

THE HOLY EUCHARIST

Commemorating the

25th Anniversary of September 11, 2001

September 13, 2026 | 11:15 AM

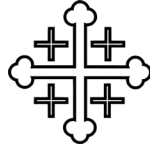


WASHINGTON NATIONAL CATHEDRAL

COMMEMORATION OF THE 25TH 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-five 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, 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 &

Commemorating the 25th Anniversary of September 11, 2001

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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 an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

In Memoriam—September 11, 2001

John Courter (1941–2010)

Adagio from Suite for Carillon

Samuel Barber (1910–1981)

God Bless Our Native Land

America; arr. Leen 't Hart (1920–1992)

PRELUDE

"The Peace may be exchanged." from Rubrics

Dan Locklair (b. 1949)

The Altar

Kirk Franklin (b. 1970)

THE ENTRANCE RITE

INTROIT

Lux aeterna

Edward Elgar (1857–1934); arr. John Cameron (b. 1944)

Sung in Latin.

May eternal light shine on them, Lord,
with your saints for ever, for you are good.

Give them eternal rest, Lord,
and may light perpetual shine upon them, for you are good

The people stand as able.

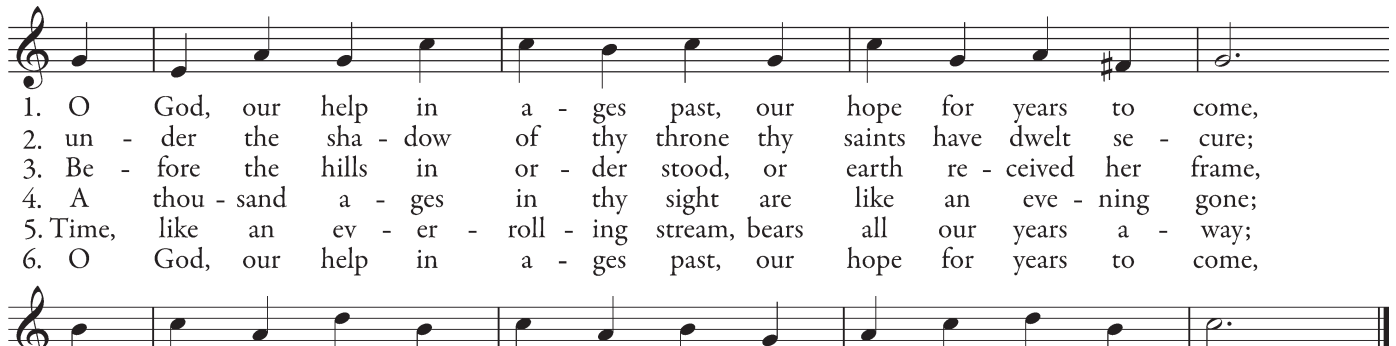
HYMN AT THE PROCESSION • 680

O God, Our Help in Ages Past

Sung by all.

St. Anne

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



1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
4. A thou - sand a - ges in thy sight are like an eve - ning gone;
5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
6. O God, our help in a - ges past, our hope for years to come,

1. our shel - ter from the storm - y blast, and our e - ter - nal home:
2. suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3. from ev - er - last - ing thou art God, to end - less years the same.
4. short as the watch that ends the night be - fore the ris - ing sun.
5. they fly, for - got - ten, as a dream dies at the o - pening day.
6. be thou our guide while life shall last, and our e - ter - nal home.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.

And blessed be his 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.

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 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.**

A COLLECT FOR THE 25TH ANNIVERSARY OF SEPTEMBER 11

God of steadfast love, who leads your people through the wilderness: Be with us as we look back across twenty-five years of remembrance, honoring the lives lost, comforting those who still grieve, and giving thanks for the courage that shone in the darkness. By your grace, heal our deep and lasting wounds, and lead us in the path of new life, in the company of your saints and angels; through Jesus Christ, the Savior and Redeemer of the world. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Genesis 50:15-21

Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." In this way he reassured them, speaking kindly to them.

The Word of the Lord.
Thanks be to God.

