



A CALL TO
Compassion
9/11 the tenth anniversary
SEPTEMBER 9, 10, 11, 2011

WASHINGTON NATIONAL CATHEDRAL

honor • heal • hope

A Weekend for the Nation

Sunday, September 11, 2011
MORNING VIGIL - SUNDAY FORUM - HOLY EUCHARIST

The custom in many faith traditions is to keep vigil as death approaches. Most often, in such cases death is anticipated. This was not the case ten years ago when, on a beautiful September morning, innocent people set about what was to be another normal day. Instead it was their last. In the space of ninety minutes the world changed. Sadly, across centuries the world has become accustomed to changes of this nature. Sadder still is the fact humanity has the ability to turn upon itself in the most atrocious ways.

The events of 9/11 sit heavy with us still. Thousands perished that day and thousands more since have perished in the subsequent war against terror. Those who died were not merely Americans, they were people of the world. They were people of many faiths and many colors. They were children as well as adults.

Today we come together under one God of understanding and compassion; one God of peace encouraging each of us to embody love. Today we commemorate the tragic events of September 11, 2001. In this memorial 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.

Be kind whenever possible. It is always possible.

His Holiness the Dalai Lama

The Morning Vigil

EIGHT THIRTY IN THE MORNING

Prelude

Raaj Gunkali – composition in 7 beat cycle

Invocation

Prayer

Change

Reading

Genesis 11:1-9

Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth." The LORD came down to see the city and the tower, which mortals had built. And the LORD said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech." So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore it was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Reflection

Rabbi Bruce Lustig

Musical Response

Christian chant

Silence

8:46 AM The First Tower is Struck

Prayers

Swords of My Heart – Jennifer M. Phillips

Just Sit There Right Now – Muhammad Hafiz

Compassion

Reading

Luke 10:25-37

A lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Reflection

The Right Reverend John Bryson Chane

Musical Response

Hindu chant

Silence

9:02 AM The Second Tower is Struck

Prayers

He who clings to the void – *from Saraha's Dohakosha*

Love is the cure – Rumi

Love

Reading

Majjhima Nikaya, I. 129, Pali Canon

The Blessed One said: 'Though robbers or highwaymen might carve you limb from limb with a double-handed saw, yet even then whoever gives way to hatred is not a follower of my teaching. You should train yourselves like this: "Our minds will not become deranged, we will not utter evil speech, we will remain with a friendly heart, devoid of hatred: and, beginning with these people, we will develop the thought of loving-kindness.'

Reflection

Her Eminence Khandro Rinpoche

Musical Response

Vocalise – Sergei Rachmaninoff

As music is played, faith leaders will place stones in the four gardens as a commemoration of the four strikes.

Justice

Reading

Srimad Bhagavata Mahapurana 11.2.45-47

In reply to the question: what are the characteristics that make a devotee especially endearing to God, it is said: The foremost of devotees is one who sees himself in God and in all beings; and sees all beings in God and in himself. A middling devotee is one who loves God, is a friend to other devotees and compassionate to others. One who worships God with devotion in temples but does not serve others is merely an ordinary devotee.

Reflection

Dr. DC Rao

Silence

Prayers

Man's Need of Grace – Tukuram, an Indian peasant mystic

Vaishnava Janato – Narsinh Mehta

Musical Response

Dawn and Lament *from "Aspects of a Landscape"* – Paul Reade

9:37 AM The Pentagon is Struck

Mercy

Reading

from the Sahih Al-Bukhari Hadith collection

O people! Verily your Lord is one and your father is one. All of you belong to one ancestry of Adam, and Adam was created out of clay. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for white over black nor for the black over the white except in piety. O verily the noblest among you is he who is the most pious.

