



COMMEMORATION OF
THE 20TH ANNIVERSARY
OF SEPTEMBER 11, 2001

The Holy Eucharist
The Sixteenth Sunday after Pentecost

September 12, 2021
11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Commemoration of the 20th Anniversary of September 11, 2001

In today's service of Holy Eucharist, we remember the lives lost on September 11, 2001, and give thanks for those who served on that day and the days to follow. We come together under one God of understanding and compassion; one God of peace, encouraging each of us to embody love. As we commemorate the tragic events of twenty years ago, we also celebrate the gift and example of a loving God who allows us to honor, who helps us to heal, and who provides hope in abundance. Our service includes special prayers, a pipe and drum corps, the tolling of the bourdon bell, and a wreath laying at the Cathedral's Pentagon Cross.

The Pentagon Cross (shown on the cover) was made by Alvin Neider with fragments from the Pentagon façade damaged on September 11, 2001. The United States Army Chief of Chaplains presented the cross to the Cathedral in recognition that we are united in memory, freedom, and faith, and in the hope of and love for God, our nation, and all peoples of the earth.



The Holy Eucharist

The Sixteenth Sunday after Pentecost

Commemoration of the 20th Anniversary of September 11, 2001

September 12, 2021 • 11:15 AM

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 a 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

Benedictus

Gordon Young (1919–1988)

Trust in God

Marvin Winans (b. 1949)

Healing

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

The Beatitudes

Sung by the choir.

*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 peacemakers; for they shall be called the children of God.

Blessed are those who are persecuted for righteousness' 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.

(Russian Orthodox liturgy; Matthew 5:3-12)

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

HYMN AT THE PROCESSION • 525

The Church's One Foundation

Sung by all.

Aurelia

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



1. The Chur - ch's one foun - da - tion is Je - sus Christ her Lord;
2. E - lect from ev - ery na - tion, yet one o'er all the earth,
3. Though with a scorn - ful won - der men see her sore op - pressed,
4. Mid toil and tri - bu - la - tion, and tu - mult of her war
5. Yet she on earth hath un - ion with God, the Three in One,



1. she is his new cre - a - tion by wa - ter and the word:
2. her char - ter of sal - va - tion, one Lord, one faith, one birth;
3. by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
4. she waits the con - sum - ma - tion of peace for ev - er - more;
5. and mys - tic sweet com - mun - ion with those whose rest is won.



1. from heaven he came and sought her to be his ho - ly bride;
2. one ho - ly Name she bless - es, par - takes one ho - ly food,
3. yet saints their watch are keep - ing, their cry goes up, "How long?"
4. till with the vi - sion glo - rious her long - ing eyes are blessed,
5. O hap - py ones and ho - ly! 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 press - es, with ev - ery grace en - dued.
3. and soon the night of weep - ing shall be the morn of song.
4. and the great Church vic - to - rious shall be the Church at rest.
5. like them, the meek and low - ly, on high may dwell with thee.

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

THE COLLECT FOR PEACE

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that in tranquility your dominion may increase until the earth is filled with the knowledge of your truth and love. Amen.

Dios omnipotente, enciende, te suplicamos, en cada corazón el verdadero amor por la paz, y dirige con tu sabiduría a los que deliberan en nombre de las naciones de la tierra; para que en tranquilidad tu señorío aumente hasta que toda la tierra se colme con el conocimiento de tu verdad y amor. Amén.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William Howard Doane (1832–1915)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - jice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE SIXTEENTH SUNDAY AFTER PENTECOST

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, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PRAYER OF REMEMBRANCE

Gracious and merciful God, we remember the terrible acts against humanity that the world has suffered and especially those in our country on September 11 twenty years ago. We pray for the innocent victims and their families. We pray also that those whose hearts are filled with hate might be turned toward love. Help us not to speak or act rashly, but fill our hearts with passion for those in need and strengthen our wills that we may do justice, love mercy, and walk humbly before you. **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.

Isaiah 50:4-9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

The Word of the Lord.
Thanks be to God.

