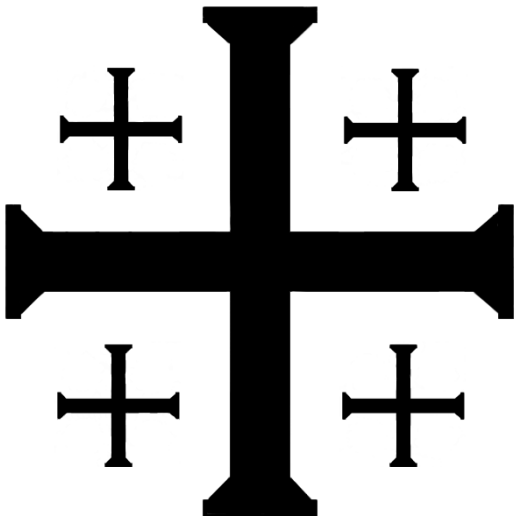
All Souls' Day



The Solemn Holy Eucharist

November 2, 2026

7:00 PM

Washington National Cathedral

About Today's Commemoration

The observance of All Souls' Day is an extension of the Feast of All Saints. From very early times, the word "saint" was most associated with persons of heroic sanctity, whose deeds were recalled with gratitude by later generations. By the tenth century, it became customary to set aside another day on which the Church remembered that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the Church. It then became a day for particular remembrance of family members and friends. In keeping with this practice, we will recall by name those who have been a part of the broader Cathedral community and died over this past year.

All Souls' Day

November 2, 2026 • 7:00 PM

The people's responses are in **bold.**

The Entrance Rite

The people remain seated as the choir enters.

ORGAN VOLUNTARY

Litanies, JA 119 — Jehan Alain (1911–1940)

Prélude sur le nom d'Alain, Op. 7 — Maurice Duruflé (1902–1986)

The people stand as able at the procession of the ministers.

INTROIT & KYRIE

Sung by the choir. — Requiem, Op. 9; M. Duruflé

Sung in Latin.

Rest eternal grant to them, O Lord, and let light perpetual shine upon them.
You are to be praised, O God, in Zion; to you shall vows be performed in Jerusalem.
Hear my prayer; to you shall all flesh come.
Rest eternal grant to them, O Lord, and let light perpetual shine upon them.

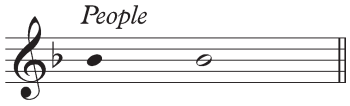
Sung in Greek.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

THE COLLECT FOR ALL SOULS/ALL THE FAITHFUL DdepartED



O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.



The people are seated.

The Word of God

THE FIRST LESSON — Wisdom 3:1-9

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

The Word of the Lord.
Thanks be to God.

PSALM 130 — *Sung by the choir.* — plainsong mode III

Out of the depths have I called to you, O Lord;
Lord, hear my voice;
  let your ears consider well the voice of my supplication.
If you, Lord, were to note what is done amiss,
  O Lord, who could stand?
For there is forgiveness with you;
  therefore you shall be feared.
I wait for the Lord; my soul waits for him;
  in his word is my hope.
My soul waits for the Lord,
more than watchmen for the morning,
  more than watchmen for the morning.
O Israel, wait for the Lord,
  for with the Lord there is mercy;
With him there is plenteous redemption,
  and he shall redeem Israel from all their sins.

