



THE THIRD SUNDAY
AFTER PENTECOST

THE HOLY EUCHARIST
JUNE 13, 2010
ELEVEN FIFTEEN AM

WASHINGTON NATIONAL CATHEDRAL

The Reverend Canon Preston B. Hannibal, presider
The Reverend Kim Turner Baker, gospeller
The Reverend Canon Mary Sulerud, assistant
The Reverend Canon Stephen Huber, preacher
Cathedral Singers

CARILLON PRELUDE

Jesus shall reign where'er the sun

Duke Street; arr. Laura Page

ORGAN VOLUNTARY

Christe, aller Welt Trost, BWV 670

Johann Sebastian Bach (1685-1750)

WELCOME

THE ENTRANCE RITE

INTROIT

When the Lord turned again

Adrian Batten (c.1591-c.1637)

When the Lord turned again the captivity of Sion, then were we like unto them that dream. Then was our mouth filled with laughter, and our tongue with joy. Then said they among the heathen, the Lord hath done great things for them. Yea, the Lord hath done great things for us already; whereof we rejoice.

Psalm 126:1-4

HYMN AT THE PROCESSION - 544

Sung by all, standing.

Jesus shall reign

Duke Street

OPENING ACCLAMATION

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

SONG OF PRAISE

God, you call us

Salzburg

God, you call us to this place, where we know your love and grace.
Here your bless - ed Spi - rit free makes of us one fam - i - ly,

makes our rich - di - ver - si - ty rich - er still in u - ni - ty,
 makes our man - y voic - es one, joined in praise with Christ your Son.

THE COLLECT FOR 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 WORD OF GOD

The people are seated for the reading and psalm.

THE READING

Galatians 2:15-21

We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

The Word of the Lord.
 Thanks be to God.

PSALM 5:1-8

chant: McCarthy

The choir sings the antiphon, then all repeat.

I make my mor-ning prayer to you; for you, O Lord, will hear my voice.

The choir sings the verses.

Give ear to my words, O Lord;
 consider my meditation.
 Hearken to my cry for help, my King and my God,
 for I make my prayer to you.
 In the morning, Lord, you hear my voice;
 early in the morning I make my appeal and watch for you.
 For you are not a God who takes pleasure in wickedness,
 and evil cannot dwell with you.
 Braggarts cannot stand in your sight;
 you hate all those who work wickedness.
 You destroy those who speak lies;
 the bloodthirsty and deceitful, O Lord, you abhor.
 But as for me, through the greatness of your mercy I will go into your house;
 I will bow down toward your holy temple in awe of you.
 Lead me, O Lord, in your righteousness, because of those who lie in wait for me;
 make your way straight before me.

All sing the antiphon.

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

HYMN AT THE SEQUENCE – 691

My faith looks up to thee

Olivet

THE GOSPEL

Luke 7:36–8:3

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

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "Speak." "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly." Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." Then he said to her, "Your sins are forgiven." But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace." Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

The Gospel of the Lord.
Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

Canon Huber

The people stand.

THE NICENE CREED

Said by all.

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,

Forgiving and reconciling God,
We humbly pray to you.

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

CONFESSION

Let us confess our sins to God.

A brief period of silence is kept.

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 then are seated.

THE OFFERTORY

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

ANTHEM AT THE OFFERTORY

Jesu! dulcis memoria

Richard Shephard (b. 1949)

Jesu! dulcis memoria; dans vera cordis gaudia; sed super mel et omnia dulcis eius presentia. Nil canitur suavius, auditur nil jucundius, nil cogitatur dulcius, quam Jesu, Dei filius. Jesu, spes paenitentibus, quam pius es petentibus, quam bonus te quaerentibus, sed quid invenientibus? Jesu dulcedo cordium, fons vivus, lumen mentium, excedens omne gaudium et omne desiderium. Nec lingua valet dicere nec littera exprimere, expertus potest credere quid sit Jesum diligere. Amen.

Jesu! the very thought is sweet; in that dear name all heartjoys meet; but O, than honey sweeter far the glimpses of his presence are. No word is sung more sweet than this. No sound is heard more full of bliss. No thought brings sweeter comfort nigh, than Jesus, Son of God most high. Jesus, the hope of souls forlorn, how good to them for sin that mourn! To them that seek thee, O how kind! But what art thou to them that find? Jesus, thou joy of loving hearts thou fount of life, thou light of all, from the best bliss that earth imparts we turn unfilled to thee again. No tongue of mortal can express, no pen can write the blessedness; he only who hath proved it knows what bliss from love of Jesus flows. **Amen**.

Twelfth century; tr. J. M. Neale

The people stand for the presentation acclamation and remain standing.

PRESENTATION ACCLAMATION

We gather at your table, Lord

The Eighth Tune

We gath-er at your ta-ble, Lord: we hum-bly lift our hearts to you! Here
all are wel-comed, all re-stored, and all are giv-en work to do.

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 our 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 AND BENEDICTUS

Holy, holy, holy

Land of Rest

Ho - ly, ho - ly, ho - ly Lord, God of power and might, —
heaven 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.

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.**

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home. 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

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

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
There - fore let us keep the feast. Al - le - lu - - - ia.

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 Memorial Chapel after receiving Holy Communion or immediately following the service.

ANTHEM AT THE COMMUNION

Tantum ergo Sacramentum

Maurice Duruflé (1902-1986)

Tantum ergo Sacramentum veneremur cernui, et antiquum documentum novo cedat ritui, praestet fides supplementum sensuum defectui. Genitori, genitoque laus et jubilatio, salus, honor, virtus quoque sit et benedictio, procedenti ab utroque compar sit laudatio.

Let us therefore, bowing low, venerate so great a Sacrament; and let the old Law give way to the new rite; let faith afford assistance to the deficiency of the senses. To the Begetter and the Begotten let there be praise and jubilation, salvation and honor, and power and blessing; and to the One proceeding from both let there be equal praise.

The people stand.

HYMN AT THE COMMUNION - 343

Shepherd of souls, refresh and bless

St. Agnes

THE POSTCOMMUNION PRAYER

Said by all.

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ. Amen.

THE BLESSING

The presider offers a blessing and the people respond Amen.

HYMN AT THE CLOSING - 616

Hail to the Lord's Anointed

Sung by all.

Es flog ein kleins Waldvögelein

THE DISMISSAL

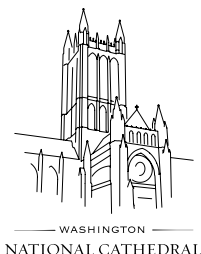
Let us go forth into the world rejoicing in the power of the Spirit.
Thanks be to God.

ORGAN VOLUNTARY

Kyrie, Gott heiliger Geist, BWV 671

J. S. Bach

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