



The Holy Eucharist

The Twenty-Second Sunday after Pentecost

October 24, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

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

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

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

CARILLON PRELUDE

Eucaristica

Pablo Casals (1876–1973); arr. Robert B. Grogan (b. 1939)

PRELUDE

Festive Variations

Ruth Watson Henderson (b. 1932)

Arise

William Murphy (b. 1973)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Risen Lord

Sung by the choir.

Barry Rose (b. 1934)

Risen Lord, give us a heart for simple things:
Love, laughter, bread, wine and dreams.
Fill us with green, growing hope.
Risen Lord, make us a people whose song is Alleluia,
Whose sign is peace and whose name is love.
Risen Lord, give us a heart for simple things
And to sing Alleluia.

(John Hencher, 1931–2011)

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

*O for a Thousand Tongues to Sing**Sung by all.**Azmon**We begin our worship as a gathered community by praising God in song.*

1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2. My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3. Je - sus! the Name that charms our fears, and bids our sor - rows cease;
 4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5. Hear him, ye deaf: ye voice - less ones, your loos - ened tongues em - ploy;

1. the glo - ries of my God and King, the triumphs of his grace!
 2. and spread through all the earth a - broad the hon - ors of thy Name.
 3. 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4. the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5. ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6. Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heaven.

THE OPENING ACCLAMATION

Blessed be our God.
 For ever and ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios omnipotente,
 para quien todos los corazones están manifiestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos la grandeza de tu santo
 Nombre;
 por Cristo nuestro Señor. Amén.

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 TWENTY-SECOND 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.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Jeremiah 31:7-9

Thus says the Lord: Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, "Save, O Lord, your people, the remnant of Israel." See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here. With weeping they shall come, and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have become a father to Israel, and Ephraim is my firstborn.

The Word of the Lord.
Thanks be to God.

Jeremías 31:7-9

El Señor dice: «Canten de gozo y alegría por el pueblo de Jacob, la principal entre todas las naciones. Hagan oír sus alabanzas y digan: "El Señor salvó a su pueblo, lo que quedaba de Israel." Voy a hacerlos volver del país del norte, y a reunirlos del último rincón del mundo. Con ellos vendrán los ciegos y los cojos, las mujeres embarazadas y las que ya dieron a luz; ¡volverá una enorme multitud! Vendrán orando y llorando. Yo los llevaré a corrientes de agua, por un camino llano, donde no tropiecen. Pues soy el padre de Israel, y Efraín es mi hijo mayor.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

chant: Charles Villiers Stanford (1852–1924)

The choir introduces the refrain, then all repeat.



Psalm 126

Salmo 126

The choir sings the psalm.

When the Lord restored the fortunes of Zion,
then were we like those who dream.
Then was our mouth filled with laughter,
and our tongue with shouts of joy.
Then they said among the nations,
"The Lord has done great things for them."

All repeat the refrain.

The Lord has done great things for us,
and we are glad indeed.
Restore our fortunes, O Lord,
like the watercourses of the Negev.

All repeat the refrain.

Cuando el Señor cambió la suerte de Sión,
éramos como los que sueñan.
Entonces nuestra boca se llenó de risa,
y nuestra lengua de gritos de alegría.
Y decían entre las naciones:
"Ha hecho el Señor proezas con ellos".

Proezas ha hecho el Señor con nosotros,
y estamos sumamente alegres.
Tú, oh Señor, has cambiado nuestra suerte,
como los torrentes del Negev.

Those who sowed with tears
will reap with songs of joy.
Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.

All repeat the refrain.

Los que sembraron con lágrimas,
con gritos de alegría segarán.
Los que van llorando, llevando la semilla,
volverán entre cantares, trayendo sus gavillas.

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.

Hebrews 7:23-28

The former priests were many in number, because they were prevented by death from continuing in office; but he holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

The Word of the Lord.
Thanks be to God.

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

Hebreos 7:23-28

Los otros sacerdotes fueron muchos porque la muerte les impedía seguir viviendo; pero como Jesús no muere, su oficio sacerdotal no pasa a ningún otro. Por eso puede salvar para siempre a los que se acercan a Dios por medio de él, pues vive para siempre, para rogar a Dios por ellos. Así pues, Jesús es precisamente el Sumo sacerdote que necesitábamos. Él es santo, sin maldad y sin mancha, apartado de los pecadores y puesto más alto que el cielo. No es como los otros sumos sacerdotes, que tienen que matar animales y ofrecerlos cada día en sacrificio, primero por sus propios pecados y luego por los pecados del pueblo. Por el contrario, Jesús ofreció el sacrificio una sola vez y para siempre, cuando se ofreció a sí mismo. La ley de Moisés nombra como Sumos sacerdotes a hombres imperfectos; pero el juramento de Dios, que fue hecho después de la ley, nombra sumo sacerdote a su Hijo, quien ha sido hecho perfecto para siempre.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE • 671 (STANZAS I-4)

Amazing Grace

Sung by all.

New Britain

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1. 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

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

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.

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.

Mark 10:46-52

Marcos 10:46-52

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

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.
¡Gloria a ti, Cristo Señor!