Isaías 50:4-9a

El Señor me ha instruido para que yo consuele a los cansados con palabras de aliento. Todas las mañanas me hace estar atento para que escuche dócilmente. El Señor me ha dado entendimiento, y yo no me he resistido ni le he vuelto las espaldas. Ofrecí mis espaldas para que me azotaran y dejé que me arrancaran la barba. No retiré la cara de los que me insultaban y escupían. El Señor es quien me ayuda: por eso no me hieren los insultos; por eso me mantengo firme como una roca, pues sé que no quedaré en ridículo. A mi lado está mi defensor: ¿Alguien tiene algo en mi contra? ¡Vayamos juntos ante el juez! ¿Alguien se cree con derecho a acusarme? ¡Que venga y me lo diga! El Señor es quien me ayuda; ¿quién podrá condenarme?

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: after Martin Luther (1483–1546)

Psalm 46

Salmo 46

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear, though the earth be moved,
and though the mountains be toppled into the
depths of the sea;
Though its waters rage and foam,
and though the mountains tremble at its tumult.
The Lord of hosts is with us;
the God of Jacob is our stronghold.

Dios es nuestro refugio y fortaleza,
nuestro pronto auxilio en las tribulaciones.
Por tanto, no temeremos, aunque la tierra
sea removida,
y se desplomen los montes en el corazón de la mar;
Aunque bramen y espumen sus aguas,
y tiemblen los montes a causa de su braveza.
El Señor de las huestes está con nosotros;
nuestro refugio es el Dios de Jacob.

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her;
she shall not be overthrown;
God shall help her at the break of day.
The nations make much ado, and the kingdoms
are shaken;
God has spoken, and the earth shall melt away.
The Lord of hosts is with us;
the God of Jacob is our stronghold.
Come now and look upon the works of the Lord,
what awesome things he has done on earth.
It is he who makes war to cease in all the world;
he breaks the bow, and shatters the spear,
and burns the shields with fire.
“Be still, then, and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth.”
The Lord of hosts is with us;
the God of Jacob is our stronghold.

Hay un río cuyas corrientes alegran la ciudad de Dios,
el santuario de las moradas del Altísimo.
Dios está en medio de ella;
no será conmovida;
Dios la ayudará al clarear la mañana.
Braman las naciones, titubean los reinos;
Dios habló; se derretirá la tierra.
El Señor de las huestes está con nosotros;
nuestro refugio es el Dios de Jacob.
Vengan a ver las obras del Señor,
las maravillas que ha hecho en la tierra.
Hace que las guerras cesen en todo el orbe;
rompe el arco, destroza la lanza
y quema los escudos en el fuego.
“Estén, pues, quietos, y sepan que yo soy Dios;
he de ser ensalzado entre las naciones,
ensalzado seré en la tierra”.
El Señor de las huestes está con nosotros;
nuestro refugio es el Dios de Jacob.

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.

James 3:1-12

Santiago 3:1-12

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse

Hermanos míos, no haya entre ustedes tantos maestros, pues ya saben que quienes enseñamos seremos juzgados con más severidad. Todos cometemos muchos errores; ahora bien, si alguien no comete ningún error en lo que dice, es un hombre perfecto, capaz también de controlar todo su cuerpo. Cuando ponemos freno en la boca a los caballos para que nos obedezcan, controlamos todo su cuerpo. Y fíjense también en los barcos: aunque son tan grandes y los vientos que los empujan son fuertes, los pilotos, con un pequeño timón, los guían por donde quieren. Lo mismo pasa con la lengua; es una parte muy pequeña del cuerpo, pero es capaz de grandes cosas. ¡Qué bosque tan grande puede quemarse por causa de un pequeño fuego! Y la lengua es un fuego. Es un mundo de maldad puesto en nuestro cuerpo, que contamina a toda la persona. Está encendida por el infierno mismo, y a su vez hace arder todo el curso de la vida. El hombre es capaz de dominar toda clase de fieras, de aves, de serpientes y de animales del mar, y los ha dominado; pero nadie ha podido dominar la

those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

The Word of the Lord.
Thanks be to God.

