

CATHEDRAL DAY

THE FESTIVAL HOLY EUCHARIST

COMMEMORATING THE 117TH ANNIVERSARY
OF THE LAYING OF THE FOUNDATION STONE

SEPTEMBER 29, 2024 • 11:15 AM



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.



The Festival Holy Eucharist

Commemorating the 117th Anniversary of the Laying of the Foundation Stone

September 29, 2024 • 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 an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

"Laudate Dominum" from *Vesperae solennes de confessore*, K. 339

Wolfgang Amadeus Mozart (1756–1791)

We Praise Your Name

Delores Roberts

The people remain seated as members of the Cathedral Chapter and canons of the Cathedral and the Episcopal Diocese of Washington are conducted to their seats.

PROCESSION OF THE CATHEDRAL CHAPTER AND CATHEDRAL & DIOCESAN CANONS

Cycle of Processionals

David N. Johnson (1922–1987)

THE ENTRANCE RITE

INTROIT

My House Shall Be Called a House of Prayer

Douglas Major (b. 1953)

My house shall be called a house of prayer for all people, Alleluia.

The glory of this latter house shall be greater than the former, saith the Lord of Hosts:

And in this place will I give peace.

(Isaiah 56:7, Haggai 2:9)

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

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,
 she is his new cre - a - tion by wa - ter and the word:
 her char - ter of sal - va - tion, one Lord, one faith, one birth;
 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 she waits the con - sum - ma - tion of peace for ev - er - more;
 and mys - tic sweet com - mun - ion with those whose rest is won.
 from heaven he came and sought her to be his ho - ly bride;
 one ho - ly Name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing, their cry goes up, "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blessed,
 O hap - py ones and ho - ly! Lord, give us grace that we
 with his own blood he bought her, and for her life he died.
 and to one hope she press - es, with ev - ery grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great Church vic - to - rious shall be the Church at rest.
 like them, the meek and low - ly, on high may dwell with thee.

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 de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos la grandeza de tu
santo nombre.
Por Cristo nuestro Señor. Amén.

GLORIA IN EXCELSIS • S 278

Sung by all.

William Mathias (1934–1992)

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

Glo-ry to God in the high-est, and peace to his peo-ple on earth.

Lord God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God,
Lamb of God, you take a-way the sin of the world: have mer-cy on us; you are
seat-ed at the right hand of the Fa-ther: re-ceive our prayer.

For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the
Most High, Je-sus Christ, with the Ho-ly Spi-rit,
in the glo-ry of God the Fa-ther. A - - - men.

THE 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.

1 Kings 8:22-23, 27b-30

Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, “O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart. Even heaven and the highest heaven cannot contain you, much less this house that I have built! Regard your servant’s prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day toward this house, the place of which you said, ‘My name shall be there,’ that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive.”

The Word of the Lord.

Thanks be to God.

1 Reyes 8:22-23, 27b-30

Se puso Salomón delante del altar del Señor, en presencia de toda la comunidad israelita, y extendiendo sus manos al cielo, exclamó: «Señor, Dios de Israel: ni en el cielo ni en la tierra hay un Dios como tú, que cumples tu alianza y muestras tu bondad para con los que te sirven de todo corazón. Pero ¿será verdad que Dios puede vivir sobre la tierra? Si el cielo, en toda su inmensidad, no puede contenerte, ¡cuánto menos este templo que he construido para ti! No obstante, Señor y Dios mío, atiende mi ruego y mi súplica; escucha el clamor y la oración que este siervo tuyo te dirige hoy. No dejes de mirar, ni de día ni de noche, este templo, lugar donde tú has dicho que estarás presente. Escucha la oración que aquí te dirige este siervo tuyo. Escucha mis súplicas y las de tu pueblo Israel cuando oremos hacia este lugar. Escúchalas en el cielo, lugar donde vives, y concédenos tu perdón.»

Palabra de Dios.

Demos gracias a Dios.

ANTHEM

Psalm 84 (I'm Home)

Sung by the ensemble.

Shane Barnard (b. 1976), Brian Fowler,
Jimmy Needham (b. 1985)

How lovely are your dwelling places!
Your Holy Spirit here in us.
Oh, how I love to sing your praises.
One day with you would be enough.

