



CATHEDRAL DAY

The Holy Eucharist

Commemorating the 114th Anniversary
of the Laying of the Foundation Stone

September 26, 2021
11:15 AM

WASHINGTON NATIONAL CATHEDRAL



SEPTEMBER 29, 1907

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 ten thousand. 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). Today with special music, readings, and prayers, we celebrate the history and mission of this House of Prayer for All People.



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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.

When the service is accompanied by music, it often begins with a piece of music, during which the congregation can prepare for worship.

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

Festive Changes on "Westminster Abbey"

Jonathan Santore (b. 1963)

PRELUDE

Solemn Melody

Henry Walford Davies (1869–1941)

We Are Standing on Holy Ground

Geron Davis (b. 1960)

Sanctuary

John Thompson (b. 1950) and Randy Scruggs

Cathedral

Jonathan McReynolds (b. 1989)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

"Tu es Petrus"

Sung by the choir.

Maurice Duruflé (1902–1986)

from *Quatre Motets sur des thèmes grégoriens*, Op. 10, No. 3

Sung in Latin.

You are Peter, and upon this rock I will build my church.

(Matthew 16:18)

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

HYMN AT THE PROCESSION • 518

Christ Is Made the Sure Foundation

Sung by all.

Westminster Abbey

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



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
and thy full - est ben - e - dic - tion shed with - in its walls al - way.
and here - af - ter in thy glo - ry ev - er - 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 manifestos,
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.

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 - joice!

O come to the Fa - ther through Je - sus, the Son,

and give him the glo - ry— great things he hath done!

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 READING

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.

Génesis 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.

THE PSALM

Sung by the choir.

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.

Psalm 84:1-6

Salmo 84:1-6

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.
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.
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.

¡Cuán amable tu morada, Señor de los Ejércitos!
Anhela mi alma y con ardor desea los atrios del
Señor;
mi corazón y mi carne se regocijan en el Dios vivo.
El gorrión ha encontrado casa,
y la golondrina nido donde poner sus polluelos:
en tus altares, oh Señor de los Ejércitos,
Rey mío y Dios mío.
¡Dichosos los que habitan en tu casa!
Perpetuamente te alabarán.
¡Dichosos los que en ti encuentran su fuerza,
cuyos corazones están resueltos a peregrinar!
Los que atraviesan el valle desolado
lo hallan un lugar de fuentes,
porque la lluvia temprana lo ha cubierto de charcos.
Tregarán de baluarte en baluarte,
y se revelará el Dios de los dioses en Sión.

THE SECOND READING

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

1 Pedro 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.

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.

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

HYMN AT THE SEQUENCE

Sweet, Sweet Spirit

Sung by all.

Doris Akers (1923–1995)

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.”

There's a sweet, sweet Spir - it in this place, _____ and I

know that it's the Spir - it of the Lord. _____ There are

sweet ex - pres - sions on each face, _____ and I

know they feel the pres - ence of the Lord. _____

Sweet Ho - ly Spir - it, Sweet Heav - en - ly Dove,

stay right here with us, _____ fill - ing us with _____ your love.

And for these bless - ings _____ we lift our hearts in praise; with-out a

doubt we'll know that we have been re - vived when we shall leave this place. _____

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 21:12-16

Mateo 21:12-16

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

Glory to you, Lord Christ.

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. But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, "Hosanna to the Son of David," they became angry and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes; have you never read, 'Out of the mouths of infants and nursing babies you have prepared praise for yourself'?"

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús entró en el templo y echó de allí a todos los que estaban vendiendo y comprando. Volcó las mesas de los que cambiaban dinero a la gente, y los puestos de los que vendían palomas; y les dijo: «En las Escrituras se dice: "Mi casa será declarada casa de oración", pero ustedes están haciendo de ella una cueva de ladrones.» Se acercaron a Jesús en el templo los ciegos y los cojos, y él los sanó. Pero cuando los jefes de los sacerdotes y los maestros de la ley vieron los milagros que hacía, y oyeron que los niños gritaban en el templo: «¡Hosana al Hijo del rey David!», se enojaron y dijeron a Jesús: «¿Oyes lo que éstos están diciendo?» Jesús les contestó: «Sí, lo oigo. Pero ¿no han leído ustedes la Escritura que habla de esto? Dice: "Con los cantos de los pequeños, de los niñitos de pecho, has dispuesto tu alabanza."»

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 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.

Creemos en un solo Dios, Padre todopoderoso,
Creador de cielo y tierra, de todo lo visible e
invisible.