Reflection

Imam Mohammed Magid

Summary Reflection

The Very Reverend Samuel T. Lloyd III

Musical Response

The Beatitudes – Russian Orthodox hymn

Silence

10:03 AM The Crash in Shanksville

Prayers

Close mine eyes from evil – Berakoth

Suffer me never to think – Eric Milner-White

So to fatness come – Stevie Smith

Benediction

Postlude

Ze Soze Seena am – Jhazal

With deepest thanks to

Humayun Khan Emsemble

Humayun Kahn, vocal and harmonium

Broto Roy, tabla

Harry Appelman, keyboard

Steve Zerlin, bass

Leland Nakamura, drums

Suresh Balakrishnan, Hindu cantor

Venerable Lama Changchub, Buddhist cantor

Imam Khalifa El-Krif, Muslim cantor

Mikhail Manevich, Jewish cantor

Matthew Smith, Christian cantor

Rabbi Bruce Lustig

Senior Rabbi, Washington Hebrew Congregation

The Reverend Dr. Kathy J. Nelson

President, F.I.S.H. Foundation

Chaplain Timothy Miner

Colonel, USAFR-Ret

Chaplain, Homeland Security

The Rt. Reverend John Bryson Chane

Bishop of the Episcopal Diocese of Washington

Her Eminence Mindrolling Jetsün Khandro Rinpoche

President, Samten Tse Charitable Projects and Mindrolling International

Dr. DC Rao

Interfaith Center of Metropolitan Washington

Imam Mohammed Magid

Executive Director, All Dulles Area Muslim Society

The Very Reverend Samuel T. Lloyd III

Dean, Washington National Cathedral

Cathedral Singers

Canon Michael McCarthy

Director of Music, Washington National Cathedral

Gita Ladd, cello

Jeremy Filsell, piano

Meg Owens, oboe

Christine Buras, cantor

Madhulika C. Nallani, cantor

The Reverend Gwendolyn W. Tobias

Director of Worship, Washington National Cathedral

The Sunday Forum

CRITICAL ISSUES IN THE LIGHT OF FAITH

What is compassion?

In what ways is this ideal central to almost every religious tradition in our world?

How can we increase this virtue in the workplace, our worship, our communities, and throughout our lives?

What does compassion mean for our world after the events of 9/11?

How can we move forward in hope?

Perhaps no one in our world is better equipped to answer questions like these than Karen Armstrong, the guest for this morning's Sunday Forum. Please join us between the 9/11 interfaith vigil and 11:15 am commemorative Holy Eucharist for what promises to be a lively conversation with Dean Lloyd—and a strong centerpiece for this historic morning on the third day of A Call to Compassion.

Armstrong numbers among the most popular guests at the National Cathedral, speaking with the same distinctive clarity that has served as a hallmark of her written work. With each of her Cathedral appearances, she has provided an engaging critical insight, warmth, and a scholar's mentality to the urgent task of helping the world's great faiths recognize their common ideals, calling people of faith to take up vital work toward solving the great problems of our time.

About Karen Armstrong

Karen Armstrong is a world-renowned authority in the field of comparative religion and a bestselling writer. She used her 2008 TED (Technology, Entertainment, Design) award to create the interfaith "Charter of Compassion," which encourages religious traditions to apply shared moral values in support of global understanding. Among her bestselling books are *The*

A former Roman Catholic nun (she chronicled that phase of her life in her first book, *Through the Narrow Gate*), Armstrong brings the experience of a practitioner to the study of religion—even as she works to share with Christians the wisdom of Islam, Judaism, Buddhism, and other faiths. Rather than diluting our respective traditions, she believes seeking insights from one another can strengthen our understanding of God.

Armstrong brings a timely message to this commemorative weekend, and her perspective makes an excellent prelude to the central act of Christian liturgy that follows this event. As we begin our final day of commemoration to mark this historic tenth anniversary, honoring our sense of loss yet now seeking community and hope, we are honored to have the author of *The Case for God* make the case for compassion.

Great Transformation: the Beginning of our Religious Traditions; The Battle for God: Fundamentalism in Judaism, Christianity, and Islam; and A History of God: The 4000-Year Quest of Judaism, Christianity, and Islam. Her most recent book is titled *Twelve Steps to a Compassionate Life*.