lengua. Es un mal que no se deja dominar y que está lleno de veneno mortal. Con la lengua, lo mismo bendecimos a nuestro Señor y Padre, que maldecimos a los hombres creados por Dios a su propia imagen. De la misma boca salen bendiciones y maldiciones. Hermanos míos, esto no debe ser así. De un mismo manantial no puede brotar a la vez agua dulce y agua amarga. Así como una higuera no puede dar aceitunas ni una vid puede dar higos, tampoco, hermanos míos, puede dar agua dulce un manantial de agua salada.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I Have Decided to Follow Jesus

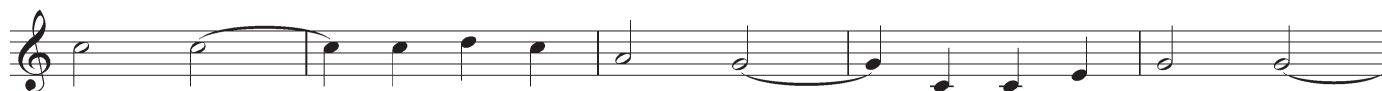
Sung by all.

Assam

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.”



1. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -
 2. Though no one join me _____ still I will fol - low, _____ though no one
 3. The world be - hind me, _____ the cross be - fore me, _____ the world be -
 4. I have de - cid - ed _____ to fol - low Je - sus, _____ I have de -



cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____
 join me _____ still I will fol - low, _____ though no one join me _____
 hind me, _____ the cross be - fore me, _____ the world be - hind me, _____
 cid - ed _____ to fol - low Je - sus, _____ I have de - cid - ed _____



_____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____
 _____ still I will fol - low, _____ no turn - ing back, _____ no turn - ing back. _____
 _____ the cross be - fore me, _____ no turn - ing back, _____ no turn - ing back. _____
 _____ to fol - low Je - sus, _____ no turn - ing back, _____ no turn - ing back. _____

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.

Mark 8:27-38

Marcos 8:27-38

The Holy Gospel of our Lord Jesus Christ
according to Mark.

Glory to you, Lord Christ.

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him. Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Marcos.

¡Gloria a ti, Cristo Señor!

Jesús y sus discípulos fueron a las aldeas de la región de Cesarea de Filipo. En el camino, Jesús preguntó a sus discípulos: «¿Quién dice la gente que soy yo?» Ellos contestaron: «Algunos dicen que eres Juan el Bautista, otros dicen que eres Elías, y otros dicen que eres uno de los profetas.» «Y ustedes, ¿quién dicen que soy?» les preguntó. Pedro le respondió: «Tú eres el Mesías.» Pero Jesús les ordenó que no hablaran de él a nadie. Jesús comenzó a enseñarles que el Hijo del hombre tendría que sufrir mucho, y que sería rechazado por los ancianos, por los jefes de los sacerdotes y por los maestros de la ley. Les dijo que lo iban a matar, pero que resucitaría a los tres días. Esto se lo advirtió claramente. Entonces Pedro lo llevó aparte y comenzó a reprenderlo. Pero Jesús se volvió, miró a los discípulos y reprendió a Pedro, diciéndole: «¡Apártate de mí, Satanás! Tú no ves las cosas como las ve Dios, sino como las ven los hombres.» Luego Jesús llamó a sus discípulos y a la gente, y dijo: «Si alguno quiere ser discípulo mío, olvídese de sí mismo, cargue con su cruz y sígame. Porque el que quiera salvar su vida, la perderá; pero el que pierda la vida por causa mía y por aceptar el evangelio, la salvará. ¿De qué le sirve al hombre ganar el mundo entero, si pierde la vida? O también, ¿cuánto podrá pagar el hombre por su vida? Pues si alguno se avergüenza de mí y de mi mensaje delante de esta gente infiel y pecadora, también el Hijo del hombre se avergonzará de él cuando venga con la gloria de su Padre y con los santos ángeles.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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 AFFIRMATION OF FAITH

