

# Washington National Cathedral

The Third Sunday after Pentecost

The Holy Eucharist

June 29, 2014 • 11:15 am

## THE ENTRANCE RITE

### CARILLON PRELUDE

*The Church's one foundation*

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

### ORGAN VOLUNTARY

*Prelude in F minor*

Gerald Finzi (1901-1956); arr. Alan Ridout

### INTROIT

*O Kanaan, du skjønn Land*

*Sung in Norwegian*

Trond Kverno (b. 1945)

O, Kanaan, du skjønn Land, o, kunne jeg dig naa? Mit Hjerter staar i længsels Brand, o kunne jeg dig faa? Kun fort, min Sjæl, bliv aldrig træt, du Kanaan kan naa! Kun fort, kun fort, Klenodiet du foran ser jo staa!

*Oh, Canaan, you beautiful Land, oh, could I really reach you? My heart is burning of desire, oh, could you be also mine? Be fast, my Soul, do not get tired, you Canaan can reach! Be fast, be fast, the Treasure you can see just ahead of you!*

—Traditional hymn from Norway (melody from Nordmøre, setting by Trond Kverno)

### PROCESSIONAL HYMN 525

*The Church's one foundation*

*Sung by all, standing.*

*Aurelia*

### OPENING ACCLAMATION

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

### 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.

### SONG OF PRAISE

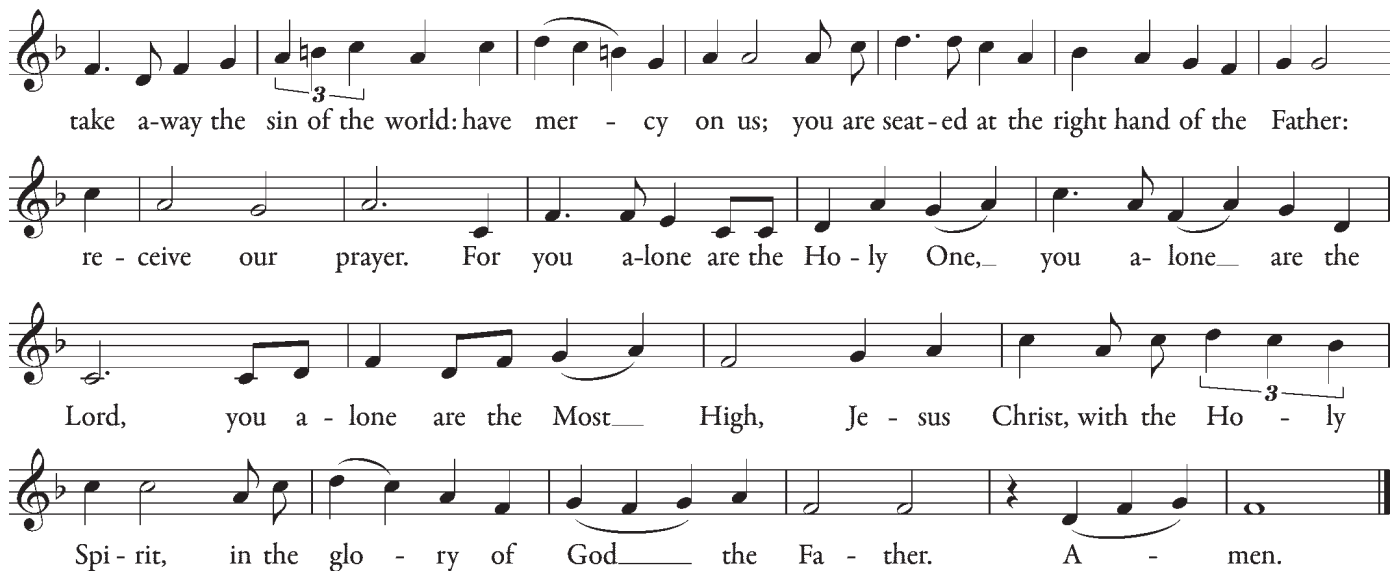
*Glory to God*

Robert Powell (b. 1932)

Glo-ry to God in the high-est, and peace to God's 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



## THE WORD OF GOD

### THE COLLECT OF THE DAY

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

Lord, you have taught us that all our doings without love are worth nothing: send your Holy Spirit and pour into our hearts that most excellent gift of love, the true bond of peace and of all virtues, without which whoever lives is counted dead before you. Grant this for your only Son Jesus Christ's sake, who is alive and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*The people are seated for the readings and psalm.*

### THE FIRST READING

Genesis 22:1-14

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

The Word of the Lord.  
 Thanks be to God.