Génesis 50:15-21

Como Jacob había muerto, los hermanos de José pensaron: «Tal vez José nos odia, y se va a vengar de todo el mal que le hicimos.» Entonces le mandaron a decir: «Antes de que tu padre muriera, nos ordenó que te dijéramos: "Por favor, te pido que perdones la maldad y pecado de tus hermanos, que tan mal te trataron." Por eso te rogamos que perdones nuestra maldad, pues somos siervos del Dios de tu padre.» Mientras los mensajeros le daban este mensaje, José lloraba. Entonces llegaron sus propios hermanos, se inclinaron delante de él hasta tocar el suelo con la frente, y le dijeron: «Aquí nos tienes. Somos tus esclavos.» Pero José les contestó: «No tengan miedo. Yo no puedo ponerme en lugar de Dios. Ustedes pensaron hacerme mal, pero Dios cambió ese mal en bien para hacer lo que hoy vemos: para salvar la vida de mucha gente. Así que no tengan miedo. Yo les daré de comer a ustedes y a sus hijos.» Así José los tranquilizó, pues les habló con mucho cariño.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: June Nixon (b. 1942)

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalms 103:8-13

Salmo 103:8-13

The Lord is full of compassion and mercy,
slow to anger and of great kindness.
He will not always accuse us,
nor will he keep his anger for ever.
He has not dealt with us according to our sins,
nor rewarded us according to our wickedness.
For as the heavens are high above the earth,
so is his mercy great upon those who fear him.
As far as the east is from the west,
so far has he removed our sins from us.
As a father cares for his children,
so does the Lord care for those who fear him.

Dios es clemente y compasivo;
lento para la ira y grande en la bondad.
No nos acusará por siempre
ni guardará rencor perpetuamente.
No nos trata según nuestras ofensas
ni nos paga según nuestros pecados.
Como más alto es el cielo que la tierra,
así es su bondad por quien lo teme.
Como distante es el oriente de occidente,
así ha alejado él nuestros pecados.
Como se compadece una madre de sus hijos,
así se apiada el Señor de quien lo teme.

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.

Romans 14:1-12

Romanos 14:1-12

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

The Word of the Lord.

Thanks be to God.

Reciban bien al que es débil en la fe, y no entren en discusiones con él. Por ejemplo, hay quienes piensan que pueden comer de todo, mientras otros, que son débiles en la fe, comen solamente verduras. Pues bien, el que come de todo no debe menospreciar al que no come ciertas cosas; y el que no come ciertas cosas no debe criticar al que come de todo, pues Dios lo ha aceptado. ¿Quién eres tú para criticar al servidor de otro? Si queda bien o queda mal, es asunto de su propio amo. Pero quedará bien, porque el Señor tiene poder para hacerlo quedar bien. Otro caso: Hay quienes dan más importancia a un día que a otro, y hay quienes creen que todos los días son iguales. Cada uno debe estar convencido de lo que cree. El que guarda cierto día, para honrar al Señor lo guarda. Y el que come de todo, para honrar al Señor lo come, y da gracias a Dios; y el que no come ciertas cosas, para honrar al Señor deja de comerlas, y también da gracias a Dios. Ninguno de nosotros vive para sí mismo ni muere para sí mismo. Si vivimos, para el Señor vivimos; y si morimos, para el Señor morimos. De manera que, tanto en la vida como en la muerte, del Señor somos. Para eso murió Cristo y volvió a la vida: para ser Señor tanto de los muertos como de los vivos. ¿Por qué, entonces, criticas a tu hermano? ¿O tú, por qué lo desprecias? Todos tendremos que presentarnos delante de Dios, para que él nos juzgue. Porque la Escritura dice: «Juro por mi vida, dice el Señor, que ante mí todos doblarán la rodilla y todos alabarán a Dios.» Así pues, cada uno de nosotros tendrá que dar cuenta de sí mismo a Dios.

Palabra de Dios.

Demos gracias a Dios.

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

*There Is a Balm in Gilead**Sung by all.*

Negro spiritual

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.”

Refrain

There is a balm in Gil-e-ad, to make the wound-ed whole, there is a balm in Gil-e-ad, to

heal the sin - sick soul. soul. 1. Some - times I feel dis - cour-aged, and 2. If you can - not preach like Pe - ter, if you

think my work's in vain, but then the Ho - ly Spi - rit re - vives my soul a - gain. can - not pray like Paul, you can tell the love of Je - sus, and say, "He died for all."

Repeat Refrain

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 18:21-35

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

Glory to you, Lord Christ.

