O Lord my God, I cried out to you,
and you restored me to health.
You brought me up, O Lord, from the dead;
you restored my life as I was going down to
the grave.
Sing to the Lord, you servants of his;
give thanks for the remembrance of his holiness.
For his wrath endures but the twinkling of an eye,
his favor for a lifetime.
Weeping may spend the night,
but joy comes in the morning.
While I felt secure, I said,
“I shall never be disturbed.
You, Lord, with your favor, made me as strong as
the mountains.”

Then you hid your face,
and I was filled with fear.
I cried to you, O Lord;
I pleaded with the Lord, saying,
“What profit is there in my blood, if I go down to
the Pit?
will the dust praise you or declare your faithfulness?
Hear, O Lord, and have mercy upon me;
O Lord, be my helper.”
You have turned my wailing into dancing;
you have put off my sack-cloth and clothed me
with joy.
Therefore my heart sings to you without ceasing;
O Lord my God, I will give you thanks for ever.

All repeat the antiphon.

THE SECOND READING

Galatians 6:1-16

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher. Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor

uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

The Word of the Lord.

Thanks be to God.

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

HYMN AT THE SEQUENCE • 441

In the cross of Christ I glory

Sung by all.

Rathbun

THE HOLY GOSPEL

Luke 10:1-11, 16-20

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

Glory to you, Lord Christ.

The Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’ And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not welcome you, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’ “Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.” The seventy returned with joy, saying, “Lord, in your name even the demons submit to us!” He said to them, “I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.”

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 people stand as able.

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

After each intercession,

We pray to you, O Lord.
Lord, have mercy.

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

THE CONFESSION & ABSOLUTION

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 OFFERTORY

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

I will worship

George Dyson (1883-1964)

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and truth. All the kings of the earth shall praise thee, they shall sing in the ways of the Lord, that great is the glory of the Lord. For though the Lord is high, yet hath he respect unto the lowly; though I walk in the midst of trouble, yet thou shalt refresh me, and thy right hand shall hold me.

(Psalm 138:2, 4-7)

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

HYMN AT THE PRESENTATION • 676

There is a balm in Gilead

Sung by all.

Balm in Gilead

THE HOLY COMMUNION

THE GREAT THANKSGIVING

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.

Land of Rest

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.

The presider gives thanks to God for Christ's life, passion, and resurrection and prays over the bread and wine.

Therefore, according to his command, O Father,

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Saint Peter and Saint Paul, our patrons, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

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.

The choir introduces the refrain, then all repeat.

Be known to us, Lord Jesus

Sung by all.

Gary James (b. 1957)



Be known to us, Lord Je - sus, in the break - ing of the bread.

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.

ANTHEM DURING THE COMMUNION

Bread of the world

John Abdenour (b. 1962)

Bread of the world, in mercy broken, wine of the soul, in mercy shed, by whom the words of life were spoken, and in whose death our sins are dead: look on the heart by sorrow broken, look on the tears by sinners shed; and be thy feast to us the token that by thy grace our souls are fed.

(Reginald Heber, 1783-1826)

The people stand as able.

SENDING FORTH EUCHARISTIC VISITORS *(when scheduled)*

In the name of God and this Cathedral Church, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

We who are many are one body, because we all share one bread, one cup.

THE POSTCOMMUNION PRAYER

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

Lord, you give the great commission

Sung by all.

Abbot's Leigh



1. Lord, you give the great com - mis - sion: "Heal the sick and preach the word."
2. Lord, you call us to your serv - ice: "In my name bap - tize and teach."
3. Lord, you make the com - mon ho - ly: "This my bo - dy, this my blood."
4. Lord, you show us love's true mea - sure: "Fa - ther, what they do for - give."
5. Lord, you bless with words as - sur - ing: "I am with you to the end."



1. Lest the Church ne - glect its mis - sion and the Gos - pel go un - heard,
2. That the world may trust your prom - ise, life a - bun - dant meant for each,
3. Let your priests, for earth's true glo - ry, dai - ly lift life hea - ven - ward,
4. Yet we hoard as pri - vate trea - sure all that you so free - ly give.
5. Faith and hope and love re - stor - ing, may we serve as you in - tend,



1. help us wit - ness to your pur - pose with re - newed in - teg - ri - ty;
2. give us all a fer - vor, draw us clos - er in com - mu - ni - ty;
3. ask - ing that the world a - round us share your chil - dren's lib - er - ty;
4. May our care and mer - cy lead us to a just so - ci - e - ty;
5. and, a - mid the cares that claim us, hold in mind e - ter - ni - ty;

Refrain



with the Spi - rit's gifts em - power us for the work of min - is - try.

THE DISMISSAL

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

ORGAN VOLUNTARY

Tuba Tune

Norman Cocker (1889-1953)

Thank you for worshiping at Washington National Cathedral, your National Cathedral. The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving. We invite you to support the mission and ministry of the Cathedral. Visit 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.

WORSHIP LEADERS The Reverend Canon Jan Naylor Cope, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Preston B. Hannibal, The Reverend Dr. Andrew K. Barnett, The Reverend Melanie Mullen, The Venerable L. Sue von Rautenkranz, the choirs of St. Paul's Episcopal Church, Norwalk, CT, and St. John's Episcopal Church, West Hartford CT.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Josef Remböck and in memory of Josefa Remböck and in celebration of the marriage of Raquel Cooper & Douglas Tyler Wood; St. Mary's Chapel Altar: in memory of and thanksgiving for Leila Pomeroy Crosman; Holy Spirit Chapel Altar: in memory of Thomas O. Woodward; Children's Chapel Altar: in honor of Anne Rhoades Dettmer; Children's Chapel Font: in honor of children whose ancestors served in the American Revolution; War Memorial Chapel Altar: in loving memory of Daisy Johnson Leedy; Bethlehem Chapel Altar: in memory of Elsa Palmer Deshler.

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