cathedral day
SERVICE OF HOLY EUCHARIST

COMMEMORATING THE 115TH ANNIVERSARY OF THE
LAYING OF THE FOUNDATION STONE
&
CELEBRATING THE LAUNCH OF THE
CATHEDRAL FOR THE FUTURE CAMPAIGN

SEPTEMBER 25, 2022

WASHINGTON NATIONAL CATHEDRAL
Workers laid the Cathedral’s foundation stone on September 29, 1907, the Feast of Saint Michael and All Angels. President Theodore Roosevelt and the Bishop of London spoke to a crowd of 10,000. The foundation stone came from a field near Bethlehem and was set into a larger piece of American granite. Its inscription reads: “The Word was made flesh, and dwelt among us” (John 1:14).

Over the last 115 years, the work of this Cathedral has been made possible by people from across the country and around the world. Just as the foundation stone and each stone laid atop it support the weight of this Cathedral building, so too does each individual gift sustain this special place and all that happens here.

Since July 2019, through the generosity of donors at all levels, we have raised $115 million towards a five-year, $150 million campaign to strengthen and expand our core ministries, spur progress on significant capital needs, bolster our endowment, and secure the resources required to fund our annual operations.

Today, September 25, 2022, with special music, readings and prayers, we celebrate the history of this house of prayer for all people and inaugurate the public phase of A Cathedral for the Future, a comprehensive fundraising campaign which will shore up our physical and financial foundations and enable the fullest service to our mission and ministry.

We are blessed to celebrate this wonderful grace with all those gathered for this Cathedral Day Service of Holy Eucharist, both in person and online. For those present in the nave, we invite you to join us at a reception immediately following this service. To learn more about the campaign initiatives introduced today, please visit cathedral.org/campaign.

Thank you for being a part of this Cathedral’s present—and future.
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.

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

The Church’s One Foundation Aurelia; arr. Edward M. Nassor (b. 1957)
Prelude and Fugue on “Old 104th” Ronald Barnes (1927–1997)

The following two carillon compositions were commissioned by the Cathedral for the dedication of the Central Tower in 1964.

Te Deum laudamus Roy Hamlin Johnson (1929–2020)
Fantasy on “King’s Weston” Milford Myhre (b. 1931)
Rejoice, Ye Pure in Heart Vineyard Haven; Richard Wayne Dirksen (1921–2003), arr. E. M. Nassor

Prelude

Chorale Prelude on “Urbs beata” R. W. Dirksen
We Are Standing on Holy Ground Geron Davis (b. 1960)
Welcome
The Very Reverend Randolph Marshall Hollerith

Presentation
A Cathedral for the Future

This presentation describes our five-year, $150 million comprehensive fundraising campaign to strengthen and expand our core ministries, enable progress on significant capital needs, bolster our endowment, and sustain our annual operations. We invite you to learn more about the campaign initiatives introduced today on our website: cathedral.org/campaign.

The Entrance Rite

The people remain seated as members of the campaign leadership and honorary Cathedral canons are conducted to their seats.

The Procession of Campaign Leadership and Honorary Cathedral Canons

Cycle of Processionals

David N. Johnson (1922–1987)

Introit

A Prayer of Saint Patrick

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.

Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

(attr. Saint Patrick, ca. 385–ca. 461)

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

Hymn at the Procession • 518

Christ Is Made the Sure Foundation

We begin our worship as a gathered community by praising God in song.

Christ is made the sure foundation, Christ the head and corner stone,
All that dedicated city, dearly loved of God on high,
To this temple, where we call thee, come, O Lord of Hosts, today;
Here vouchsafe to all thy servants what they ask of thee to gain;

chosen of the Lord, and precious, binding all the Church in one;
in exultant jubilation pours perpetual melody;
with thy wonted loving kindness hear thy servants as they pray,
what they gain from thee, for ever with the blessed to retain,

holy Zion's help for ever, and her confidence alone.
God the One in Three adoring in glad hymns eternal;
and thy fullest benediction shed within its walls alway.
and hereafter in thy glory ever more with thee to reign.

The Opening Acclamation

I was glad when they said to me,
"Let us go to the house of the Lord!"
This is none other than the house of God,
And this is the gate of heaven.

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

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.