The Charter for Compassion

The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honor the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain. To act or speak violently out of spite, chauvinism, or self-interest, to impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others—even our enemies—is a denial of our common humanity. We acknowledge that we have failed to live compassionately and that some have even increased the sum of human misery in the name of religion.

About the Sunday Forum

The Sunday Forum, a 50-minute conversation on the intersection of faith and public life, is free and open to the public providing a range of thought-provoking guests including renowned scientists,

About Dean Lloyd

The Very Rev. Samuel T. Lloyd III is the ninth dean of Washington National Cathedral. He was installed on April 23, 2005, and charged with leadership of what is widely referred to as “the national house of prayer.” This is Dean Lloyd’s final Sunday Forum.

Under his leadership the National Cathedral has built a resident congregation of some 1,000 members, developed its Sunday Forum series and other major events featuring distinguished guests, and has taken on major efforts to increase the Cathedral’s long-term sustainability.

We therefore call upon all men and women to restore compassion to the centre of morality and religion; to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate; to ensure that youth are given accurate and respectful information about other traditions, religions and cultures; to encourage a positive appreciation of cultural and religious diversity; [and] to cultivate an informed empathy with the suffering of all human beings—even those regarded as enemies.

We urgently need to make compassion a clear, luminous and dynamic force in our polarized world. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries. Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.

writers, artists, political figures, and journalists. Each Sunday Forum is webcast live, with transcriptions and on-demand video available free of charge at www.nationalcathedral.org.

A native of Mississippi, Dean Lloyd holds graduate degrees from Georgetown University, the University of Virginia, Virginia Theological Seminary, and the University of the South. Throughout his pastoral career he has encouraged wide-ranging styles of worship and engagement in a broad array of direct and social justice ministries.

He has served as a regent of the University of the South, where he once was chaplain, and his writings have been widely published.

The Holy Eucharist

ELEVEN FIFTEEN IN THE MORNING

The Word of God

Introit and Kyrie

from Requiem – Maurice Duruflé

Requiem aeternam dona eis, Domine, et lux perpetua luceat eis. Te decet hymnus, Deus in Sion, et tibi redetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet.

*Kyrie eleison.
Christe eleison.
Kyrie eleison.*

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them. Thou, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem. Thou that hearest the prayer, unto thee shall all flesh come.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

The Collect for the Day

Bishop Chane The Lord be with you.
People **And also with you.**
Bishop Chane Let us pray.

Heavenly Father, you have called us in the Body of your Son Jesus Christ to continue his work of reconciliation and reveal you to the world: forgive us the sins which tear us apart; give us the courage to overcome our fears and to seek that unity which is your gift and your will; through Jesus Christ your Son our Lord.

All **Amen.**

The people are seated for the reading and psalm.

A Reading from the Letter to the Romans

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.

Reader
People

The Word of the Lord.
Thanks be to God.

Psalm 103:1-13

chant: Plainsong

Bless the Lord, O my soul,
and all that is within me, bless his holy Name.
Bless the Lord, O my soul,
and forget not all his benefits.
He forgives all your sins
and heals all your infirmities;
He redeems your life from the grave
and crowns you with mercy and loving-kindness;
He satisfies you with good things,
and your youth is renewed like an eagle's.
The Lord executes righteousness
and judgment for all who are oppressed.
He made his ways known to Moses
and his works to the children of Israel.
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.

The people stand to sing and remain standing for the Gospel.

Hymn

Lord, make us servants of your peace - Dickinson College

Lord, make us ser - vants of your peace: where there is
Where all is doubt, may we sow faith; where all is
Je - sus, our Lord, may we not seek to be con -
May we not look for love's re - turn, but seek to
Dy - ing, we live, and are re - born through death's dark

hate, may we sow love; where there is hurt, may we for -
gloom, may we sow hope; where all is night, may we sow
soled, but to con - sole, nor look to un - der - stand - ing
love un - self - ish - ly, for in our giv - ing we re -
night to end - less day: Lord, make us ser - vants of your

give; where there is strife, may we make one.
light; where all is tears, may we sow joy.
hearts, but look for hearts to un - der - stand.
ceive, and in for - giv - ing are for - given.
peace, to wake at last in hea - ven's light.