**We believe in God the Father,
from whom every family
in heaven and on earth is named.**

**We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.**

**We believe in God the Holy Spirit,
who strengthens us
with power from on high.**

**We believe in one God;
Father, Son, and Holy Spirit.
Amen.**

**Creemos en Dios el Padre,
de quien todas las familias
en el cielo y en la tierra son nombradas.**

**Creemos en Dios el Hijo,
quien vive en nuestros corazones por la fe,
y nos llena con su amor.**

**Creemos en Dios el Espíritu Santo,
quien nos fortalece
con el poder desde lo alto.**

**Creemos en un solo Dios;
Padre, Hijo, y Espíritu Santo.
Amén.**

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,

**Reconciling God, strengthen us,
To go into the world in peace.**

**Dios reconciliador, fortalécenos,
Para ir al mundo en paz.**

As the bourdon bell tolls, a wreath is laid at the Cathedral's Pentagon Cross in honor of those who died as a result of the attacks of September 11, 2001.

The bishop prays the concluding collect, and the people respond, Amen.

THE PEACE

**The peace of the Lord be always with you.
And also with you.**

**La paz del Señor sea siempre con ustedes.
Y con tu espíritu.**

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.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Others

I see the state of the world,
And it grieves me.
I hear the cries of the broken,
From the rich and the poor.
I smell the fear of disease
All around me.
I feel responsible now that I've seen,
Because
We all were born
To live for more
Than this . . .
More than this . . .
So I want to love like you love;
Love like you love.
I want to love others
The way that you love me.
I want to love like you love,
Love like you love.
I want to love others
The way that you love me.
The way that you love . . .
Me.
I've held the children unseen,
And they move me.
I wonder what I can do
To improve a thousand lives.
I feel the absence of love,
And it scares me.
I feel responsible now that I've seen,
Because
We all were born
To live for more
Than this . . .
So much more than this . . .

Sung by the cantor.

Israel Houghton (b. 1971)

So I want to love like you love;
Love like you love.
I want to love others
The way that you love me.
I want to love like you love;
Love like you love.
I want to love others
The way that you love me.
The way that you love . . .
I was that lost soul
That you rescued.
I was the orphan
You adopted,
And brought in to your heart.
I was acquainted with
The hopelessness
Of living in the streets . . .
That was me.
Now I'm gonna love like you love;
Love like you love.
Help me love others
The way that you love me.
O God, I'm gonna forgive like you forgave,
And rescue
Like you have saved
Others,
Others,
Others,
Others,
Oh, Others,
The way that you love me,
The way that you love . . .
Me.

The people stand as able.

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.

The bishop offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS • S 130

Sung by all.

Franz Schubert (1797–1828)

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 Lord, God of power and might, _____

Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____

hea - ven and earth are full, _____ full _____ of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est.

Bless - ed is he who comes _____ in the name 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.

The bishop gives thanks to God for Christ's life, passion, and resurrection and prays over the bread and wine.

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 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.

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.

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

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.**

**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 • S 164

Agnus Dei

Sung by all.

F. Schubert

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our
 sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the
 world: give us your peace, give us your peace.

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 remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. 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

O sacrum convivium

Sung by the choir.

Giovanni Croce (1557–1609)

Sung in Latin.

O sacred banquet, wherein Christ is received;
 The memorial of his passion is renewed;
 The soul is filled with grace;
 And a pledge of future glory is given to us.
 Alleluia.

(Attr. Thomas Aquinas, 1225–1274)

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.

Dios amoroso,
 te damos gracias
 por restaurarnos a tu imagen
 y alimentarnos con alimento espiritual en
 el Sacramento del Cuerpo y Sangre de Cristo.
 Ahora envíanos como
 un pueblo, perdonado, sanado, renovado;
 para que podamos proclamar tu amor al mundo
 y continuar en la vida resucitada
 de Cristo nuestro Salvador. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 523

Glorious Things of Thee Are Spoken

Sung by all.