Jesus and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaueus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.” So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, “What do you want me to do for you?” The blind man said to

Jesús y sus discípulos llegaron a Jericó. Y cuando Jesús ya salía de la ciudad, seguido de sus discípulos y de mucha gente, un mendigo ciego llamado Bartimeo, hijo de Timeo, estaba sentado junto al camino. Al oír que era Jesús de Nazaret, el ciego comenzó a gritar: «¡Jesús, Hijo de David, ten compasión de mí!» Muchos lo reprendían para que se callara, pero él gritaba más todavía: «¡Hijo de David, ten compasión de mí!» Entonces Jesús se detuvo, y dijo: «Llámenlo.» Llamaron al ciego, diciéndole: «Ánimo, levántate; te está llamando.» El ciego arrojó su capa, y dando un salto se acercó a Jesús, que le preguntó: «¿Qué quieres que haga por ti?» El ciego le contestó: «Maestro,

him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

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

quiero recobrar la vista.» Jesús le dijo: «Puedes irte; por tu fe has sido sanado.» En aquel mismo instante el ciego recobró la vista, y siguió a Jesús por el camino.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

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

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

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

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu misericordia
Atiende nuestra súplica.

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

THE PEACE

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

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

In Return

Sung by the cantor.

Marvin Winans (b. 1958)

All I had to give was a broken heart,
Torn apart.
All I had to give was an empty hope,
And promises.
But in return you gave me joy
That could never be told, and
In return you gave me love,
That was more precious than gold.
So, whatever you have to give,
You don't have to be ashamed.
Just come as you are,
And present it in Jesus' name.
For in return of a torn life
He'll give you life abundantly, and
In return of a raging storm,
The Lord will calm the sea.
So whatever you have

The Lord has so much more.
So, what do you have to give?
Oh, if you were like me
You didn't have a lot of gold.
Possessions or money;
You didn't own wealth untold.
But I'm glad you didn't look on the things that I had.
But you looked on the things you were able to give me.
Oh, for in return he'll give you joy
That could never be told.
And in return he'll give you love
That was more precious, more precious than gold.
In return of a torn life,
He'll give you life abundantly, and
In return of a raging storm,
The Lord will calm the sea.
So what do you have to give?

The people stand as able.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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

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

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

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

Padre nuestro que estás en el cielo,

santificado sea tu Nombre,

venga tu reino,

hágase tu voluntad,

en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas, como también

nosotros perdonamos a los que nos ofenden.

No nos dejes caer en tentación

y líbranos del mal.

Porque tuyo es el reino,

tuyo es el poder, y tuya es la gloria,

ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

My Eyes for Beauty Pine

Sung by the choir.

Herbert Howells (1892–1983)

My eyes for beauty pine,
My soul for Goddes grace:
No other care nor hope is mine,
To heaven I turn my face.
One splendor thence is shed
From all the stars above:
'Tis named when God's name is said,
'Tis Love, 'tis heavenly Love.

And every gentle heart,
That burns with true desire,
Is lit from eyes that mirror part
Of that celestial fire.

(Robert Bridges, 1844–1930)

The people stand as able.

THE POSTCOMMUNION PRAYER

We thank you, Lord, that you have fed us in this Sacrament and united us with Christ. Send us into the world to preach the Gospel of his kingdom: confirm us in this mission and help us to live the good news we proclaim; through Jesus Christ our Lord. Amen.

Te damos gracias, Señor, que nos has nutrido en este Sacramento y nos has unido con Cristo. Envíanos al mundo para predicar el Evangelio de su reino: confirmanos en esta misión y ayúdanos a vivir las buenas noticias que proclamamos; por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 535

Ye Servants of God, Your Master Proclaim

Sung by all.

Paderborn

1. Ye ser - vants of God, your Mas - ter pro - claim, and pub - lish a - broad his
2. God rul - eth on high, al - might - y to save; and still he is nigh: his
3. Sal - va - tion to God who sits on the throne! Let all cry a - loud, and
4. Then let us a - dore, and give him his right: All glo - ry and power, all
won - der - ful Name; the Name all - vic - to - rious of Je - sus ex -
pres - ence we have. The great con - gre - ga - tion his tri - umph shall
hon - or the Son. The prais - es of Je - sus the an - gels pro -
wis - dom and might, and hon - or and bless - ing, with an - gels a -
tol: his king - dom is glo - rious; he rules o - ver all.
sing, as - crib - ing sal - va - tion to Je - sus our King.
claim, fall down on their fa - ces, and wor - ship the Lamb.
bove, and thanks nev - er - ceas - ing and in - fi - nite love.

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

Vayan en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

Paean

H. Howells

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

PARTICIPANTS Presider: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Spanish Gospeller: The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington, Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost The Reverend Patrick L. Keyser, Priest Associate, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Dr. Lisa Barrowclough, The Reverend Martha Johns, The Reverend Sarah E. Slater; Musicians: The Boys Cathedral Choir, Canon Michael McCarthy, Director of Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonner, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS In memory of Dr. and Mrs. Marcus Benjamin; in memory of Mary Virginia Gatewood Peck; and in thanksgiving for the life of Mrs. Calvin K. Schwing.

Those wishing to make flower gifts for Thanksgiving Day are invited to submit their gifts to the Altar Guild by October 31.

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