Words: James Quinn; based on a prayer att. to St. Francis of Assisi. © 1969 Selah Publishing, Co.
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The Gospel According to Matthew

Rev. Tobias
People

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

Then 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."

Rev. Tobias
People

The Gospel of the Lord.
Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

The Sermon

The Very Reverend Samuel T. Lloyd III

The Nicene Creed

The people stand.

Bishop Chane
All

Let us affirm our faith using the words of the Nicene Creed.

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.

The Prayers of the People

Intercessor Compassionate God, you bid us to remember this day as an act of faith in your sustaining power to bring love, justice, and mercy amid the changes and chances of this life. Be with us as we pray for this world that you love saying, Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for the Church, too often the source of hatred and reproach yet called to embody the love of Christ. Grant that all clergy and laity may be effective signs of grace and ministers of forgiveness and reconciliation. Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for this nation, for Barack our president and Joseph our vice-president, for the members of Congress and the Supreme Court, and for all others in authority that they may have the wisdom to meet the lasting changes brought by the events of September eleventh. Grant them the courage to lead and guide us as a people confident in our freedom that we may live courageously, without fear or prejudice. Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for the leaders of the world that they may be led to ways of justice and mercy, laying aside ancient bitterness and current resentment, for the welfare of the people they govern today, for the honor of those who have gone before, and for the sake of those yet to be born. Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for the healing of wounds inflicted on this day ten years ago, for repair of the damage wrought in the strife and warfare which have followed, and for the recovery of all those broken in body, mind, and spirit that they may know the presence of God as the source of comfort, restoration, and strength. Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for the consolation of all the families that suffered overwhelming loss on that day, for the solace of the families of military and support personnel who have lost their lives in Afghanistan and Iraq, and for the comfort of all families fractured by the reality of terror in our world that the blessed assurance of God's infinite love may bring them to renewed trust in life. Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for those who do not remember and for those who cannot forget. Grant that the pain of remembering may not distort the truth of love nor twist the knife of grief, but bring us instead to transform our hearts and our minds and lead us to pathways of justice and concord. Reconciling God, strengthen us

People **To go into the world in peace.**

Intercessor Let us pray for all who are dying and all who have died that they may rest in peace. Let not their lives pass vainly before us, but shine forth a new light which overcomes the darkness of our complacency and illumine for us the compassion to which we are called. Reconciling God, strengthen us

People **To go into the world in peace.**

Concluding Collect

Bishop Chane O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us, unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth, that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord.

All Amen.

Confession

Bishop Chane Let us confess our sins to God.

All God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

Absolution

Bishop Chane Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

All Amen.

The Peace

Bishop Chane The peace of the Lord be always with you.

People And also with you.

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

The Offertory

*The people remain seated as an offering is received to to benefit our partners in "A Call to Compassion"
The Pentagon Memorial Fund,
The National September 11 Memorial and Museum,
and the Flight 93 National Memorial.
Your generosity is appreciated.*

Anthem at the Offertory

The Dead – James D'Angelo

Blow out, you bugles, over the rich dead! There's none of these so lonely and poor of old, but, dying, has made us rarer gifts than gold. These laid the world away; poured out the red sweet wine of youth; gave up the years to be of work and joy, and that un hoped serene, that men call age; and those who would have been, their sons, they gave, their immortality. Blow, bugles, blow! They brought us, for our dearth, holiness, lacked so long, and love, and pain. Honor has come back, as a king, to earth, and paid his subjects with a royal wage; and nobleness walks in our ways again; and we have come into our heritage.

Rupert Brooke

The people stand for the presentation hymn and remain standing.

Presentation Hymn

We gather at your table – The Eighth Tune



We gath-er at your ta-ble, Lord: we hum-bly lift our hearts to you! Here
We share this meal and we are fed. Such bas-ic gifts be - come your sign: we
all are wel-comed, all re-stored, and all are giv-en work to do.
see you bro - ken in the bread; we know your love in com-mon wine.

