

The Holy Eucharist

The Eleventh Sunday after Pentecost

August 8, 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

All Who Hunger, Gather Gladly

Holy Manna; arr. Edward M. Nassor (b. 1957)

PRELUDE

Glorious

Israel Houghton (b. 1971), Martha Munizzi (b. 1968)

I Give You Praise

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Adoramus te, Christe

Giovanni Battista Riccio (fl. 1609–1621)

Sung in Latin.

We adore you, O Christ,
And we bless you,
Who, by your holy cross and passion,
Has redeemed the world.
Have mercy on us.

O Sacred Banquet
In which Christ is received,
The memory of his passion is renewed,
The mind is filled with grace,
And a pledge of future glory is given to us.
Alleluia.

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

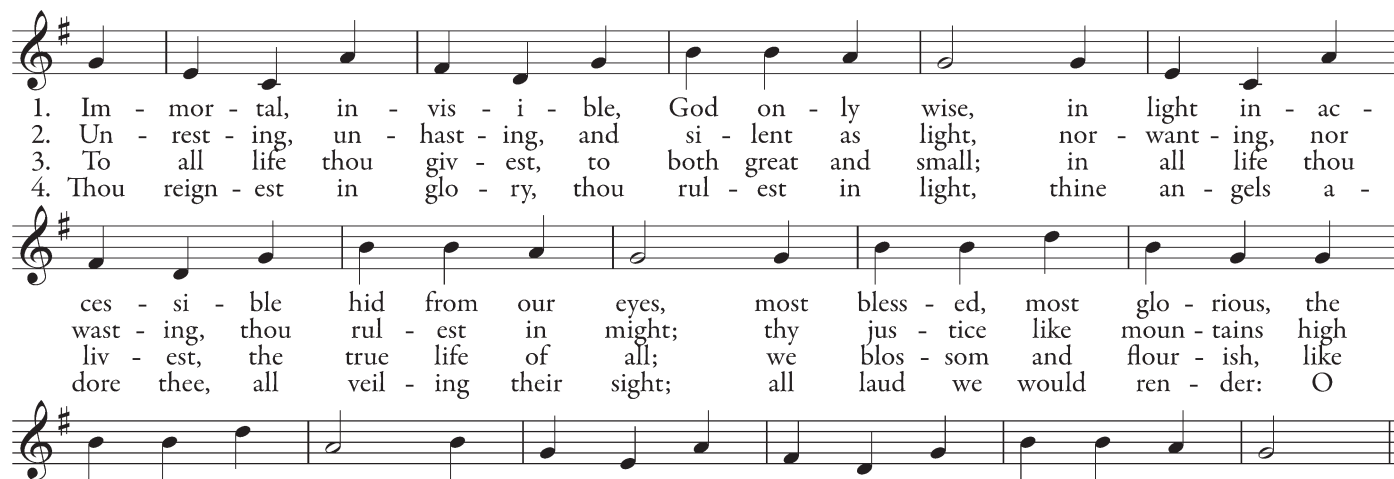
HYMN AT THE PROCESSION • 423

Immortal, Invisible, God Only Wise

Sung by all.

St. Denio

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



1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
2. Un - rest - ing, un - hast - ing, and si - lent as light, nor - want - ing, nor
3. To all life thou giv - est, to both great and small; in all life thou
4. Thou reign - est in glo - ry, thou rul - est in light, thine an - gels a -
ces - si - ble hid from our eyes, most bless - ed, most glo - rious, the
wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
liv - est, the true life of all; we blos - som and flour - ish, like
dore thee, all veil - ing their sight; all laud we would ren - der: O
An - cient of Days, al - might - y, vic - tor - ious, thy great Name we praise.
soar - ing a - bove thy clouds, which are foun - tains of good - ness and love.
leaves on the tree, then with - er and per - ish; but nought chan - geth thee.
help us to see 'tis on - ly the spen - dor of light hid - eth thee.

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.

TO GOD BE THE GLORY

Sung by all.

William Howard Doane (1832–1915)

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

The musical score is written on eight staves of music in G major (one sharp) and 4/4 time. The lyrics are: To God be the glo - ry— great things he hath done! So loved he the world that he gave us his Son, who yield - ed his life, an a - tone - ment for sin, and o - pened the life - gate that all may go in. Praise the Lord, praise the Lord, let the earth hear his voice! Praise the Lord, praise the Lord, let the peo - ple re - jice! O come to the Fa - ther through Je - sus, the Son, and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE ELEVENTH 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.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.