Refrain When I bow down before you,
I am richer than all kings.
When I stand in your presence,
I am free.
When I sit at your table,
I am right where I belong.
In the doorway of my Father's house
I'm home.

If all this world was for the taking,
And every treasure known was mine;
Not one of them would ever sway me.
I'd choose my Savior every time.

Refrain
Wherever I go, I'm home
'Cause you're here in my soul.
You're an oasis in the desert;
Living water, overflow.

Refrain

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 2:1-9

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. For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame." To you then who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner," and "A stone that makes them stumble, and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do. 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.

The Word of the Lord.
Thanks be to God.

1 Pedro 2:1-9

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. Por eso también dice la Escritura: «Yo pongo en Sión una piedra que es la piedra principal, escogida y muy valiosa; el que confíe en ella no quedará defraudado.» Para ustedes, que creen, esa piedra es de mucho valor; pero para los que no creen se cumple lo que dice la Escritura: «La piedra que los constructores despreciaron, se ha convertido en la piedra principal.» Y también esto otro: «Una roca, una piedra con la cual tropezarán.» Pues ellos tropiezan al no hacer caso del mensaje: ése es su merecido. 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.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Great Is Thy Faithfulness

Sung by all.

Faithfulness

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.”

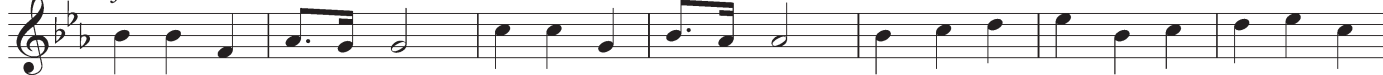


1. Great is thy faith-ful-ness, O God my Fa-ther, there is no sha-dow of turn-ing with thee;
2. Sum-mer and win-ter, and spring-time and har-vest, sun, moon and stars in their cours-es a-bove,
3. Par-don for sin and a peace that en-dur-eth, thine own dear pres-ence to cheer and to guide;



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-ture in man-i-fold wit-ness, to thy great faith-ful-ness, mer-cy and love.
strength for to-day and bright hope for tom-or-row, bless-ings all mine, with ten thou-sand be-side!

Refrain



Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by morn-ing new mer-cies I



see; all I have need-ed thy hand hath pro-vid-ed, great is thy faith-ful-ness, Lord un-to me!

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 7:13-14, 24-25

Mateo 7:13-14, 24-25

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

Glory to you, Lord Christ.

Jesus said, “Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it. Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Jesús dijo: «Entren por la puerta angosta. Porque la puerta y el camino que llevan a la perdición son anchos y espaciosos, y muchos entran por ellos; pero la puerta y el camino que llevan a la vida son angostos y difíciles, y pocos los encuentran. Por tanto, el que me oye y hace lo que yo digo, es como un hombre prudente que construyó su casa sobre la roca. Vino la lluvia, crecieron los ríos y soplaron los vientos contra la casa; pero no cayó, porque tenía su base sobre la roca.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the bishop.

THE SERMON

The Right Reverend Nathan D. Baxter

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 del cielo y de la 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,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
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, O God.

Con corazones agradecidos,
Te damos gracias, oh Dios.

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.

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.

(“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.

La paz de Cristo sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God’s peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

The Worship Medley

Sung by the ensemble.

Joe Pace (b. 1965)

Hallelu, Hallelujah,
Oh Lord we praise Your name.
All the glory, all the praise,
Oh Lord we praise Your name.
Oh praise the Lord all ye nations,
Praise Him, all ye people,
For His merciful kindness is great toward us,
And the truth of the Lord endureth forever.
Praise ye the Lord.
Jehovah we praise You.
Jehovah we praise You.
We praise Your name,
We praise Your name,
Jehovah we praise You.

Blessed be the name of the Lord.
He is worthy to be praise and adored.
So we lift up holy hands in one accord,
Singing blessed be the name,
Blessed be the name,
Blessed be the name.
You are the source of my strength.
You are the strength of my life.
I lift my hands in total praise to,
For every mountain You brought me over,
For every trial You've seen me through,
For every blessing, Hallelujah,
For this I give You praise,
For this I give You praise,
For this I give You praise.

