



*Christ
is born*

FESTIVAL HOLY EUCHARIST
WASHINGTON NATIONAL CATHEDRAL

CHRISTMAS AT WASHINGTON NATIONAL CATHEDRAL

On Christmas Day, we hear again these words from John's Gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it." [John 1: 1-5]

Here is the central, historic proclamation of Christmas: God has taken on human flesh in the birth of Jesus in Bethlehem. This is perhaps Christianity's most startling proposition. It has radical consequences. God became one of us in Jesus. This means at least two things. It means that God now knows what it is like to be us. And it means that who we are and how we live is raised to a new level of divine importance. We matter. God feels our joy and our pain. The One we pray to knows what our life feels like. And more than that: all human life, all human experience, is important and holy because all human beings are holy. By becoming one of us in Jesus, God has blessed and transformed all human life.

And this blessing and transformation are at the heart of what Christmas means right now. Your life, your joys and sorrows, your work and relationships, your story—all of what makes you "you" matters because of what happened that morning in Palestine two thousand plus years ago. In our culture Christmas has not become "commercialized" so much as it has become "trivialized". We have made of it too light a thing. The reindeer antlers, the silly ties, and the Santa hats are great, but we should wear them not only at parties but out on the street, stopping traffic and giving people the good news that God has become one of us in Jesus, that their lives are now charged with divine significance, that it is OK for them to be who they are.

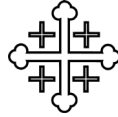
As John says at the close of the Christmas Day Gospel, "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth." [John 1:14] Jesus' life is the light of all people, and it is available to us each and all, here and now. God has taken you into the divine mystery. You are now part of it. That is the deepest meaning of this holiday.

Merry Christmas to you, your household, and the world.

A handwritten signature in black ink, appearing to read "G. R. Hall". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

Gary Hall
Dean, Washington National Cathedral

CHRISTMAS DAY
FESTIVAL HOLY EUCHARIST
DECEMBER 25, 2014 • 11:00 AM



CARILLON PRELUDE

*Once in royal David's city
Ding dong merrily on high
The holly and the ivy
Angels from the realms of glory
Paraphrase on Gloria in excelsis*

Irby; arr. Edward M. Nassor (b.1957)
Jehan Tabourot (1519-1595); arr. E. Nassor
Traditional; arr. Milford Myhre (b. 1931)
Regent Square; arr. M. Myhre
Sjef van Balkom (1922-2004)

ORGAN PRELUDE

Sinfonia, from *The Christmas Oratorio*
Toccata and Fugue in E major, BWV 566

Johann Sebastian Bach (1685-1750); arr. Robert Gower
J. S. Bach

INTROIT

What cheer

William Walton (b.1957)

What cheer? Good cheer! 'Lift up your hearts and be glad in Christ's birth', the angel bade, say each to other, if any be said: what cheer? Now the King of heav'n his birth hath take, joy and mirth we ought to make; say each to other, for his sake: what cheer? I tell you all with heart so free: Right welcome, ye be to me; be glad and merry, for charity! What cheer? Good cheer! Be merry and glad this good New Year!

—*Richard Hill's Commonplace Book (16th century)*

WELCOME

THE ENTRANCE RITE

HYMN AT THE PROCESSION

O come, all ye faithful

Sung by all, standing.

Adeste fideles

O come, all ye faith - ful, joy - ful and tri - um - phant, O
God from God, Light from Light e - ter - nal,
See how the shep - herds, sum - moned to his cra - dle,
Child, for us sin - ners poor and in the man - ger,
Sing, choirs of an - gels, sing in ex - ul - ta - tion,
Yea, Lord, we greet thee, born this hap - py morn - ing;

come ye, O come ye to Beth - le - hem;
lo! he ab - hors not the Vir - gin's womb;
leav - ing their flocks, draw nigh to gaze;
we would em - brace thee, with love and awe;
sing, all ye ci - ti - zens of heaven a - bove;
Je - sus to thee be glo - ry given;

come, and be - hold him, born the King of an - gels;
on - ly - be - got - ten Son of the Fa - ther;
we too will thith - er bend our joy - ful foot - steps;
who would not love thee, lov - ing us so dear - ly?
glo - ry to God, glo - ry in the high - est;
Word of the Fa - ther, now in flesh ap - pear - ing;

Refrain

O come, let us a - dore him, O come, let us a -



dore him, O come, let us a - dore him, Christ the Lord.

ACCLAMATION OF THE NATIVITY

Presider Blessed be the Lord, the God of Israel,
People **who comes to us, to set us free.**

Presider A child is born to us!
People **A Son is given to us!**

Presider By the tender mercy of our God, the dawn from on high breaks upon us,
People **giving light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.**

GLORIA IN EXCELSIS DEO

Glory to God in the highest

Sung by all.