1 Kings 19:4-8

Elijah went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

The Word of the Lord.
Thanks be to God.

1 Reyes 19:4-8

Elías se fue hacia el desierto, y caminó durante un día, hasta que finalmente se sentó bajo una retama. Era tal su deseo de morirse, que dijo: «¡Basta ya, Señor! ¡Quítame la vida, pues yo no soy mejor que mis padres!» Y se acostó allí, bajo la retama, y se quedó dormido. Pero un ángel llegó, y tocándolo le dijo: «Levántate y come.» Elías miró a su alrededor, y vio que cerca de su cabecera había una torta cocida sobre las brasas y una jarra de agua. Entonces se levantó, y comió y bebió; después se volvió a acostar. Pero el ángel del Señor vino por segunda vez, y tocándolo le dijo: «Levántate y come, porque si no el viaje sería demasiado largo para ti.» Elías se levantó, y comió y bebió. Y aquella comida le dio fuerzas para caminar cuarenta días y cuarenta noches hasta llegar a Horeb, el monte de Dios.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

Psalm 34:1-8

Salmo 34:1-8

I will bless the Lord at all times;
his praise shall ever be in my mouth.
I will glory in the Lord;
let the humble hear and rejoice.
Proclaim with me the greatness of the Lord;
let us exalt his Name together.
I sought the Lord, and he answered me
and delivered me out of all my terror.
Look upon him and be radiant,
and let not your faces be ashamed.
I called in my affliction and the Lord heard me
and saved me from all my troubles.
The angel of the Lord encompasses those who fear
him,
and he will deliver them.
Taste and see that the Lord is good;
happy are they who trust in him!

Bendeciré al Señor en todo tiempo;
su alabanza estará siempre en mi boca.
En el Señor me gloriaré;
lo oigan los mansos y se regocijen.
Proclamen conmigo la grandeza del Señor;
ensalcemos a una su Nombre.
Busqué al Señor y él me respondió,
y me libró de todos mis temores.
A él miren y sean alumbrados,
y sus rostros no se avergüencen.
Este pobre clamó, y el Señor le oyó,
y lo libró de todas sus angustias.
El ángel del Señor acampa en derredor de los que le
temen,
y los libertará.
Gusten, y vean que es bueno el Señor;
dichosos los que en el confían.

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.

Ephesians 4:25–5:2

Efesios 4:25–5:2

So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

The Word of the Lord.
Thanks be to God.

Por lo tanto, ya no mientan más, sino diga cada uno la verdad a su prójimo, porque todos somos miembros de un mismo cuerpo. Si se enojan, no pequen; que el enojo no les dure todo el día. No le den oportunidad al diablo. El que robaba, deje de robar y póngase a trabajar, realizando un buen trabajo con sus manos para que tenga algo que dar a los necesitados. No digan malas palabras, sino sólo palabras buenas que edifiquen la comunidad y traigan beneficios a quienes las escuchen. No hagan que se entristezca el Espíritu Santo de Dios, con el que ustedes han sido sellados para distinguirlos como propiedad de Dios el día en que él les dé la liberación definitiva. Alejen de ustedes la amargura, las pasiones, los enojos, los gritos, los insultos y toda clase de maldad. Sean buenos y compasivos unos con otros, y perdónense mutuamente, como Dios los perdonó a ustedes en Cristo. Ustedes, como hijos amados de Dios, procuren imitarlo. Traten a todos con amor, de la misma manera que Cristo nos amó y se entregó por nosotros, como ofrenda y sacrificio de olor agradable a Dios.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Taste and See *The cantor sings the stanzas then all repeat the refrain.* James E. Moore, Jr. (b. 1951)

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.”

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn: "Taste and see. Taste and see the good - ness of the Lord. O". The second staff contains the melody for the second line: "taste and see. Taste and see the good - ness of the Lord, of the Lord." The lyrics are written below the notes.

I will bless the Lord at all times. His praise shall always be on my lips; my soul shall glory in the Lord; for he has been so good to me. *Refrain.*

Glorify the Lord with me. Together let us all praise his name. I called the lord and he answered me; from all my troubles he set me free. *Refrain.*

Worship the Lord all you people. You'll want for nothing if you ask. Taste and see that God is good; in him we need put all our trust. *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.

John 6:35, 41-51

Juan 6:35, 41-51

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

Glory to you, Lord Christ.