THE SECOND LESSON — 1 Thessalonians 4:13-18

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

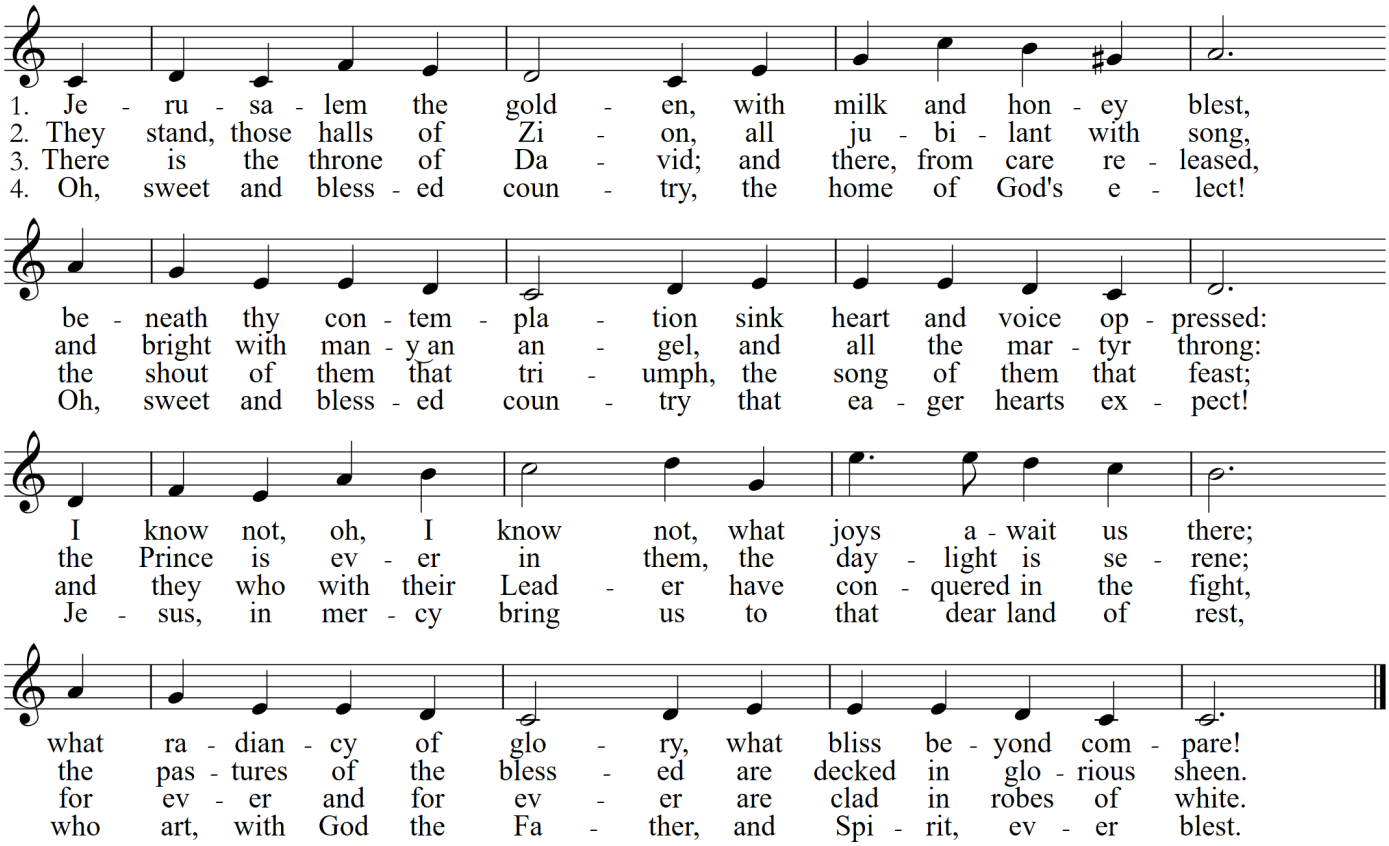
The Word of the Lord.
Thanks be to God.

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

HYMN AT THE SEQUENCE • 624

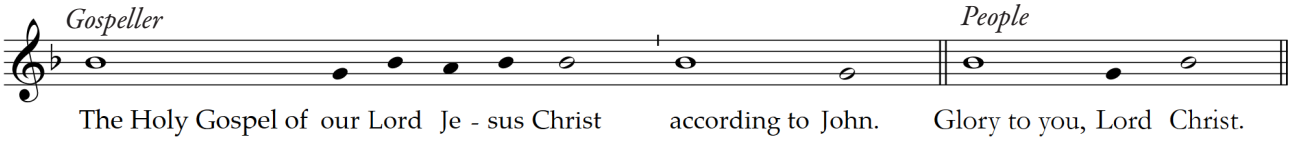
Sung by all.

Jerusalem the Golden — *Ewing*



THE HOLY GOSPEL

John 5:24-27



Jesus said to the people, "Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man."



The people are seated at the invitation of the homilist.

THE HOMILY — The Reverend Canon Jan Naylor Cope

THE NECROLOGY

A member of the clergy reads the names of those whose funeral or memorial services were held at the Cathedral and those in the Cathedral community who died during the past year. All other names submitted will be prayed for during the daily intercessions throughout the month of November.

PIE JESU — *Sung by the choir.* — Requiem, Op. 9; M. Duruflé

Sung in Latin.

Merciful Lord Jesus, grant to them rest everlasting.

The people stand as able.

THE APOSTLES' CREED — *Said by all.*

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE PRAYERS OF THE PEOPLE

After each intercession, the people respond, **Hear us, Lord.**

The presider offers a concluding collect; the people respond, **Amen.**

THE PEACE

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

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

THE OFFERTORY

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.

A book containing the names of the departed for whom prayers have been requested is placed on the altar.

DOMINE JESU CHRISTE

Sung by the choir. Requiem, Op. 9; M. Duruflé

Sung in Latin.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit.