Creemos en un solo Señor, Jesucristo, Hijo único de
Dios, nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz, Dios verdadero de
Dios verdadero, engendrado, no creado, de la
misma naturaleza que el Padre, por quien todo
fue hecho; que por nosotros y por nuestra
salvación bajó del cielo: por obra del Espíritu
Santo se encarnó de María, la Virgen, y se hizo
hombre. Por nuestra causa fue crucificado
en tiempos de Poncio Pilato: padeció y fue
sepultado. Resucitó al tercer día, según las
Escrituras, subió al cielo y está sentado a la
derecha del Padre. De nuevo vendrá con gloria
para juzgar a vivos y muertos, y su reino no
tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de
vida, que procede del Padre y del Hijo, que con
el Padre y el Hijo recibe una misma adoración y
gloria, y que habló por los profetas. Creemos en
la Iglesia, que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo para el perdón
de los pecados. Esperamos la resurrección de los
muertos y la vida del mundo futuro. 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,

With grateful hearts,
We thank you, Lord.

Después de cada intercesión,

Con corazones agradecidos,
Te damos gracias, Señor.

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)*

Dios omnipotente,
quien ha sido nuestro auxilio de generación
en generación,
y en quien está nuestra esperanza para los años venideros:
Bendecimos tu santo Nombre por el amor y el sacrificio
de los siervos fieles que en el pasado han construido
y han sostenido la obra de tu Iglesia en este lugar.
Concede, te rogamos, que inspirados por su constancia
y lealtad nosotros podemos avanzar hacia el
cumplimiento
de su visión, hasta que, en tu propio debido tiempo,
nosotros y todos los que vienen después de nosotros
podamos alcanzar por tu misericordia esa ciudad justa
cuyas fundaciones son la justicia y la paz,
y cuyo constructor y creador eres tú;
en el Nombre de él que es el principio y el fin,
el amanecer desde lo alto y el deseo de las naciones,
tu Hijo, nuestro Salvador Jesucristo. Amén.

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

My Offering

Sung by the cantor.

Nolan Williams, Jr. (b. 1969)

I will not offer unto the Lord
That which costs me nothing.
So, I'll offer him my time.
I'll offer him my tithe.

I'll offer him my sacrifice of praise.
He is worthy of everything.
So I'll offer him
My time, tithe, and praise.

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 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.

And now we give you thanks for your blessing on this house of prayer, where through your grace we offer you the sacrifice of praise and are built by your Spirit into a temple made without hands, even the body of your Son Jesus Christ.

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 • 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 presider gives thanks to God for Christ's life, passion, and resurrection and prays over the bread and wine

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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...,

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 FRACTION ANTHEM

The presider 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 How Amiable

Sung by the choir.

Ralph Vaughan Williams (1872–1958)

O how amiable are thy dwellings,
thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord;
my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young;
even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house;
they will be alway praising thee.

The glorious majesty of the Lord our God be upon us:
prosper thou the work of our hands upon us; O prosper thou our handy-work.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

(Psalm 84:1-4; Psalm 90:17; Isaac Watts, 1674–1748)

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 presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 665

All My Hope on God Is Founded

Sung by all.

Michael



1. All my hope on God is found - ed; he doth still my trust re - new,
2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
3. God's great good - ness e'er en - dur - eth, deep his wis - dom pass - ing thought:
4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on us be - stow;
5. Still from earth to God e - ter - nal sac - ri - fice of praise be done,



1. me through change and chance he guid - eth, on - ly good and on - ly true.
2. though with care and toil we build them, tower and tem - ple fall to dust.
3. splen - dor, light, and life at - tend him, beau - ty spring - eth out of nought.
4. his de - sire our soul de - light - eth, plea - sure leads us where we go.
5. high a - bove all prais - es prais - ing for the gift of Christ, his Son.



1. God un - known, he a - lone calls my heart to be his own.
2. But God's power, hour by hour, is my tem - ple and my tower.
3. Ev - er - more from his store new - born worlds rise and a - dore.
4. Love doth stand at his hand; joy doth wait on his com - mand.
5. Christ doth call one and all: ye who fol - low shall not fall.

THE DISMISSAL

Like living stones precious in his sight,
go in peace to proclaim the mighty acts of God.
Thanks be to God.

Como piedras vivas que son preciosas en su vista, vayan
en paz a proclamar los hechos maravillosos de Dios.
Demos gracias a Dios.

POSTLUDE

“Tu es petra et portae inferi non praevalerunt adversus te” from *Esquisses Byzantines*

Henri Mulet (1878–1967)

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Priest Associate, The Reverend Lisa Barrowclough, The Reverend Vincent P. Harris, The Reverend Martha Johns, The Reverend Sarah E. Slater; Musicians: The Professional Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, George H. Fergus, Associate Director of Music and Chorister Program Director, Dr. Edward M. Nassor, Carillonneur, Brandon Felder, piano, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Blanche B. and Rodney Darby; in memory of John W. McTigue, MD; in memory of Eugenia Bell Dulin; in memory of Stephen Mitchell Hoyt.

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