



# The Holy Eucharist

The Presentation of Our Lord Jesus Christ in the Temple

February 2, 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

*Psalm Fantasy III "Mon Dieu, Prête-moi L'Oreille" based on Psalm 86*

John Knox (b. 1932)

### ORGAN VOLUNTARY

*Divinum mysterium*

Richard Purvis (1913-1994)

*The people remain seated for the Introit.*

### INTROIT

*The Beatitudes*

Russian Orthodox hymn; arr. Richard Proulx (1937-2010)

Remember your servants, Lord, when you come in your kingly power. Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are those who mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness; for they shall be satisfied. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are those who are persecuted for righteousness's sake; for theirs is the kingdom of heaven. Blessed are you when the world reviles you and persecutes you; and utters all manner of evil against you falsely for my sake: rejoice and be exceeding glad; for great is your reward in heaven. Remember your servants, Lord, when you come in your kingly power.

*(Matthew 5:3-12)*

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

### HYMN AT THE PROCESSION • 93

*Angels, from the realms of glory*

*Sung by all.*

*Regent Square*

*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 PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

*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.

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The people are seated.*

## THE FIRST READING

Malachi 3:1-4

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

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

The Word of the Lord.

**Thanks be to God.**

PSALM 84:1-6

Chant: C. Hubert H. Parry (1848-1918)

*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.*

How dear to me is your dwelling, O Lord of hosts!  
My soul has a desire and longing for the courts of the Lord;  
my heart and my flesh rejoice in the living God.  
The sparrow has found her a house  
and the swallow a nest where she may lay her young;  
by the side of your altars, O Lord of hosts,  
my King and my God.

*All repeat the refrain.*

Happy are they who dwell in your house!  
they will always be praising you.  
Happy are the people whose strength is in you!  
whose hearts are set on the pilgrims' way.

*All repeat the refrain.*

Those who go through the desolate valley will find it a place of springs,  
for the early rains have covered it with pools of water.  
They will climb from height to height,  
and the God of gods will reveal himself in Zion.

*All repeat the refrain.*

THE SECOND READING

Hebrews 2:14-18

*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.*

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

The Word of the Lord.  
Thanks be to God.

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

## HYMN AT THE SEQUENCE • 278

*Sing we of the blessed Mother*

*Sung by all.*

*Rustington*

*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

Luke 2:22-40

*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 Luke.

**Glory to you, Lord Christ.**

When the time came for their purification according to the law of Moses, Jesus’ parents brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.” Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, “Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.” And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.” There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

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 Rosemarie Logan Duncan

*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 381 AD, 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

*All Wisdom is from the Lord*

William Mathias (1934-1992)

All Wisdom is from the Lord; wisdom is with him forever. Who can count the sand of the sea, the drops of rain, or the days of unending time? Who can measure the height of the sky, the breadth of the earth, or the depth of the abyss? Wisdom was first of all created things; intelligent purpose has been there from the beginning. Who has laid bare the root of wisdom? Who has understood her subtlety? One alone is wise, the Lord most terrible, seated upon his throne. It is he who created her, surveyed and measured her, and infused her into all his works. To all mankind he has given her in some measure, but in plenty to those who love him. Amen.

*(Ecclesiasticus 1:1-10)*

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

## HYMN AT THE PRESENTATION • 517

*How lovely is thy dwelling-place*

*Sung by all.*

*Brother James' Air*

## 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)



## 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.*

## MILITARY RECOGNITION SUNDAY

*During Communion and following the service, healing prayers and blessings for active duty military, veterans, and their families will be available in War Memorial Chapel. Please enter the chapel by the ramp to the right of the pulpit.*

### ANTHEM DURING THE COMMUNION

*Deep river from A Child of Our Time*

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

Deep river, my home is over Jordan. Deep river, Lord, I want to cross over into camp-ground. Oh children! Oh, don't you want to go to that gospel feast, that promised land, that land where all is peace? Walk into heaven, and take my seat, and cast down my crown at Jesus' feet. Deep river, my home is over Jordan, I want to cross over into camp-ground, Lord!

*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 • 657

*Love divine, all loves excelling*

*Sung by all.*

*Hyfrydol*

### THE DISMISSAL

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

### POSTLUDE

*Fuga sopra il Magnificat, BWV 733*

Johann Sebastian Bach (1685-1750)

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

*February's Military Recognition Sunday is sponsored by AMVETS, represented by Sherman Gillums, Jr., AMVETS Chief Advocacy Officer and Chief Warrant Officer-2, U.S. Marine Corps (Retired).*

*Thank you for worshiping at Washington National Cathedral, your National Cathedral.*

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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 Rosemarie Logan Duncan, The Reverend Canon Preston B. Hannibal, The Reverend Dr. Nan Peete, 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 memory of Katharine Baillie Olin; Children's Chapel Altar: in memory of Mrs. Leah Bennett Laycock; Bethlehem Chapel Altar: to the Glory of God and in loving memory of The Reverend Frederick H. Arterton, late canon of this Cathedral.

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**NATIONAL  
CATHEDRAL**

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