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Music: Thomas Tallis
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The Holy Communion

The Great Thanksgiving

Bishop Chane The Lord be with you.

People **And also with you.**

Bishop Chane Lift up your hearts.

People **We lift them to the Lord.**

Bishop Chane Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Bishop Chane We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Sanctus and Benedictus

Holy, holy, holy - Deutsche Messe

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.
Blest is the one who comes__ in the Name of the Lord.____ Ho -
san - na in the high - est. Ho - san - na in the high - est.

Words: Traditional
Music: Franz Schubert
Public Domain

Bishop Chane Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Peter and Paul and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. 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.

All

The Lord's Prayer

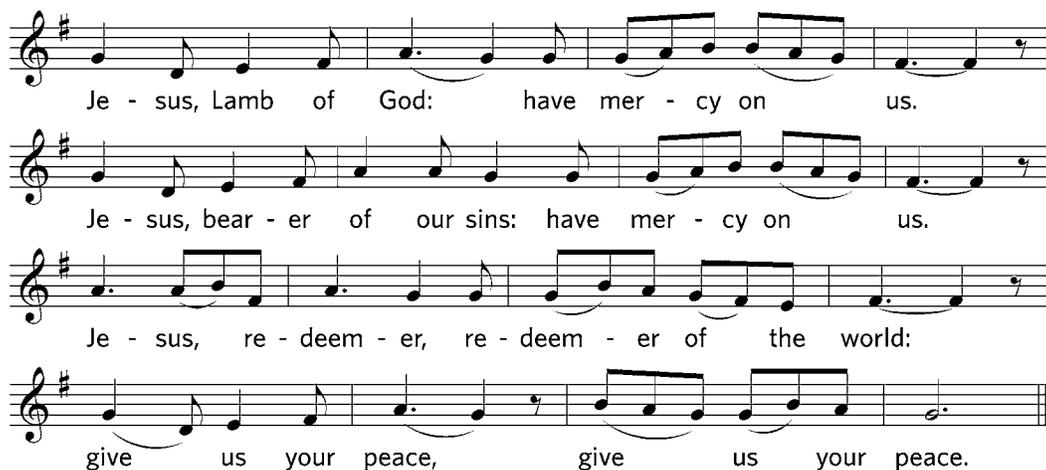
Bishop Chane
All

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

The Breaking of the Bread

The Fraction Anthem

Jesus, Lamb of God - Deutsche Messe



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.

Words: Traditional
Music: Franz Schubert
Public Domain

The Invitation

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion.
Gluten-free wafers are available; please make your need known to the minister.*

Anthem at the Communion

Lux aeterna - Edward Elgar

*Lux aeterna luceat eis perpetua, Domine, cum sanctis tuis in aeternum, quia pius es.
Requiem aeternum dona eis, Domine, et lux perpetua luceat eis.*

May eternal light shine, O Lord, upon them, for endless ages with thy blessed ones, for thou art gracious. Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

The people stand.

Hymn

As we gather at your table - Nettleton



As we gath - er at your Ta - ble, as we lis - ten to your
Turn our wor - ship in - to wit - ness in the sac - ra - ment of
Gra - cious Spi - rit, help us sum - mon oth - er guests to share that
Word, help us know, O God, your pres - ence; let our
life; send us forth to love and serve you, bring - ing
Feast where tri - um - phant Love will wel - come those who
hearts and minds be stirred. Nour - ish us with sa - cred
peace where there is strife. Give us, Christ, your great com -
had been last and least. There no - more will en - vy
sto - ry till we - claim it as our own; teach us
pas - sion to for - give as you for - gave; may we
blind - us nor will pride our peace des - troy, as we
through this ho - ly ban - quet how to make Love's vic - t'ry known.
still be - hold your im - age in the world you died to save.
join with saints and an - gels to re - peat the sounding joy.