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

Mateo 18:21-35

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Pedro fue y preguntó a Jesús: «Señor, ¿cuántas veces deberé perdonar a mi hermano, si me hace algo malo? ¿Hasta siete?» Jesús le contestó: «No te digo hasta siete veces, sino hasta setenta veces siete. Por esto, sucede con el reino de los cielos como con un rey que quiso hacer cuentas con sus funcionarios. Estaba comenzando a hacerlas cuando le presentaron a uno que le debía muchos millones. Como aquel funcionario no tenía con qué pagar, el rey ordenó que lo vendieran como esclavo, junto con su esposa, sus hijos y todo lo que tenía, para que quedara pagada la deuda. El funcionario se arrodilló delante del rey, y le rogó: "Tenga usted paciencia conmigo y se lo pagaré todo." Y el rey tuvo compasión de él; así que le perdonó la deuda y lo puso en libertad. Pero al salir, aquel funcionario se encontró con un compañero suyo que le debía una pequeña cantidad. Lo agarró del cuello y comenzó a estrangularlo, diciéndole: "¡Págame lo que me debes!" El compañero, arrodillándose delante de él, le rogó: "Ten paciencia conmigo y te lo pagaré todo." Pero el otro no quiso, sino que lo hizo meter en la cárcel hasta que le pagara la deuda. Esto dolió mucho a los otros funcionarios, que fueron a contarle al rey todo lo sucedido. Entonces el rey lo mandó llamar, y le dijo: "¡Malvado! Yo te perdoné toda aquella deuda porque me lo rogaste. Pues tú también debiste tener compasión de tu compañero, del mismo modo que yo tuve compasión de ti." Y tanto se enojó el rey, que ordenó castigarlo hasta que pagara todo lo que debía.» Jesús añadió: «Así hará también con ustedes mi Padre celestial, si cada uno de ustedes no perdona de corazón a su hermano.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Jan Naylor Cope

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.

AFFIRMATION OF FAITH

Let us affirm our 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 people face the mid-nave as the solemn procession moves to the Pentagon Cross.

LITANY OF REMEMBRANCE AND HOPE FOR THE TWENTY-FIFTH ANNIVERSARY OF SEPTEMBER 11, 2001

After each intercession,

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

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

BELL TOLLING

The First Tolling: In memory of American Airlines Flight 11 (North Tower)

The Second Tolling: In memory of United Airlines Flight 175 (South Tower)

The Third Tolling: In memory of American Airlines Flight 77 (The Pentagon)

The Fourth Tolling: In memory of United Airlines Flight 93 (Shanksville, Pennsylvania)

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

A PRAYER ATTRIBUTED TO SAINT FRANCIS

Lord, make us instruments of your peace.
Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
Grant that we may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.

Señor, haznos instrumentos de tu paz.
Donde haya odio, sembremos amor;
donde haya ofensa, perdón;
donde haya discordia, unión;
donde haya duda, fe;
donde haya desesperación, esperanza;
donde haya tinieblas, luz;
donde haya tristeza, gozo.
Concede que no busquemos
ser consolados, sino consolar;
ser comprendidos, sino comprender;
ser amados, sino amar.
Porque dando, es como recibimos;
perdonando, es como somos perdonados;
y muriendo, es como nacemos a la vida eterna.
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 también contigo.

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

The solemn procession returns.

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

O nata lux

Sung by the choir.

Morten Lauridsen (b. 1943)

Sung in Latin.

O light born of light,
Jesus, Redeemer of the world,
Mercifully deign to hear our prayer
And supplications which we raise.

You who once did accept the covering of flesh
For the sake of the lost,
Grant that we may become members
Of your blessed body.