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

PRESENTATION HYMN • 419

Lord of All Being, Throned Afar

Sung by all.

Mendon



1. Lord of all be - ing, throned a - far, thy glo - ry flames from sun and star;
2. Sun of our life, thy quick - ening ray sheds on our path the glow of day;
3. Lord of all life, be - low, a - bove, whose light is truth, whose warmth is love,
4. Grant us thy truth to make us free, and kin-dling hearts that burn for thee,



cen - ter and soul of ev - ery sphere, yet to each lov - ing heart how near!
star of our hope, thy soft - ened light cheers the long watch - es of the night.
be - fore thy ev - er - blaz - ing throne we ask no lus - ter of our own.
till all thy liv - ing al - tars claim one ho - ly light, one heaven - ly flame.

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 (1948–2023)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho-ly, ho - ly, ho - ly, ho - ly, ho - ly Lord God of hosts.
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
of the Lord. Ho - san - na in the
high - - est. Ho - san - na in the high - est.

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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 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.

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...,

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 la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Be Known to Us, Lord Jesus

The choir introduces the refrain; all sing a second time.

Gary James (b. 1957)



The choir sings the verses; all sing the refrain.

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain.*

One body are we, alleluia, for though many, we share one bread. *Refrain.*

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may 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. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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"
from *A German Requiem*, Op. 45

Sung by the choir.

Johannes Brahms (1833–1897)

How lovely is thy dwelling place, O Lord of Hosts! For my soul, it longeth, yea fainteth for the courts of the Lord; my 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 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,
2. O may this bounteous God through all our life be near us!
3. All praise and thanks to God the Father now be given,
who wondrous things hath done, in whom his world rejoices;
With ever-joyful hearts and blessed peace to cheer us;
the Son, and him who reigns with them in highest heaven,
who from our mother's arms hath blessed us on our way
and keep us in his grace, and guide us when perplexed,
e - ter - nal, Tri - une God, whom earth and heaven adore;
with count - less gifts of love, and still is ours to - day.
and free us from all ills, in this world and the next.
for thus it was, is now, and shall be, ev - er - more.

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

“Now Thank We All Our God” from BWV 79

Johann Sebastian Bach (1685–1750);
arr. Virgil Fox (1912–1980)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ



THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL

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 Global Justice and Reconciliation

The Right Reverend Ann M. Ritonia
Bishop Suffragan for Armed Forces and Federal Ministries, The Episcopal Church
Canon

The Reverend Canon Samuel Van Culin
Canon for Anglican Communion Ministry

Canon Jon Meacham
Canon Historian

The Reverend Patrick L. Keyser
Associate Priest for Worship

The Reverend Spencer W. Brown
Priest Associate

The Reverend Jo Nygard Owens
Pastor for Digital Ministry



SERVICE PARTICIPANTS

PREACHER

The Right Reverend Nathan D. Baxter
x Bishop, Episcopal Diocese of Central Pennsylvania (retired)

DEACON

The Venerable Steve Seely
Archdeacon, Episcopal Diocese of Washington

MUSICIANS

The Cathedral Choir

The Cathedral Contemporary Ensemble

Thomas M. Sheehan

Organist and Interim Director of Music

Julie DeBoer

Chorister Program Director and Associate Director of Music

Michele Fowlin

Associate Director of Music for Contemporary Worship

Ariana Corbin

Organ Scholar

READERS

Dr. Eric L. Motley

Chair, Cathedral Chapter

Lauralyn Lee

Chief of Staff and Chief Operating Officer

INTERCESSOR

Canon Cindi Gibbs-Wilborn

Head, Beauvoir, the National Cathedral Elementary School

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in honor of the employees of the Washington National Cathedral and the Protestant Episcopal Cathedral Foundation; Holy Spirit Chapel Altar: in loving memory of Bryan Leithauser; Dulin Bay: in memory of Eugenia Bell Dulin; Folger Bay: in honor of Julie Folger; Bethlehem Chapel Altar: in memory of Stephen Mitchell Hoyt.

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

The work of this Cathedral is made possible entirely through the support of individuals like you. 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 and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