William Mathias (1934-1992)



Glo - ry to God in the high - est, and peace to God's



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



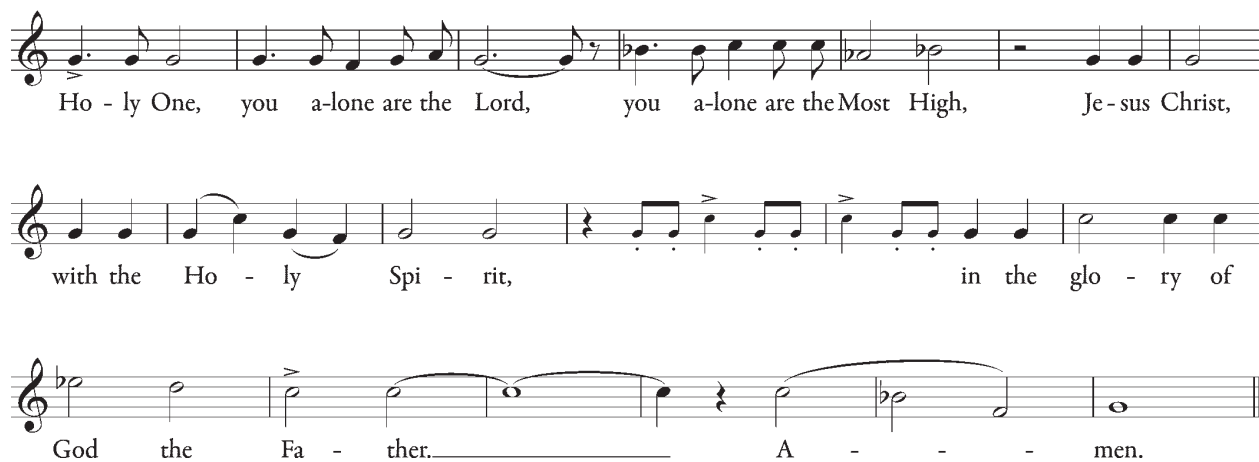
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, you take a - way the sin of the



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



COLLECT OF THE NATIVITY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, you have given us your only-begotten Son to take our nature upon him and as at this time to be born of a pure virgin; grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

People **Amen.**

The people are seated.

THE WORD OF GOD

FIRST READING

Isaiah 52:7-10

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your God reigns." Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the Lord to Zion. Break forth together into singing, you ruins of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem. The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Reader The Word of the Lord.

People **Thanks be to God.**

The choir introduces the antiphon, then all repeat.



Sing to the Lord a new song,
 for he has done marvelous things.
 With his right hand and his holy arm
 has he won for himself the victory.
 The Lord has made known his victory;
 his righteousness has he openly shown in
 the sight of the nations.
 He remembers his mercy and faithfulness to
 the house of Israel,
 and all the ends of the earth have seen the
 victory of our God.
 Shout with joy to the Lord, all you lands;
 lift up your voice, rejoice, and sing.
 Sing to the Lord with the harp,
 with the harp and the voice of song.
 With trumpets and the sound of the horn
 shout with joy before the King, the Lord.
 Let the sea make a noise and all that is in it,
 the lands and those who dwell therein.
 Let the rivers clap their hands,
 and let the hills ring out with joy before the Lord,
 when he comes to judge the earth.
 In righteousness shall he judge the world
 and the peoples with equity.

All sing the antiphon.

SECOND READING

Hebrews 1:1-4

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.