Dios omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu
santo Nombre;
por Cristo nuestro Señor. Amén.
The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

The Collect on the Anniversary of the Dedication of a Church

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 God, to whose glory we celebrate the dedication of this house of prayer: We give you thanks for the fellowship of those who have worshiped in this place, and we pray that all who seek you here may find you, and be filled with your joy and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.
The Collect for the Apostles Peter and Paul, Patrons of this Cathedral Church

Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The people are seated.

The Word of God

The First Lesson

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

Genesis 28:10-17

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, “I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” Then Jacob woke from his sleep and said, “Surely the Lord is in this place—and I did not know it!” And he was afraid, and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

The Word of the Lord.

Thanks be to God.

Genesis 28:10-17

Jacob salió de Beerseba y tomó el camino de Harán. Llegó a cierto lugar y allí se quedó a pasar la noche, porque el sol ya se había puesto. Tomó como almohada una de las piedras que había en el lugar, y se acostó a dormir. Allí tuvo un sueño, en el que veía una escalera que estaba apoyada en la tierra y llegaba hasta el cielo, y por la cual los ángeles de Dios subían y bajaban. También veía que el Señor estaba de pie junto a él, y que le decía: «Yo soy el Señor, el Dios de tu abuelo Abraham y de tu padre Isaac. A ti y a tus descendientes les daré la tierra en donde estás acostado. Ellos llegarán a ser tantos como el polvo de la tierra, y se extenderán al norte y al sur, al este y al oeste, y todas las familias del mundo serán bendecidas por medio de ti y de tus descendientes. Yo estoy contigo; voy a cuidarte por dondequiera que vayas, y te haré volver a esta tierra. No voy a abandonarte sin cumplir lo que te he prometido.» Cuando Jacob despertó de su sueño, pensó: «En verdad el Señor está en este lugar, y yo no lo sabía.» Tuvo mucho miedo, y pensó: «Este lugar es muy sagrado. Aquí está la casa de Dios; ¡es la puerta del cielo!»

Palabra del Señor.

Demos gracias a Dios.
Anthem

Jubilate Deo

Sung by the choir.

William Walton (1902–1983)

O be joyful in the Lord, all ye lands:
  serve the Lord with gladness,
  and come before his presence with a song.
Be ye sure that the Lord he is God;
  it is he that hath made us, and not we ourselves;
  we are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving,
  and into his courts with praise;
  be thankful unto him, and speak good of his Name.
For the Lord is gracious,
  his mercy is everlasting;
  and his truth endureth from generation to generation.
Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

(Psalm 100)

The Second Lesson

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.

1 Peter 2:1-5, 9-10

Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

The Word of the Lord.

Thanks be to God.

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

Por lo tanto, despójense de toda clase de maldad, todo engaño, hipocresía y envidia, y toda clase de chismes. Como niños recién nacidos, busquen con ansia la leche espiritual pura, para que por medio de ella crezcan y tengan salvación, ya que han gustado la bondad del Señor. Acérquense, pues, al Señor, la piedra viva que los hombres desecharon, pero que para Dios es una piedra escogida y de mucho valor. De esta manera, Dios hará de ustedes, como de piedras vivas, un templo espiritual, un sacerdocio santo, que por medio de Jesucristo ofrezca sacrificios espirituales, agradables a Dios. Pero ustedes son una familia escogida, un sacerdocio al servicio del rey, una nación santa, un pueblo adquirido por Dios. Y esto es así para que anuncien las obras maravillosas de Dios, el cual los llamó a salir de la oscuridad para entrar en su luz maravillosa. Ustedes antes ni siquiera eran pueblo, pero ahora son pueblo de Dios; antes Dios no les tenía compasión, pero ahora les tiene compasión.

Palabra del Señor.

Demos gracias a Dios.
**Hymn at the Sequence**

*Great Is Thy Faithfulness*  
*Sung by all.*  

The sequence hymn 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.”

**Stanza 1**

Great is thy faith-ful-ness, O God my Fa-ther,  
there is no sha-dow of turn-ing with thee;

**Stanza 2**

Sum-mer and win-ter, and spring-time and har-vest,  
sun, moon and stars in their cours-es a bove,

**Stanza 3**

Par-don for sin and a peace that en-dur-eth,  
thine own dear pres-ence to cheer and to guide;

**Refrain**

thou chang-est not, thy com-pas-sions, they fail not,  
as thou hast been thou for-ev-er wilt be,

join with all na-tu- re in man-i-fold wit-ness,  
to thy great faith-ful-ness, mer-cy and love.

strength for to-day and bright hope for to-mor-row,  
bless-ings all mine, with ten thou-sand be-side!