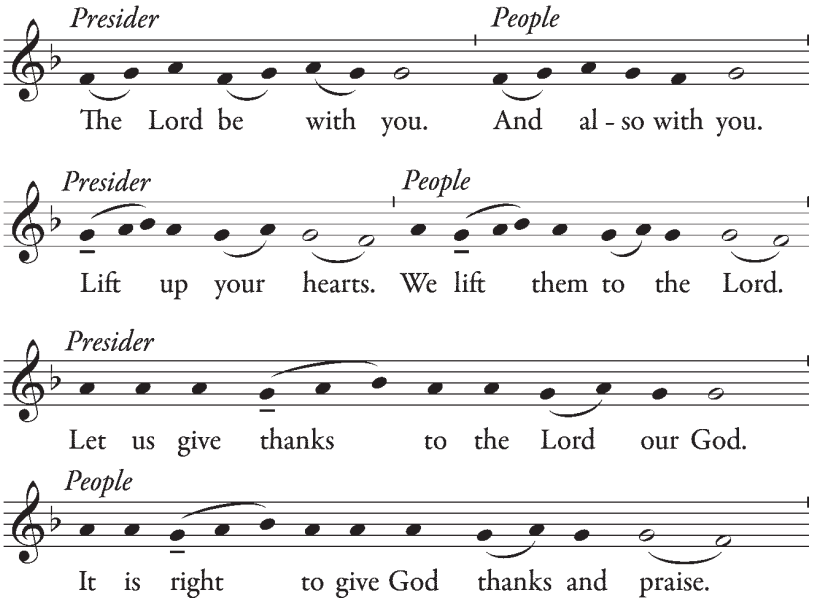
Deliver them from the lion's mouth, that hell swallow them not up and that they fall not into darkness.
But may the holy standard-bearer Michael lead them to that holy light that you once promised to Abraham and to his seed.

We offer you, O Lord, sacrifices and prayers. Receive them on behalf of those souls we commemorate today.
Grant them, O Lord, to pass from death to that life that you once promised to Abraham and to his seed.

The people stand as able.

The Holy Communion

THE GREAT THANKSGIVING



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 Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

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 the choir.

Requiem, Op. 9; M. Duruflé

Sung in Latin.

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the Name of the Lord.
Hosanna in the highest.

The presider gives thanks to God for the reconciling work of Christ's passion and resurrection and prays over the bread and wine.

Therefore we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

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.

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.



THE LORD'S PRAYER

Sung by all.

plainsong;
adapt. Charles Winfred Douglas (1867–1944)



THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

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.

AGNUS DEI

Sung by the choir. Requiem, Op. 9; M. Duruflé

Sung in Latin.

Lamb of God, you take away the sins of the world:
grant them rest.
Lamb of God, you take away the sins of the world:
grant them rest.
Lamb of God, you take away the sins of the world:
grant them rest eternal.

LUX AETERNA

Sung by the choir. Requiem, Op. 9; M. Duruflé

Sung in Latin.

May light eternal shine upon them, O Lord, with your saints for evermore, for you are merciful.
Rest eternal grant to them, O Lord, and let light perpetual shine upon them.

LIBERA ME

Sung by the choir. Requiem, Op. 9; M. Duruflé

Sung in Latin.

Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth shall quake, when you shall come to judge the world by fire.
I am seized by trembling, and I fear, until the judgment and the coming wrath be upon us.
On that day, day of wrath, day of calamity and misery, day of great and exceeding bitterness, rest eternal grant to them, O Lord, and let light perpetual shine upon them.

The people stand as able.

THE POSTCOMMUNION PRAYER

Said by all.

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. Amen.

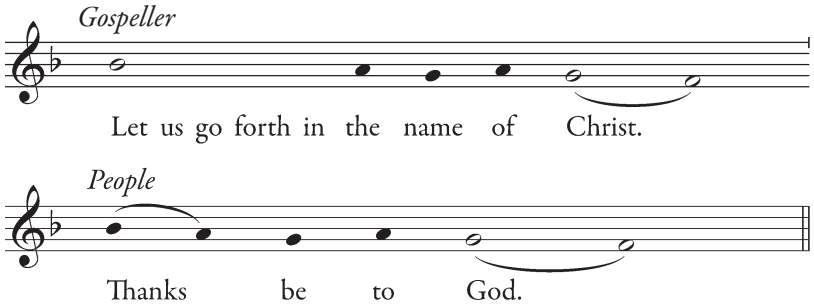
THE COLLECT FOR THE DEPARTED

Eternal Lord God, you hold all souls in life: Give to your whole Church in paradise and on earth your light and your peace; and grant that we, following the good examples of those who have served you here and are now at rest, may at the last enter with them into your unending joy; 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 BLESSING

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen**.