(Office hymn for the Feast of the Transfiguration)

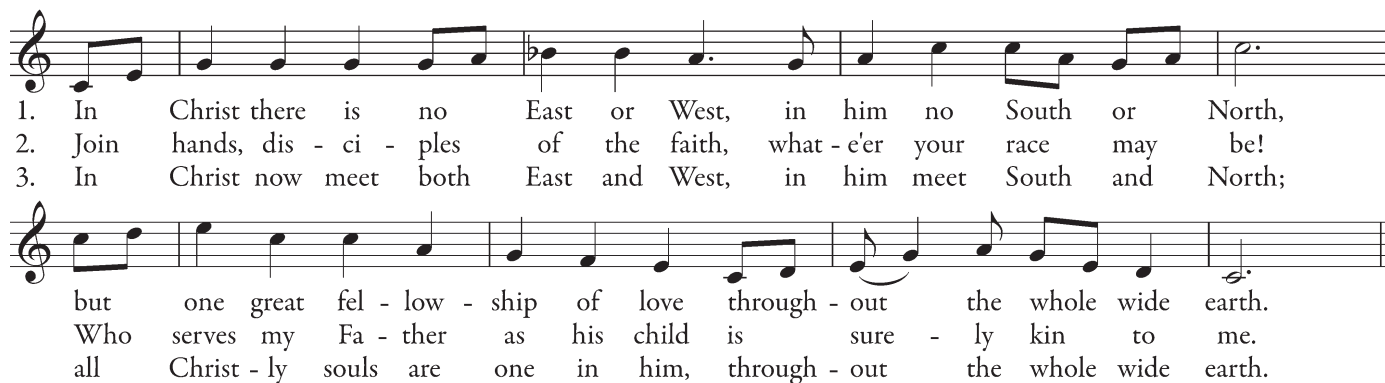
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 529

In Christ There Is No East or West

Sung by all.

McKee



1. In Christ there is no East or West, in him no South or North,
2. Join hands, dis - ci - ples of the faith, what - e'er your race may be!
3. In Christ now meet both East and West, in him meet South and North;
but one great fel - low - ship of love through - out the whole wide earth.
Who serves my Fa - ther as his child is sure - ly kin to me.
all Christ - ly souls are one in him, through - out the whole wide earth.

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.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

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,

heav-en and earth are full of your glo - ry. 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.

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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all 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.

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 children, 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 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.

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 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

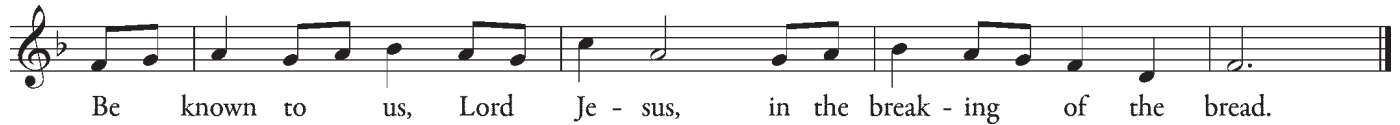
The presider breaks the bread in silence.

FRACTION ANTHEM

Be Known to Us, Lord Jesus

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



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

More Than Able

Sung by the ensemble.

Chandler Moore (b. 1995),
Ben Fielding (b. 1980), Steven Furtick (b. 1980),
Chris Brown (b. 1989)

When did I start to forget,
All of the great things you did?
When did I throw away faith for the impossible?
How did I start to believe,
You weren't sufficient for me?
Why do I talk myself out of seeing miracles?

Refrain You are more than able.
You are more than able.
You are more than able.
You are more than able.
Who am I to deny what the Lord can do.

Now I see all that I have.
I've got my confidence back.
I'll put my trust in the One who still does miracles.
You do miracles.

Refrain

The people stand as able.

Can you imagine with all of the faith in the room,
What the Lord can do,
What the Lord can do?
It's gonna happen,
Just let the Waymaker through.
He's gonna move.
He's gonna move.

Anything is possible.
Anything is possible.
Anything is possible.
Who am I to deny what the Lord can do?

You are more than able.
You are more than able.
You are more than able.
You are more than able.
Who am I to deny what the Lord can do.