Abbot's Leigh



1. Glo - rious things of thee are spo - ken, Zi - on, ci - ty of our God;
2. See! the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each ha - bi - ta - tion hov - ering, see the cloud and fire ap - pear
4. Blest in - hab - it - ants of Zi - on, washed in the Re - deem - er's blood!

he whose word can - not be bro - ken, formed thee for his own a - bode;
well sup - ply thy sons and daugh - ters and all fear of want re - move.
for a glo - ry and a cov - ering, show - ing that the Lord is near.
Je - sus, whom their souls re - ly on, makes them kings and priests to God.

on the Rock of A - ges found - ed, what can shake thy sure re - pose?
Who can faint, when such a riv - er ev - er will their thirst as - suage?
Thus de - riv - ing from their ban - ner, light by night, and shade by day,
'Tis his love his peo - ple rais - es o - ver self to reign as kings:

With sal - va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
Grace which, like the Lord, the giv - er nev - er fails from age to age.
safe they feed up - on the man - na which he gives them when they pray.
and as priests, his sol - emn prais - es each for a thank - of - fering brings.

THE DISMISSAL

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

Vayan en la paz de Cristo.
Demos gracias a Dios.

RETIRING PROCESSION

Amazing Grace

New Britain

The people remain in place until the postlude begins.

POSTLUDE

Prayer and Alleluias

Calvin Hampton (1938–1984)

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

Thank you for worshipping with 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. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.cathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

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

PARTICIPANTS Presider: The Right Reverend Carl Walter Wright, Bishop for the Armed Forces and Federal Ministries, The Episcopal Church; Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Readers: Barry Baillet, Advisory Committee Member, National Fallen Firefighters Foundation, Captain David Rodriguez, CHC, USN, Regional Chaplain, Naval District of Washington; Wreath laying: District of Columbia Fire and Emergency Medical Services Honor Guard, James Schwartz, Fire Chief, Arlington County, Virginia, Fire Department (ret.), Chaplain Michele Reynolds, Chair, Metropolitan Washington Council of Governments Public Safety Chaplain's Subcommittee; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone, District of Columbia Fire and Emergency Medical Services Pipe & Drum.

FLOWERS The flowers are given to the glory of God. In memory of Charles Worthington Fowler; in honor of Michael W. Dettmer; in memory of Stephen Mitchell Hoyt; and in memory of Jo Dirksen.

PERMISSIONS 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. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Collects, psalm, and peace taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collects, psalm, peace, and Lord's Prayer taken from El Libro de Oración Común, Copyright 1989, The Church Pension Fund. All rights reserved. Acclamation, Eucharistic Prayer 1, and postcommunion prayer taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. All rights reserved. Used by permission. Prayer of remembrance and prayer response, Copyright 2021, Washington National Cathedral. Use permitted with attribution. Affirmation taken from *Common Worship: Services and Prayers for the Church of England*, Copyright 2000, The Archbishops' Council. All rights reserved. Used by permission.

The Church's One Foundation. Text: Samuel John Stone (1839–1900). Music: *Aurelia*, Samuel Sebastian Wesley (1810–1876). Public domain. *To God Be the Glory.* Text: Fanny J. Crosby (1820–1915). Music: William H. Doane (1832–1915). Public domain. *I Have Decided to Follow Jesus.* Text: Anonymous. Music: *Assam*, Traditional Indian melody. *Others.* Israel Houghton and Meleasa Houghton, Copyright 2009, Integrity's Praise! Music and Sound of the New Breed (both admin. by Integrity Music). Reprinted under CCLI #3058209. *Sanctus: Holy, holy, holy Lord.* Music: from *Deutsche Messe*, Franz Schubert (1797–1828); arr. Richard Proulx (1937–2010). Public domain. *Fraction Anthem: Agnus Dei.* Music: from *Deutsche Messe*; F. Schubert. Public domain. *Glorious Things of Thee Are Spoken.* Text: John Newton (1725–1807), alt. Music: *Abbot's Leigh.* Cyril Vincent Taylor (1907–1991), Copyright 1985, Hope Publishing Company. Reprinted under One License #A-709283.