Words: Carl P. Daw, Jr. © 1989 Hope Publishing Co.
Music: melody from *A Repository of Sacred Music, Pt. II*
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The Postcommunion Prayer

All

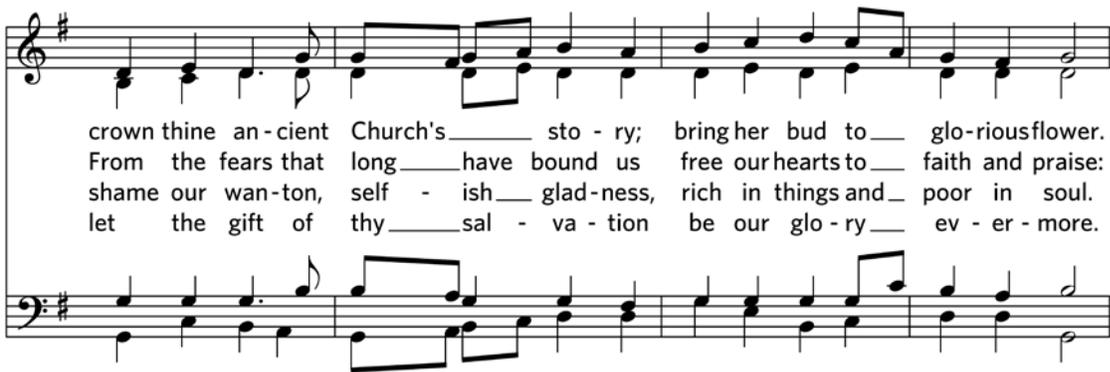
Strengthen for service, Lord, the hands that have taken holy things; may the ears which have heard your word be deaf to clamour and dispute; may the tongues which have sung your praise be free from deceit; may the eyes which have seen the tokens of your love shine with the light of hope; and may the bodies which have been fed with your body be refreshed with the fullness of your life; glory to you for ever. Amen.

Hymn

God of grace and God of glory - Cwm Rhondda



God of grace and God of glo - ry, on thy peo - ple pour thy power;
Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!
Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;
Save us from weak res - ig - na - tion to the e - vils we de - plore;



crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.
From the fears that long have bound us free our hearts to faith and praise:
shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.
let the gift of thy sal - va - tion be our glo - ry ev - er - more.



Grant us wis - dom, grant us cour - age, for the fac - ing of this
grant us wis - dom, grant us cour - age for the liv - ing of these
Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's
Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -



hour, for the fac - ing of this hour.
days, for the liv - ing of these days.
goal, lest we miss thy king - dom's goal.
dore, serv - ing thee whom we a - dore.

Words: Harry Emerson Fosdick, alt.
Music: John Hughes © 1981 Concordia Publishing House
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The Blessing

Bishop Chane May God bless you with discomfort at easy answers, half-truths and superficial relationships so that you may live deep within your heart.

May God bless you with anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace.

May God bless you with tears to shed for those who suffer pain, rejection, hunger and war, so that you may reach out your hand to comfort them and to turn their pain into joy.

And may God bless you with enough foolishness to believe that you can make a difference in the world, so that you can do what others claim cannot be done to bring justice and kindness to all our children and the poor.

People **Amen.**

The Dismissal

NAME Go in the light and peace of Christ to love and serve the Lord.

People **Thanks be to God.**

Organ Voluntary

Fuga a 5 con pedale pro Organo pleno, BWV 552/2 - Johann Sebastian Bach

Immediately following the service the dean and bishop will greet worshipers on the west lawn.

In order that Cathedral sextons may set up for evening events in a timely and efficient manner, worshipers are asked to please exit the Cathedral at the conclusion of the Holy Eucharist.

Flowers throughout the Cathedral are given to the glory of God.

Flowers for the second Sunday in September have been given

in memory of Charles Worthington Fowler, Stephen Mitchell, and Jo Dirksen Hoyt, and in honor of Michael W. Dettmer.

The gardens constructed at mid-nave are given in memory of all those whose lives were lost in the events of September 11, 2001, and in the subsequent wars in Iraq and Afghanistan.



WASHINGTON

NATIONAL CATHEDRAL

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