**The Holy Gospel**

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.

Matthew 21:10-14  
Mateo 21:10-14

The Holy Gospel of our Lord Jesus Christ according to Matthew.  
Santo Evangelio de nuestro Señor Jesucristo,  
según Mateo.

Glory to you, Lord Christ.  
¡Gloria a ti, Cristo Señor!

When Jesus entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.” Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. He said to them, “It is written, ‘My house shall be called a house of prayer’; but you are making it a den of robbers.” The blind and the lame came to him in the temple, and he cured them.

The Gospel of the Lord.  
El Evangelio del Señor.

Praise to you, Lord Christ.  
Te alabamos, Cristo Señor.
The people are seated at the invitation of the presiding bishop.

The Most Reverend Michael Bruce Curry

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,
and of one Being with the Father.
Though 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 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,

With grateful hearts,
We thank you, O God.

All pray the concluding collect.

Almighty God, who hast been our help from one generation to another, and in whom standeth our hope for years to come: We bless thy holy Name for the love and sacrifice of thy faithful servants who in the past have built and sustained the work of thy Church in this place. Grant, we pray thee, that inspired by their steadfastness and loyalty we may press forward toward the fulfilment of their vision, until, in thine own good time, we and those who come after us may by thy mercy attain that fair city whose foundations are justice and peace, and whose builder and maker thou art; in the Name of him who is the beginning and the ending, the dayspring from on high and the desire of nations, thy Son, our Savior Jesus Christ. Amen.

(A Cathedral Prayer” by John W. Suter, Dean, Washington National Cathedral, 1944–1950)

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.

Remarks

The Very Reverend Randolph Marshall Hollerith

The dean offers special remarks and blessings for this day.
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. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

Anthem at the Offertory

*Total Praise*  
*Sung by the cantor and choir.*  
Richard Smallwood (b. 1948)

Lord, I will lift mine eyes to the hills,  
Knowing my help is coming from you.  
Your peace you give me,  
In time of the storm.

You are the source of my strength,  
You are the strength of my life,  
I lift my hands in total praise to you.  
Amen.

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

Presentation Hymn • 525

*The Church’s One Foundation*  
*Sung by all.*  
Aurelia

1. The Church’s one foundation is Jesus Christ her Lord;  
2. Elect from every nation, yet one o’er all the earth,  
3. Though with a scornful wonder men see her sore oppressed,  
4. Mid toil and tribulation, and tumult of her war  
5. The altar is prepared for Holy Communion.

The altar is prepared for Holy Communion.

1. she is his new creation by water and the word;  
2. her charter of salvation, one Lord, one faith, one birth;  
3. by schisms rent a sun-der, by her-e-sies dis-pressed;  
4. she waits the consummation of peace for ever more;  
5. and mystic sweet communion with those whose rest is won.

1. from heaven he came and sought her to be his holy bride;  
2. one holy Name she blesses, par-takes one holy food,  
3. yet saints their watch are keep ing, their cry goes up, “How long?”  
4. till with the vision glorious her long- ing eyes are blessed,  
5. O happy ones and holy! Lord, give us grace that we

1. with his own blood he bought her, and for her life he died.  
2. and to one hope she presses, with ev’ry grace en-dued.  
3. and soon the night of weeping shall be the morn of song.  
4. and the great Church victorious shall be the Church at rest.  
5. like them, the meek and lowly, on high may dwell with thee.
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 God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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.

We recall God’s acts of salvation history. The bishop 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.
Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he 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 shed for you and for many 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.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Great Amen is when the congregation with a unified great voice concurs with all that the bishop 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.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for 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.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser..., Padre nuestro que estás en el cielo, santificado sea tu Nombre, venga tu reino, hágase tu voluntad, en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden. No nos dejes caer en tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.
The Breaking of the Bread

The bishop breaks the bread in silence.

Fraction Anthem

Christ Our Passover

Sung by all.

Douglas Major (b. 1953)

The Invitation to Holy Communion

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying “Amen.” Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

Anthem During the Communion

“How Lovely Is Thy Dwelling Place”

Sung by the choir.