## PSALM 13

Chant: Kennedy

*One measure of music is sung for each half verse, changing pitch on the underlined syllable.*



How long, O Lord?  
will you forget me for ever?  
    how long will you hide your face from me?  
How long shall I have perplexity in my mind,  
and grief in my heart, day after day?  
    how long shall my enemy triumph over me?

Look upon me and answer me, O Lord my God;  
    give light to my eyes, lest I sleep in death;  
Lest my enemy say, "I have prevailed over him,"  
    and my foes rejoice that I have fallen.

But I put my trust in your mercy;  
    my heart is joyful because of your saving help.  
I will sing to the Lord, for he has dealt with me richly;  
    I will praise the Name of the Lord Most High.

## THE SECOND READING

Romans 6:12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

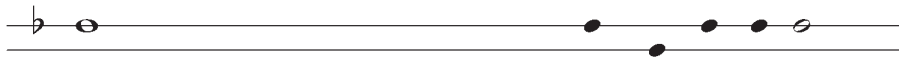
The Word of the Lord.  
Thanks be to God.

*The people stand to sing and remain standing for the Gospel.*

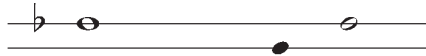
## HYMN AT THE SEQUENCE 609

*Where cross the crowded ways of life*

*Gardiner*

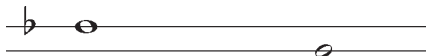


The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Matthew

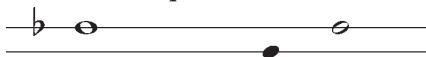


Glory to you, Lord Christ.

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."



The Gospel of the Lord.



Praise to you, Lord Christ.

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

## THE SERMON

Dean Hall

*The people stand.*

## 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,  
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

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,  
who with the Father and the Son is worshiped and glorified,  
who 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,*

Creator, Redeemer, and Giver of Life,  
We lift our prayers to you.

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

## CONFESSION AND ABSOLUTION

Most merciful God, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbors as ourselves. In your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our God. Amen.

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

The peace of Christ be always with you.  
And also with you.

*The people greet one another with a sign of God's peace and then are seated.*

## THE OFFERTORY

*The people remain seated while an offering is collected to support the Cathedral's ministry of sharing God's love with the world.*

## ANTHEM AT THE OFFERTORY

*Coventry Antiphon*

Herbert Howells (1892–1983)

My house shall be called an house of prayer for all people.  
The glory of this latter house shall be greater than of the former, saith the Lord of hosts.  
And in this place will I give peace, saith the Lord of hosts.  
My house shall be called an house of prayer for all people.

—Isaiah 56:7; Haggai 2:9

*The people stand for the presentation hymn and remain standing.*

## HYMN AT THE PRESENTATION 318

*Here, O my Lord*

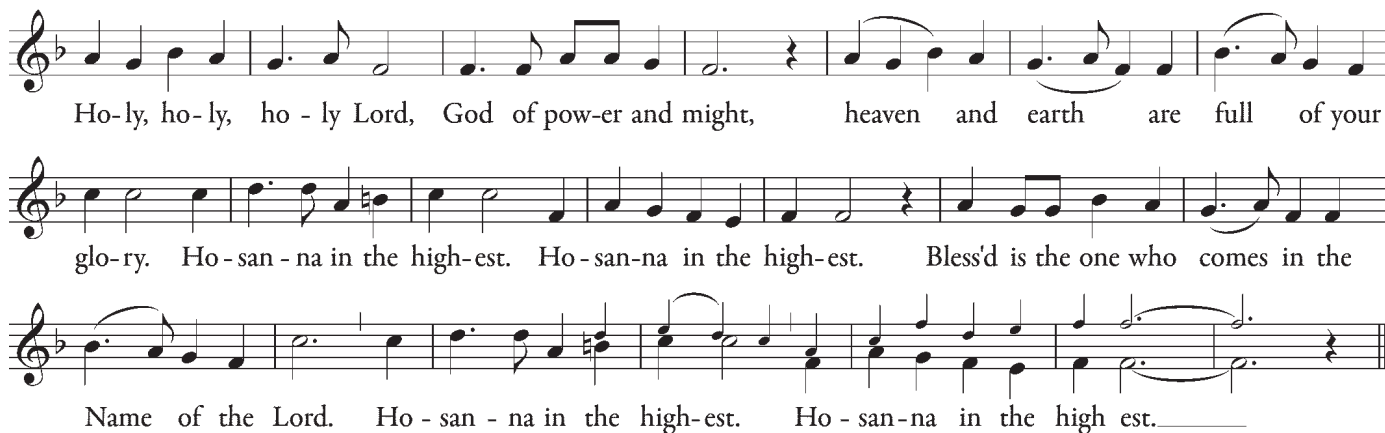
*Nyack*

# 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 our thanks to God for the grace and mercy made available to us in Christ, and in response we sing:*



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. Bless'd is the one 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 the reconciling work of Christ's passion and resurrection and prays over the bread and wine.*

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

**Dying, you destroyed our death. Rising, you restored our life. Christ Jesus, come in glory!**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ.

**Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.**

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

**Blessed are you now and for ever. AMEN.**

## THE LORD'S PRAYER

As we join our prayers with those of the Church Universal, so we say, each in our own language, the prayer that Jesus Christ has taught us,

**Notre Père..., Padre nuestro..., Our Father...,**

## THE BREAKING OF THE BREAD AND THE FRACTION ANTHEM

*sung by Cantor first time, then All on repeat*

1.

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

2. *Cantor*

bread. The bread which we break, al - le - lu - ia, is the com - mun-ion of the

*Congregation*

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

*Cantor*

One bod - y are we, al - le - lu - ia, for though man - y, we share one

*Congregation*

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

### INVITATION *The people are seated.*

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Gluten-free wafers are available; please make your need known to the minister. If you desire to receive prayers for healing, you are invited to proceed to War Memorial Chapel after receiving Holy Communion.*

## THE ANTHEM DURING THE COMMUNION

*Jesu corona celsior*

Otto Olsson (1879-1964)

Jesu, corona celsior, et veritas sublimior, qui confitenti servulo reddis perenne praemium. Da supplicanti coetui, huius rogatu, noxii remissionem criminis rumpendo nexum vinculi. Anni reverso tempore dies refulsit lumine, quo sanctus hic de corpore migravit inter sidera. Ut sis perenne mentibus paschale, Jesu, gaudium, a morte dira criminum vitae renatos libera. Deo Patri sit gloria et Filio, qui a mortuis surrexit, ac Paraclito in sempiterna saecula. Amen.

*Jesus, crown of heaven and truth above, who to your faithful servant gives everlasting reward. Grant to your suppliant flock by his intercession pardon for their guilty crime by breaking the bondage of their chain. When this season of the year returned the day shone forth with light, the day on which this holy one departed from his body to the stars. That you, Jesus, may always be our souls' paschal joy, from dreadful death for the sins of life free us and make us born anew. Glory be to God the Father and to the Son, who has risen from the dead, and to the Holy Spirit, world without end. Amen.*

—Hymn for Lauds, Ambrosian school, 6th century. English translation: Valerie Potter

*The people stand.*

## POSTCOMMUNION PRAYER


Loving God, we thank you for feeding us at the supper of your Son: sustain us with your Spirit, that we may serve you here on earth until our joy is complete in heaven, and we share in the eternal banquet with Jesus Christ our Lord. Amen.

## BLESSING

*The presider offers a blessing and the people respond, Amen.*


## DISMISSAL

*Gospeller*



Go in peace to love and serve the Lord.

*People*



Thanks be to God.

**CLOSING HYMN 607** *Sung by all.*  
*O God of every nation*

*Llangloffan*

**ORGAN VOLUNTARY**  
*Hymne d'Action de Grâce: Te Deum*

Jean Langlais (1907-1991)

**WORSHIP LEADERS** Rev. Canon Gina Gilland Campbell, Rev. Canon Jan Naylor Cope, The Very Reverend Gary Hall, Rev. Dr. Francis H. Wade, Olaus Petri Chamber Choir - Örebro, Sweden

**PERMISSIONS** *Glory to God: Gloria in excelsis.* Music: Robert Powell (b. 1932), rev. Copyright © Church Publishing, Inc. Reprinted under OneLicense.net #A-7092803. *Holy, holy, holy Lord: Sanctus.* Music: From A Community Mass; Richard Proulx (b. 1937) Copyright © 1971, 1977 GIA Publications, Inc. Reprinted under OneLicense.net #A-7092803. Fraction Anthem: *Be known to us.* Music: Gary James (b. 1957). Copyright: © 1992 Morningstar Music Publishers. Reprinted under OneLicense.net #A-7092803. Collect and blessing from: *Common Worship: Times and Seasons.* Church House Publishing. Copyright © The Archbishops' Council 2000. Confession from *Evangelical Lutheran Worship.* Augsburg Fortress, Publishers. Copyright © 2006, Evangelical Lutheran Church in America. Permission requested.



WASHINGTON  
NATIONAL CATHEDRAL

Massachusetts and Wisconsin Avenues, NW • Washington, DC 20016-5098  
[www.nationalcathedral.org](http://www.nationalcathedral.org) • (202) 537-6200  
[facebook.com/wncathedral](https://facebook.com/wncathedral) • [twitter.com/wncathedral](https://twitter.com/wncathedral)