THE DISMISSAL



The people remain standing as able as the ministers depart.

IN PARADISUM

Sung by the choir. Requiem, Op. 9; M. Duruflé

Sung in Latin.

Into paradise may the angels lead you. At your coming may the martyrs receive you and bring you into the holy city, Jerusalem. May a choir of angels welcome you, and, with Lazarus, once a poor beggar, may you have eternal rest.

The people remain silent as they depart.

ORGAN VOLUNTARY

Fugue sur le nom d'Alain, Op. 7 Maurice Duruflé (1902–1986)

PERMISSIONS Bible texts of Old Testament, Epistle, and Gospel from the New Revised Standard Version Bible, copyright 1989, Division of Christian Education of the National Council of the Church of Christ in the USA. Used by permission. Collect for All Souls/All Faithful Departed from *Lesser Feasts and Fasts 2024*, Copyright 2024, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church in the United States of America. All rights reserved. Used by permission. Psalm, creed, peace, Eucharistic Prayer A, postcommunion prayer, and Collect for the Departed from the Book of Common Prayer, 1979. Public domain. Blessing from *Book of Occasional Services*, 2022, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church in the United States of America. Used by permission. All rights reserved. Translations of Latin and Greek based on the Mass for the Dead and the Order for Burial of the Roman Catholic Church, with omissions and amendments. *Jerusalem the Golden*. Text: Bernard of Cluny (12th century), tr. John Mason Neale (1818–1866), alt, st. 4, *Hymns Ancient and Modern*, 1861. Music: *Ewing*. Alexander Ewing (1830–1895). Public domain.

SERVICE PARTICIPANTS

PRESIDER

The Reverend Patrick L. Keyser
Associate Priest for Worship

HOMILIST

The Reverend Canon Jan Naylor Cope
Provost

GOSPELLER

The Reverend Spencer W. Brown
Priest Associate

ASSISTANT

The Reverend Canon Dana Colley Corsello
Canon Vicar

ASSISTING CLERGY

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Rosemarie Logan Duncan
Canon Precentor

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

The Reverend Vincent Powell Harris

The Reverend Dr. Olivia P. L. Hilton

MUSICIANS

The Cathedral Choir

Jared Johnson
Director of Music and Canon-Elect

Erik Wm. Suter
organist

ABOUT DURUFLÉ'S REQUIEM, OP. 9

Maurice Duruflé's Requiem, Op. 9, is widely considered to be the masterpiece of his career. Its masterful treatment of the texts in a sublimely intimate way has earned it a place among the most highly regarded settings of the Requiem in the musical canon. Begun in 1941 as a commission from the Vichy regime, the work was not completed until 1947, after the war had ended. It was premiered in a radio concert on November 2, 1947, and is dedicated "to the memory of my father."

As a composer, Duruflé was highly self-critical and published fewer than twenty works in his lifetime; however, the surviving pieces show a highly polished, thoughtful compositional style in which every note and phrase is intentional. The composer himself modified and edited the Requiem several times and transcribed its original orchestration for solo organ before the first publication in 1948.

Through his early education as a chorister at Rouen Cathedral, and later as a student of Parisian organists Charles Tournemire and Louis Vierne, Duruflé acquired a deep love of Gregorian chant, which plays a central role in this Requiem. The melodic material for each of the nine movements is drawn from the plainsong melodies of their respective texts, and the modal harmonic language heard in the work grows out of the chant melodies themselves, as well as the work of other French impressionist composers such as Gabriel Fauré and Maurice Ravel. Fauré's own setting of the Requiem provided a good deal of inspiration, especially regarding the structure of Duruflé's work. Duruflé selected the same portions of text as Fauré; both composers omit most of the dramatic *Dies irae*, setting only the last two lines of the hymn in the *Pie Jesu*, for solo treble voice. The final two movements of Duruflé's work, *Libera me* and *In paradisum*, come not from the text of the Mass for the dead but rather from the burial office. His inclusion of these and omission of other parts of the mass create a reverential, intimate service reflective of the composer's own faith.

Tonight, these nine movements will be heard in their proper liturgical places throughout the course of this service of Holy Eucharist. Though premiered and often heard today in concert settings, this Requiem is profoundly grounded in the musical and liturgical roots of the church. As you enter into the liturgy tonight, we invite you to listen, rest, reflect, and pray, as the choir offers these ancient words of consolation and hope in commemoration of all those whom we love but see no longer.

Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

Grant them eternal rest, O Lord, and let light perpetual shine upon them.

FLOWERS The flowers throughout the Cathedral are given to the glory of God and in memory of all the faithful departed.

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.

WASHINGTON
NATIONAL
CATHEDRAL