Johannes Brahms (1833–1897)

from A German Requiem, Op. 45

How lovely is thy dwelling place, O Lord of Hosts!
For my soul, it longeth, yea fainteth for the courts of the Lord;
mymy soul and body crieth out, yea, for the living God.
O blest are they that dwell within thy house, they praise thy Name evermore!

(after Psalm 84:1, 3)

The people stand as able.

The Postcommunion Prayer

Father in heaven,
whose Church on earth is a sign of your
heavenly peace,
an image of the new and eternal Jerusalem:
grant to us in the days of our pilgrimage
that, fed with the living bread of heaven,
and united in the body of your Son,
we may be the temple of your presence,
the place of your glory on earth,
and a sign of your peace in the world;
through Jesus Christ our Lord. Amen.

Padre celestial,
cuya iglesia en la tierra es un signo de tu
paz celestial,
una imagen del nuevo y eterno Jerusalén:
concédenos en los días de nuestra peregrinación
que, nutridos con el pan vivo del cielo,
y unidos en el cuerpo de tu Hijo,
podamos ser el templo de tu presencia,
el lugar de tu gloria en la tierra,
y un signo de tu paz en el mundo;
por Jesucristo nuestro Señor. Amén.
The Blessing

The presiding bishop blesses the people, and the people respond, Amen.

Hymn at the Closing • 397

Now Thank We All Our God

Sung by all.

Nun danket alle Gott

1. Now thank we all our God, with heart, and hands, and voices,
   who wondrous things hath done, in whom his world rejoices;
   with countless gifts of love, and still is ours today.

2. O may this bounteous God through all our life be near us!
   With ever joyful hearts and blessed peace to cheer us;
   for thus it was, is now, and shall be, evermore.

3. All praise and thanks to God the Father now be given,
   the Son, and him who reigns with them in highest heaven,
   and keep us in his grace, and guide us when perplexed,

The Dismissal

Like living stones precious in his sight,

Como piedras vivas que son preciosas en su vista,

go in peace to proclaim the mighty acts of God.

vayan en paz a proclamar los hechos maravillosos de Dios.

Thanks be to God.

Demos gracias a Dios.

Postlude

Carillon-Sortie

Henri Mulet (1878–1967)

Following the service, all are invited to a reception on Walker Court, located at the west front of the Cathedral.
The Cathedral Church of Saint Peter & Saint Paul

The Most Reverend Michael Bruce Curry
Presiding Bishop and Primate, The Episcopal Church

The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Canon Kelly Brown Douglas
Canon Theologian

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

The Reverend Canon Leonard L. Hamlin, Sr.
Canon Missioner and Minister of Equity and Inclusion

The Reverend Canon John L. Peterson
Canon for Reconciliation and Global Justice

The Reverend Canon Samuel Van Culin
Canon for Anglican Communion Ministry

The Reverend Patrick L. Keyser
Priest Associate

Musicians

The Girls Cathedral Choir
The Cathedral Band
Canon Michael McCarthy
Canon for Music and Director of Institutional Planning

Thomas M. Sheehan
Organist and Associate Director of Music

Michele Fowlin
Associate Director for Contemporary Music

Rebecca Ehren
Organ Scholar

Dr. Edward M. Nassor
Carillonneur

Readers

Virginia C. Mars
John G. Donoghue
A Cathedral for the Future, Campaign Co-Chairs

Vergers

Dr. Torrence N. Thomas
Head Cathedral Verger

G. Scott Sanders
Cathedral Verger

Ushers

Kristen LaCherra
House Manager

Joseph Morris
Assistant House Manager

Acolytes

Alyssa Bui, Head Acolyte

Matthew Florance, Assistant Head Acolyte

Katharine A. Carter, Andrés Contreras-Villalta,
Ellie Denney, Amara Nwokoye, UJ Nwokoye,
Anya Prokop, Duncan Taylor, Jackson Wilson
FLOWERS  The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Blanche B. and Rodney Darby; The Rood Screen: in memory of Dale F. McKee and Nancy J. McKee, and Ned Ehrlich and Marilyn J. Ehrlich; Holy Spirit Chapel Altar: in loving memory of Bryan Leithauser; Children's Chapel Altar: in memory of John W. McTigue, MD; Dulin Bay: in memory of Eugenia Bell Dulin; Folger Bay: in honor of Julie Folger; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt.


All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.