

# The Holy Eucharist

The Nineteenth Sunday after Pentecost

October 4, 2015 • 11:15 am

WASHINGTON NATIONAL CATHEDRAL

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## THE ENTRANCE RITE

### CARILLON PRELUDE

*All hail the power of Jesus' Name!*

*Coronation*; arr. Albert C. Gerken (b.1938)

### ORGAN PRELUDE

*Fantasia in D, Op. 57*

Charles V. Stanford (1852-1924)

### INTROIT

*O Lord, give thy holy spirit*

Thomas Tallis (1505-1585)

O Lord, give thy Holy Spirit into our hearts, and lighten our understanding, that we may dwell in the fear of thy Name all the days of our life; that we may know thee, the only true God, and Jesus Christ whom thou hast sent.

*(Lidley's Prayers, 1566)*

### PROCESSIONAL HYMN • 388 *Sung by all, standing.*

*O worship the King, all glorious above*

*Hanover*

### OPENING ACCLAMATION

God is love, and those who abide in love abide in God,  
**And God abides in them.**

Blessed be God: Father, Son, and Holy Spirit.

**And blessed be God's reign, 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 you*

John Rutter (b. 1932)

Glo-ry to you, Lord God of the a- ges, you are wor-thy of praise; glo-ry to  
you. Glo-ry to you, for the ra - di-ance of your ho - ly Name; we will  
praise you and high-ly ex - alt you for ev - er. Glo-ry to you in the

splen-dor of your tem- ple, on the throne of your ma - jes-ty, glo-ry to you. Glo-ry to  
 you, seat-ed be- tween the Cher - u - bim; we will praise you and high-ly ex - alt you for-  
 ev - er. Glo-ry to you, be - hold-ing the depths; in the  
 high vault of hea-ven, glo-ry to you. Glo-ry to you, Fa-ther, Son, and  
 Ho - ly Spi- rit; we will praise you and high-ly ex - alt you for ev - er.

## THE WORD OF GOD

### THE COLLECT OF THE DAY

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

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

*The people are seated.*

### THE FIRST READING

Job 1: 1; 2: 1-10

There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil.

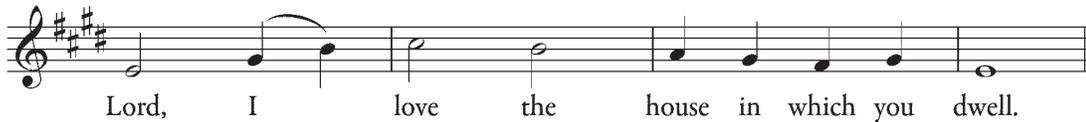
One day the heavenly beings came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." The Lord said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason." Then Satan answered the Lord, "Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face." The Lord said to Satan, "Very well, he is in your power; only spare his life."

So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape himself, and sat among the ashes.

Then his wife said to him, "Do you still persist in your integrity? Curse God, and die." But he said to her, "You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?" In all this Job did not sin with his lips.

The Word of the Lord.  
 Thanks be to God.

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



Give judgment for me, O Lord, for I have lived with integrity;

I have trusted in the Lord and have not faltered.

Test me, O Lord, and try me;

examine my heart and my mind.

For your love is before my eyes;

I have walked faithfully with you.

I have not sat with the worthless,

nor do I consort with the deceitful.

I have hated the company of evildoers;

I will not sit down with the wicked.

I will wash my hands in innocence, O Lord,

that I may go in procession round your altar,

Singing aloud a song of thanksgiving

and recounting all your wonderful deeds.

Lord, I love the house in which you dwell

and the place where your glory abides.

Do not sweep me away with sinners,

nor my life with those who thirst for blood,

Whose hands are full of evil plots,

and their right hand full of bribes.

As for me, I will live with integrity;

redeem me, O Lord, and have pity on me.

My foot stands on level ground;

in the full assembly I will bless the Lord.

*All repeat the antiphon.*

## THE SECOND READING

Hebrews: 1: 1-4; 2: 5-12

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet."

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

"I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you."

The Word of the Lord.

**Thanks be to God.**

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

HYMN AT THE SEQUENCE • 483

*The head that once was crowned with thorns*

*St. Magnus*

THE HOLY GOSPEL

Mark 10: 2-16

*Gospeller*



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

*People*



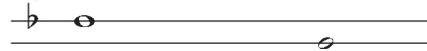
Glory to you, Lord Christ.

