



The Holy Eucharist

The Last Sunday after the Epiphany

February 23, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

*Salzburg from *A Carillon Book for the Liturgical Year**

Roy Hamlin Johnson (b. 1929)

PRELUDE

Choral with Interludes

Courtlandt Palmer (1871-1951)

The people remain seated for the Introit.

INTROIT

*By and by from *A Child of Our Time**

Negro spiritual; arr. Michael Tippett (1905-1998)

Oh, by and by, by and by, I'm gonna lay down my heavy load. I know my robe's gonna fit me well; I've tried it on at the gates of Hell. Oh, by and by, by and by, I'm gonna lay down my heavy load. Hell is deep and a dark despair; oh, stop, poor sinner, and don't go there! Oh, by and by, by and by, I'm gonna lay down my heavy load.

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 the one, holy, and living God.
Glory to God for ever and ever.

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.

Robert Powell (b. 1932)

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 LAST SUNDAY AFTER THE EPIPHANY

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.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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

Exodus 24:12-18

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

The Lord said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, “Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.” Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

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.

The Lord is King;
let the people tremble;
he is enthroned upon the cherubim;
let the earth shake.

The Lord is great in Zion;
he is high above all peoples.

Let them confess his Name, which is great and awesome;
he is the Holy One.

All repeat the refrain.

Moses and Aaron among his priests,
and Samuel among those who call upon his Name,
they called upon the Lord, and he answered them.

He spoke to them out of the pillar of cloud;
they kept his testimonies and the decree that he gave them.

All repeat the refrain.

“O Lord our God, you answered them indeed;
you were a God who forgave them,
yet punished them for their evil deeds.”

Proclaim the greatness of the Lord our God
and worship him upon his holy hill;
for the Lord our God is the Holy One.

All repeat the refrain.

THE SECOND READING

2 Peter 1:16-21

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.

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from 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 • 387

We sing of God, the mighty source

Sung by all.

Magdalen College

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 17:1-9

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.

Six days after Peter had acknowledged Jesus as the Christ, the son of the living God, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.” While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved; with him I am well pleased; listen to him!” When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, “Get up and do not be afraid.” And when they looked up, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, “Tell no one about the vision until after the Son of Man has been raised from the dead.”

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 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 381AD, 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,

God of life and light:
Hear us, we pray.

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.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. 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 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. All are invited to make a gift to help keep the Cathedral strong—either as the plate is passed or texting the dollar amount you wish to give to (202) 856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Christ upon the mountain peak

Frank Boles (b. 1955)

Christ upon the mountain peak, stands alone in glory blazing. Let us, if we dare to speak, join the saints and angels praising. Alleluia! Trembling at his feet we saw Moses and Elijah speaking. All the prophets and the law shout through them their joyful greeting. Alleluia! Swift the cloud of glory came, God proclaiming in its thunder Jesus as his Son by name! Nations, cry aloud in wonder! Alleluia! This is God's beloved Son! Law and prophets fade before him; first and last and only One. Let creation now adore him! Alleluia!

(Brian A. Wren, b. 1936)

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

HYMN AT THE PRESENTATION

I love to tell the story

Sung by all.

William G. Fisher (1835-1912)

1. I love to tell the sto - ry of un - seen things a - bove,
2. I love to tell the sto - ry, for those who know it best
of Je - sus and his glo - ry, of Je - sus and his love.
seem hun - ger - ing and thirst - ing to hear it, like the rest.
I love to tell the sto - ry, be - cause I know it's true;
And when, in scenes of glo - ry, I sing the new, new song,
it sat - is - fies my long - ings as noth - ing else would do.
'twill be the old, old sto - ry that I have loved so long.
I love to tell the sto - ry; 'twill be my theme in glo - ry.
To tell the old, old sto - ry of Je - sus and his love.

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.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.

Hea-ven and earth are filled with your glo - ry. Ho - san - na in the

high - est. Bless-ed is he who comes in the name of the Lord,

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.

Jesus is here right now

Sung by all twice.

Leon C. Roberts (1950-1999)

Je - sus is here right now, Je - sus is here. With this
bread and wine his peace you'll find, Christ Je - sus is here right now.

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

Lumen ad revelationem

William Byrd (ca. 1540-1623)

Sung in Latin: A light to lighten the Gentiles and to be the glory of thy people Israel.

(Luke 2:32)

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 • 137

O wondrous type! O vision fair

Sung by all.

Wareham

THE DISMISSAL

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

POSTLUDE

Fanfare

Percy Whitlock (1903-1946)

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

Thank you for worshipping 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.

Thank you in advance for your generosity. Please know that your presence with us today has been a blessing.

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, The Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Colley Corsello, The Reverend Canon Kelly Brown Douglas, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Leonard L. Hamlin, Sr., The Reverend Patrick L. Keyser, The Venerable L. Sue von Rautenkranz, The Girls Cathedral Choir.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in loving memory of Grace Gibson, National Cathedral School Class of 1918; Children's Chapel Altar: in memory of Virginia McVey Morris and in memory of Elizabeth Arcier; Prince Tomb, lower level: in memory of Mrs. Frederick Henry Prince.

PERMISSIONS Bible texts of the Old Testament, Epistle, and Gospel taken from the *New Revised Standard Version Bible*, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Acclamation, confession, absolution, Eucharistic Prayer 1, and postcommunion prayer taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved. Collect, psalm, and peace taken from *The Book of Common Prayer*, 1979. Public domain. Prayer response taken from *Sundays and Seasons, Year A 2005*, Copyright 2004, Augsburg Fortress. Used by permission. Dismissal taken from *Common Worship: Times & Seasons*, Copyright 2006, The Archbishops' Council. Used by permission. All rights reserved. *Gloria in excelsis*. Music: Robert Powell. Reprinted under One License # A-709283. *I love to tell the story*. Text (stanzas): Kate Hankey (1834-1911). Text (refrain): William G. Fischer (1835-1912). Music: W. G. Fisher. Public domain. *Sanctus: Holy, holy, holy Lord*. Music: from *A Mass for a Soulful People*, Grayson Warren Brown, Copyright 1979, *North American Liturgy Resources*. Reprinted under One License #A-709283. *Fraction Anthem: Jesus is here right now*. Text and music: Leon C. Roberts, Copyright 1981, GIA Publications, Inc. Reprinted under One License #A-709283.