Jesus said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven?'" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

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

The people are seated at the invitation of the preacher.

THE SERMON

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.**

Santo Evangelio de nuestro Señor Jesucristo,
según Juan.

¡Gloria a ti, Cristo Señor!

Jesús les dijo: «Yo soy el pan que da vida. El que viene a mí, nunca tendrá hambre; y el que cree en mí, nunca tendrá sed.» Por esto los judíos comenzaron a murmurar de Jesús, porque afirmó: «Yo soy el pan que ha bajado del cielo.» Y dijeron: «¿No es este Jesús, el hijo de José? Nosotros conocemos a su padre y a su madre. ¿Cómo dice ahora que ha bajado del cielo?» Jesús les dijo entonces: «Dejen de murmurar. Nadie puede venir a mí, si no lo trae el Padre, que me ha enviado; y yo lo resucitaré en el día último. En los libros de los profetas se dice: "Dios instruirá a todos." Así que todos los que escuchan al Padre y aprenden de él, vienen a mí. No es que alguno haya visto al Padre; el único que lo ha visto es el que procede de Dios. Les aseguro que quien cree, tiene vida eterna. Yo soy el pan que da vida. Los antepasados de ustedes comieron el maná en el desierto, y a pesar de ello murieron; pero yo hablo del pan que baja del cielo; quien come de él, no muere. Yo soy ese pan vivo que ha bajado del cielo; el que come de este pan, vivirá para siempre. El pan que yo daré es mi propia carne. Lo daré por la vida del mundo.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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

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 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.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Dios de misericordia, confesamos que hemos pecado contra ti por pensamiento, palabra y obra, por lo que hemos hecho y lo que hemos dejado de hacer. No te hemos amado con todo el corazón; no hemos amado a nuestro prójimo como a nosotros mismos. Sincera y humildemente nos arrepentimos. Por amor de tu Hijo Jesucristo, ten piedad de nosotros y perdónanos; así tu voluntad será nuestra alegría y andaremos por tus caminos, para gloria de tu Nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo 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

You Are Great

Sung by the cantor.

Juanita Bynum (b. 1959)

You deserve the glory and the honor,
I lift my hands in worship,
And I bless your holy name.

You are great, you do miracles
So great, there is no one else like you!

There is no one else like you!

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.

Franz Peter Schubert (1797–1828)

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, _____

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.

Bless - ed is he who comes _____ in the name 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.

The presider gives thanks to God for Christ’s life, passion, and resurrection and prays over the bread and wine.

Therefore, according to his command, O Father,

We remember his death, we proclaim his resurrection, we await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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

Agnus Dei • S 164

Sung by all.

F. P. Schubert

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.

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

O Wheat, Whose Crushing Was for Bread

Sung by the cantor.

Shirley W. McRae (b. 1933)

The people stand as able.

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.

HYMN AT THE CLOSING • 556 (STANZAS 1-4, 6)

Rejoice, Ye Pure in Heart

Sung by all.

Marion



1. Re - joice, ye pure in heart! Re - joice, give thanks, and sing! Your
2. With all the an - gel choirs, with all the saints of earth, pour
3. Your clear ho - san - nas raise, and al - le - lu - ias loud; while
4. Yes, on through life's long path, still chant - ing as ye go, from
6. At last the march shall end; the wear - ied ones shall rest; the



1. glo - rious ban - ner wave on high, the cross of Christ your King.
2. out the strains of joy and bliss, true rap - ture, no - blest mirth.
3. an - swering ech - oes up - ward float, like wreaths of in - cense cloud.
4. youth to age, by night and day, in glad - ness and in woe.
6. pil - grims find their Fa - ther's house, Je - ru - sa - lem the blest.



Re - joice, re - joice, re - joice, give thanks, and sing.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE

Les Paroles Finales de Saint-Louis

Richard Proulx (1937–2010)

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

Thank you for worshipping with Washington National Cathedral, your National Cathedral.

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, and The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Patrick L. Keyser, Priest Associate, The Reverend Lisa Barrowcough, The Reverend Sarah E. Salter; Musicians: George H. Fergus, Associate Director of Music and Chorister Program Director, Dr. Edward M. Nassor, Carillonneur, Michele Fowlin, piano, Timothy Coombs and Jasmine Jacobs, singers, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Glory Huckins Morris; in memory of our beloved mother, grandmother, and great grandmother, Elizabeth Bokor; and in memory of Dr. Joseph Marshall Cormack on the anniversary of his birthday.

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