



The Holy Eucharist

The Twelfth Sunday after Pentecost

August 15, 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

O Praise Ye the Lord!

Laudate Dominum; arr. Sally Slade Warner (1932–2009)

PRELUDE

Toccata: da sonarsi alla leuazione, FbVW 105

Johann Jakob Froberger (1616–1667)

Le banquet céleste

Olivier Messiaen (1908–1992)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Spiritual Medley

Negro spirituals

I'm gonna sing, sing, sing,
I'm gonna shout, shout, shout,
I'm gonna sing,
I'm gonna shout,
"Praise the Lord!"

When the gates are open wide,
I'm gonna sit by Jesus' side,
I'm gonna sing,
I'm gonna shout,
"Praise the Lord!"

Oh, when the saints go marching in,
Oh, when the saints go marching in,
Oh, Lord, I want to be in that number,
When the saints go marching in!

Swing Low, sweet chariot,
Comin' for to carry me home!
Swing Low, sweet chariot,
Comin' for to carry me home!

I'm gonna sing, sing, sing,
I'm gonna shout, shout, shout,
I'm gonna sing,
I'm gonna shout,
"Praise the Lord!"
When the gates are open wide,
I'm gonna sit by Jesus' side,
I'm gonna sing,
I'm gonna shout,
"Praise the Lord!"

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

O Praise Ye the Lord!

Sung by all.

Laudate Dominum

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



1. O praise ye the Lord! Praise him in the height;
 2. O praise ye the Lord! Praise him up on earth;
 3. O praise ye the Lord! All things that give sound;
 4. O praise ye the Lord! Thanks - giv - ing and song.

re - jice in his word, ye an - gels of light;
 in tune - ful ac - cord, all ye of new birth;
 each ju - bi - lant chord re - ech - o a - round;
 to him be out - poured all a - ges a - long!

ye hea - vens, a - dore him by whom ye were made,
 praise him who hath brought you his grace from a - bove,
 loud or - gans, his glo - ry forth tell in deep tone,
 For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.
 praise him who hath taught you to sing of his love.
 and sweet harp, the sto - ry of what he hath done.
 for grace of sal - va - tion, O praise ye the Lord!

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 manifestos,
 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.

HYMN OF PRAISE

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.

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 TWELFTH 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 God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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.

Proverbs 9:1-6

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."

The Word of the Lord.
Thanks be to God.

Proverbios 9:1-6

La sabiduría construyó su casa, la adornó con siete columnas; mató animales para el banquete, preparó un vino especial, puso la mesa y envió a sus criadas a gritar desde lo alto de la ciudad: «¡Vengan acá, jóvenes inexpertos!» Mandó a decir a los imprudentes: «Vengan a comer de mi pan y a beber del vino que he preparado. Dejen de ser imprudentes, y vivirán; condúzcanse como gente inteligente.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

chant: Ivor Atkins (1869–1953)

Psalm 34:9-14

Fear the Lord, you that are his saints,
for those who fear him lack nothing.
The young lions lack and suffer hunger,
but those who seek the Lord lack nothing
that is good.
Come, children, and listen to me;
I will teach you the fear of the Lord.
Who among you loves life
and desires long life to enjoy prosperity?
Keep your tongue from evil-speaking
and your lips from lying words.
Turn from evil and do good;
seek peace and pursue it.

Salmo 34:9-14

Temán al Señor, ustedes sus santos,
pues nada falta a los que le temen.
Los leoncillos necesitan, y tienen hambre,
pero los que buscan al Señor no tendrán falta
de ningún bien.
Vengan, hijos, y escúchenme;
el temor del Señor les enseñaré.
¿Hay alguien que ame la vida,
y desee muchos días para ver el bien ?
Guarda tu lengua del mal,
y tus labios de hablar engaño.
Apártate del mal, y haz el bien;
busca la paz, y síguela.

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 5:15-20

Be careful how you live, not as unwise people but as wise, making the most of the time, because the days are evil. So do not be foolish, but understand what the will of the Lord is. Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in

Efesios 5:15-20

Cuiden mucho su comportamiento. No vivan neciamente, sino con sabiduría. Aprovechen bien este momento decisivo, porque los días son malos. No actúen tontamente; procuren entender cuál es la voluntad del Señor. No se emborrachen, pues eso lleva al desenfreno; al contrario, llénense del Espíritu Santo. Háblense unos a otros con salmos, himnos y cantos

your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

The Word of the Lord.
Thanks be to God.

espirituales, y canten y alaben de todo corazón al Señor. Den siempre gracias a Dios el Padre por todas las cosas, en el nombre de nuestro Señor Jesucristo.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

I'm Gonna Sing when the Spirit Says Sing

Sung by all.