Some Pharisees came, and to test Jesus they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

*Gospeller*



The Gospel of the Lord.

*People*



Praise to you, Lord Christ.

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

THE SERMON

Canon Cope

*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,*

Transforming Word,  
Speak through our lives.

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

## CONFESSION AND ABSOLUTION

Most merciful God: in our sin, we fall short of your desire for us. We have broken the unity of your holy church. We have turned aside from the way of life you prepare for us. And yet, you hear us when we call upon you in penitence and faith. Pardon our sins and grant us your peace. Strengthen us in all goodness and truth; that we may serve you with a quiet mind; in the name of Jesus we pray. 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 received to support the Cathedral's ministry of sharing God's love with the world.*

## ANTHEM AT THE OFFERTORY

*Dear Lord and Father*

C. Hubert H. Parry (1848-1918)

Dear Lord and Father of mankind, forgive our foolish ways! Reclothe us in our rightful mind, in purer lives thy service find, in deeper reverence, praise. In simple trust like theirs who heard, beside the Syrian sea, the gracious calling of the Lord, let us, like them, without a word, rise up and follow thee. Drop thy still dews of quietness, still all our strivings cease; take from our souls the strain and stress, and let our ordered lives confess the beauty of thy peace. Breathe through the heats of our desire thy coolness and thy balm; let sense be dumb, let flesh retire; speak through the earthquake, wind, and fire, O still, small voice of calm. (*John Greenleaf Whittier*)

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

## HYMN AT THE PRESENTATION

*Because thou hast said*

*Paderborn*

1. Be - cause thou hast said: "Do this for my sake," the mys - ti - cal bread  
2. 'Tis here we look up and grasp at thy mind, 'tis here that we hope

we glad - ly par - take; we thirst for the Spir - it that flows from  
thine im - age to find; the means of be - stow - ing thy gifts we

a - bove, and long to in - her - it thy full - ness of love.  
em - brace; but all things are ow - ing to Je - sus' grace.

## 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:*

### SANCTUS & BENEDICTUS

*Land of Rest*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav'n and earth are  
full of your glo - ry. Ho - san - na in the high - est. Bless - ed 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.*

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ.

**Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.**

In the fullness of time, bring us with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. 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

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 AND THE FRACTION ANTHEM

Gary James (b. 1949)

*Sung by cantor first time, then the people repeat*



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



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



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



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



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

*The people are seated.*

### INVITATION

*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.*

## ANTHEM DURING THE COMMUNION

*Ego sum panis vivus*

Giovanni Pierluigi da Palestrina (1525-1594)

*Sung in Latin.* Savior of the world, save us, who by your cross and your blood has redeemed us; help us, we beseech you, our God. (*Matins antiphon, Feast of the Holy Cross*)

*The people stand.*

## POSTCOMMUNION PRAYER *Said by all*

We praise and thank you, O Christ, for this sacred feast: for here we receive you, here the memory of your passion is renewed, here our minds are filled with grace, and here a pledge of future glory is given; when we shall feast at that table where you reign with all your saints forever. Amen.

## BLESSING

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

## DISMISSAL

*Gospeller*

Go in peace to love and serve the Lord.

*People*

Thanks be to God.

## CLOSING HYMN • 450 *Sung by all*

*All hail the power of Jesus' Name!*

*Coronation*

## ORGAN VOLUNTARY

*Dialogue sur les Mixtures, from Suite Brève, Op. 54*

Jean Langlais (1907-1991)

**WORSHIP LEADERS** The Rev. Canon Jan Naylor Cope, The Rev. Dr. Kelly Brown Douglas, The Very Reverend Gary Hall, The Rev. Stuart Kenworthy, Cathedral Choir of Men and Girls

**FLOWER GIFTS** Flowers throughout the Cathedral are given to the glory of God. High Altar: in memory of Bishop James de Wolf Perry on the anniversary of his birthday (1871); ordained 1896; consecrated Bishop, January 6, 1911; raised to Presiding Bishop, March 26, 1930; St. Mary's Chapel altar: in memory of Helen Hay Wilson; Children's Chapel altar: in memory of Janet S. and Peter Alden Bergquist; Bethlehem Chapel altar: in memory of Otto E. Guthe.

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