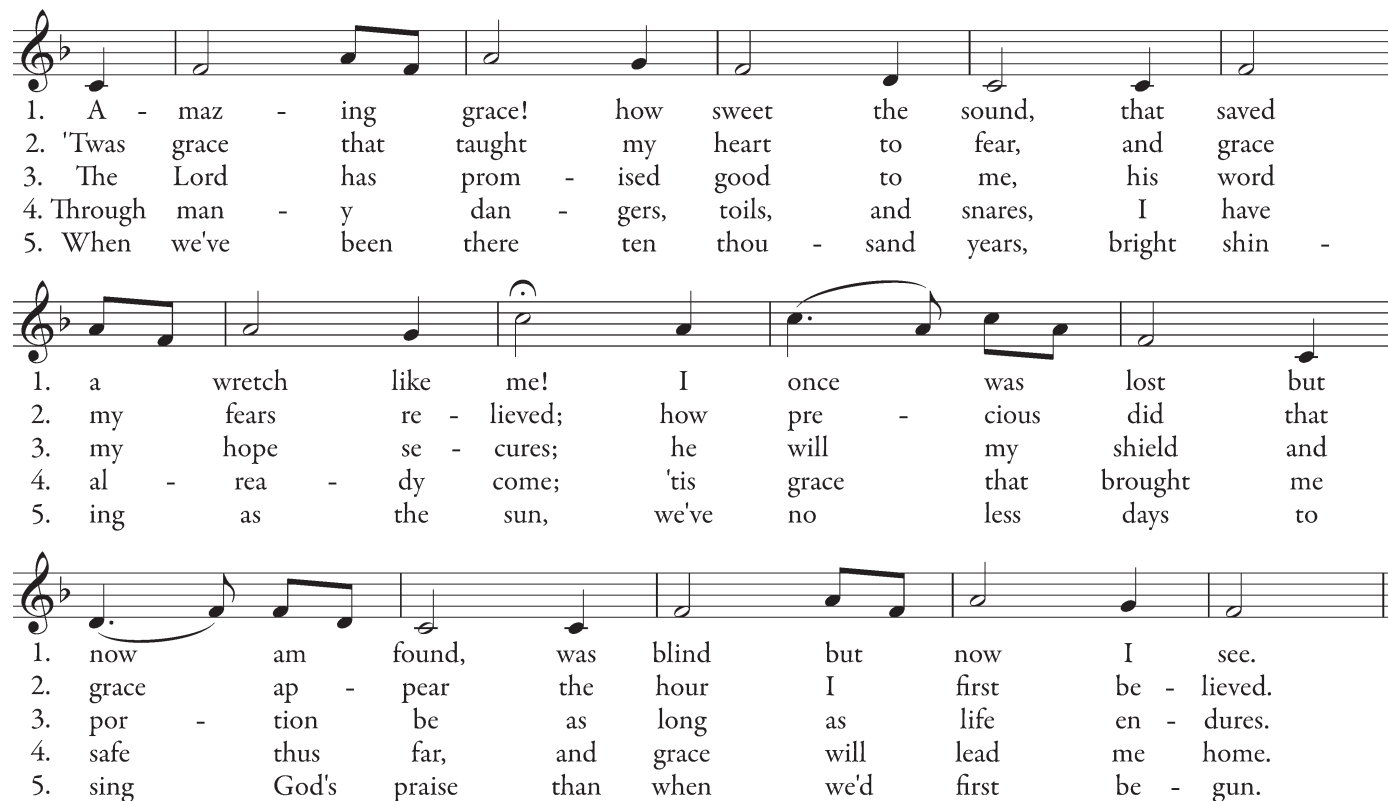
THE POSTCOMMUNION PRAYER

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

*Amazing Grace**Sung by all.**New Britain*


1. A - maz - ing grace! how sweet the sound, that saved
 2. 'Twas grace that taught my heart to fear, and grace
 3. The Lord has prom - ised good to me, his word
 4. Through man - y dan - gers, toils, and snares, I have
 5. When we've been there ten thou - sand years, bright shin -

1. a wretch like me! I once was lost but
 2. my fears re - lieved; how pre - cious did that
 3. my hope se - cures; he will my shield and
 4. al - rea - dy come; 'tis grace that brought me
 5. ing as the sun, we've no less days to

1. now am found, was blind but now I see.
 2. grace ap - pear the hour I first be - lieved.
 3. por - tion be as long as life en - dures.
 4. safe thus far, and grace will lead me home.
 5. sing God's praise than when we'd first be - gun.

THE DISMISSAL

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

Vayamos en la paz del Cristo.
 Demos gracias a Dios.

POSTLUDE

"The people respond—Amen!" from *Rubrics*

D. Locklair



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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent Powell Harris, The Reverend Sarah E. Slater, The Reverend L. Sue von Rautenkranz, Archdeacon Emeritus, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Jared Johnson, Director of Music and Canon-Elect, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God.

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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](https://www.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.

LIVESTREAMED SERVICES

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

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