Negro spiritual

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

1. I'm gon-na sing when the Spir-it says sing. I'm gon-na sing when the Spir-it says sing.
2. I'm gon-na pray when the Spir-it says pray. I'm gon-na pray when the Spir-it says pray.
3. I'm gon-na shout when the Spir-it says shout. I'm gon-na shout when the Spir-it says shout.

I'm gon-na sing when the Spir-it says sing, and o - bey the Spir-it of the Lord.
I'm gon-na pray when the Spir-it says pray, and o - bey the Spir-it of the Lord.
I'm gon-na shout when the Spir-it says shout, and o - bey the Spir-it of the Lord.

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 6:51-58

Juan 6:51-58

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

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

Jesus said, “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 Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that

Jesús dijo: «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.» Los judíos se pusieron a discutir unos con otros: «¿Cómo puede éste darnos a comer su propia carne?» Jesús les dijo: «Les aseguro que si ustedes no comen la carne del Hijo del hombre y beben su sangre, no tendrán vida. El que come mi carne y bebe mi sangre, tiene vida eterna; y yo lo resucitaré en el día último. Porque mi carne es verdadera comida, y mi sangre es verdadera bebida. El que come mi carne y bebe mi sangre, vive unido a mí, y yo vivo unido a él. El Padre, que me ha enviado, tiene vida, y yo vivo por él; de la misma manera, el que se alimenta de mí, vivirá

came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.”

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

por mí. Hablo del pan que ha bajado del cielo. Este pan no es como el maná que comieron los antepasados de ustedes, que a pesar de haberlo comido murieron; el que come de este pan, vivirá para siempre.»

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.

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.

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.

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 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

Come, O Come, Our Voices Raise

Sung by the cantor.

Anonymous 16th century melody

Come, O come, our voices raise,
Sounding God Almighty's praise;
Hither bring in one consent
Heart, and voice, and instrument.
Alleluia!

Sound the trumpet, touch the lute,
Let no tongue nor string be mute,
Nor a voiceless creature found,
That hath neither note nor sound.
Alleluia!

Let, in praise of God, the sound
Run a never-ending round,
That our songs of praise may be
Everlasting, as is he.
Alleluia!

So this huge wide orb we see
Shall one choir, one temple be;
Where in such a praiseful tone
We will sing what he hath done.
Alleluia!

Thus our song shall overclimb
All the bounds of space and time;
Come, then, come, our voices raise,
Sounding God Almighty's praise.
Alleluia!

(George Wither, 1588–1667, alt.)

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.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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.

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers and Mothers; God of Abraham, Isaac, Jacob, Hagar, Sarah, Rebecca, Leah, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

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.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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 • S 164

Agnus Dei

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

"Love Bade Me Welcome" from *Five Mystical Songs* *Sung by the cantor.* Ralph Vaughan Williams (1872–1958)

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios, te damos gracias porque nos has nutrido con el alimento espiritual del preciosísimo Cuerpo y Sangre de tu Hijo, nuestro Salvador Jesucristo; y porque nos aseguras, en estos santos misterios, que somos miembros vivos del Cuerpo de tu Hijo y herederos de tu reino eterno. Y ahora, Padre, envíanos al mundo para cumplir la misión que tú nos has encomendado, para amarte y servirte como fieles testigos de Cristo nuestro Señor. A él, a ti y al Espíritu Santo, sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 420

When in Our Music God Is Glorified

Sung by all.

Engelberg



1. When in our mu - sic God is glo - ri - fied, and a - dor - a - tion
 2. How of - ten, mak - ing mu - sic, we have found a new di - men - sion
 3. So has the Church, in lit - ur - gy and song, in faith and love, through
 4. And did not Je - sus sing a psalm that night when ut - most e - vil
 5. Let ev - ery in - stru - ment be tuned for praise! Let all re - joice who



1. leaves no room for pride, it is as though the whole cre - a - tion cried
 2. in the world of sound, as wor - ship moved us to a more pro - found
 3. cen - tu - ries of wrong, born wit - ness to the truth in ev - ery tongue,
 4. strove a - gainst the Light? Then let us sing, for whom he won the fight,
 5. have a voice to raise! And may God give us faith to sing al - ways



— Al - le - lu - ia! — Al - le - lu - ia! A - men.

THE DISMISSAL

Let us bless the Lord.
 Thanks be to God.

Bendigamos al Señor.
 Demos gracias a Dios.

POSTLUDE

Blessed

Fred Hammond (b. 1960)

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

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

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

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

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FLOWERS The flowers are given to the glory of God. In loving memory of Katherine Kavanaugh: in memory of Morris Karlynn Barrett; in memory of Charlotte Grandin Whorle; and in memory of Larz Anderson on the anniversary of his birthday.

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