Reader The Word of the Lord.
People **Thanks be to God.**

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

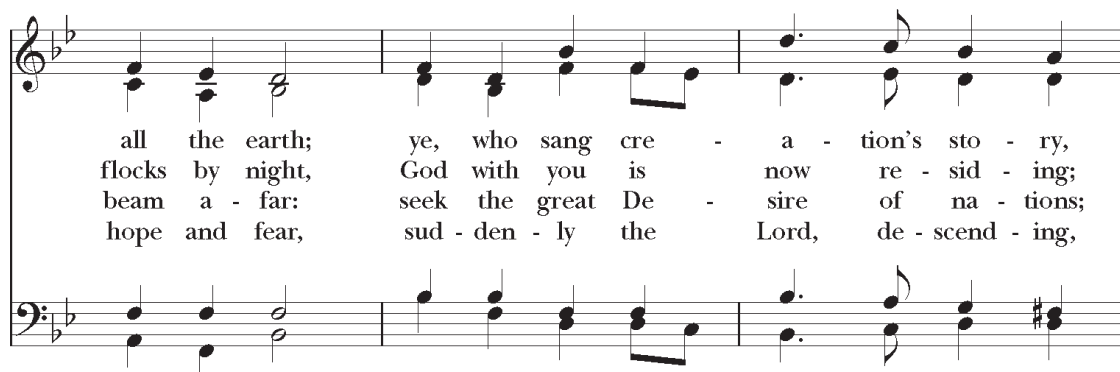
HYMN AT THE SEQUENCE

Angels, from the realms of glory

Regent Square



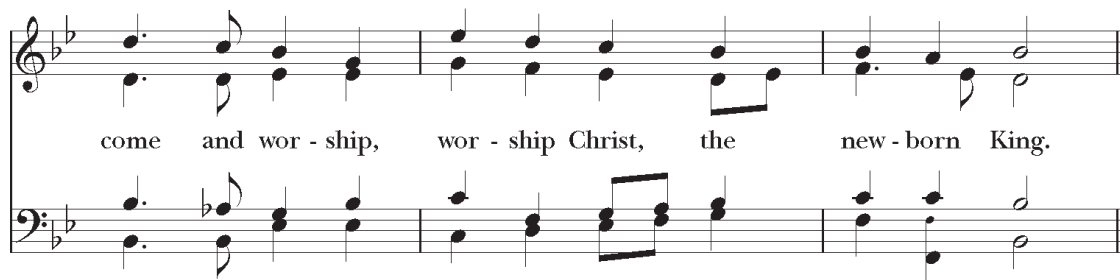
1 An - gels, from the realms of glo - ry, wing your flight o'er
 2 Shep - herds in the field a - bid - ing, watch - ing o'er your
 3 Sa - ges, leave your con - tem - pla - tions; bright - er vi - sions
 4 Saints be - fore the al - tar bend - ing, watch - ing long in



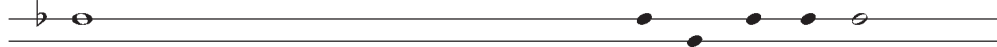
all the earth; ye, who sang cre - a - tion's sto - ry,
 flocks by night, God with you is now re - sid - ing;
 beam a - far: seek the great De - sire of na - tions;
 hope and fear, sud - den - ly the Lord, de - scend - ing,



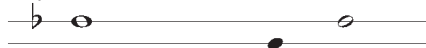
now pro - claim Mes - si - ah's birth:
 yon - der shines the in - fant Light: come and wor - ship,
 ye have seen his na - tal star:
 in his tem - ple shall ap - pear:



come and wor - ship, wor - ship Christ, the new - born King.

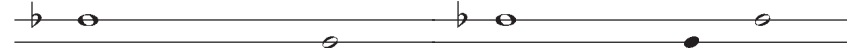
Gospeller

The Holy Gospel of our Lord Jesus Christ ac-cord-ing to John.

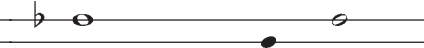
People

Glory to you, Lord Christ.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

Gospeller

The Gospel of the Lord.

People

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

Canon Cope

THE NICENE CREED

Said by all, standing.

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,
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

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,
who with the Father and the Son is worshiped and glorified,
who 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

Holy God: You join heaven and earth through the birth of your Holy Child.

Cantor *People*



We wel-come you in - to our hearts. We greet you with joy.

The musical notation is on a single staff in G major (one sharp). The Cantor part consists of four measures: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (beamed eighth notes), G5 (quarter), and A5 (half).

Intimate God: You send your Son to draw us ever closer to yourself.

Cantor *People*



We wel-come you in - to our hearts. We greet you with joy.

The musical notation is identical to the previous block, with the Cantor part: G4, A4-B4, C5, D5 and the People part: D5, E5-F5, G5, A5.

Merciful God: In you we have life full of hope, abundant and new.

Cantor *People*



We wel-come you in - to our hearts. We greet you with joy.

The musical notation is identical to the previous blocks, with the Cantor part: G4, A4-B4, C5, D5 and the People part: D5, E5-F5, G5, A5.

For Love: That knows no bounds.

Cantor *People*



We pray to you. We greet you, child of love.

The musical notation is on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (beamed eighth notes), G5 (quarter), and A5 (half).

For Peace: That transcends conflict and deepens truth.

Cantor *People*



We pray to you. We greet you, child of peace.

The musical notation is on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (beamed eighth notes), G5 (quarter), and A5 (half).

For Joy: That gladdens the hearts of those who know only tears.

Cantor *People*



We pray to you. We greet you, child of joy.

The musical notation is on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (beamed eighth notes), G5 (quarter), and A5 (half).

For Grace: Abundant and free, to be received and shared.

Cantor *People*



We pray to you. We greet you, child of grace.

The musical notation is on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (beamed eighth notes), G5 (quarter), and A5 (half).

For Health: Ease those who suffer in mind, body, or spirit.

Cantor *People*



We pray to you. Christ Je - sus, heal our hearts.

The musical notation is on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (beamed eighth notes), G5 (quarter), and A5 (half).

For Light: Free all who live under the shadow of oppression.



For Witness: Summon your people to courage, truth, and reconciliation.



For Faith: Incarnate God, be present to those who do not know your love.



Christ Child: Purify our hearts and forgive our every failing.



Christ Among Us: Guide our lives after your example of obedience and service.



Christ in Glory: Create us anew to love and serve only you.



THE PEACE

Presider The peace of Christ 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 while an offering is received to support the Cathedral's work of sharing God's love with the world.

ANTHEM AT THE OFFERTORY

In dulci jubilo

Robert Lucas Pearsall (1795-1856)

In dulci jubilo, let us our homage show, our heart's joy reclineth, *in praesipio*, and like a bright star shineth *matris in gremio*. *Alpha es et O! O Jesu parvule!* I yearn for thee alway! Hear me, I beseech thee, *O Puer optime!* My prayer, let it reach thee, *O Princeps gloriae!* *Trahe me post te! Patris caritas, Nati lenitas!* Deep were we stained, *per nostra crimina*; but thou has for us gained *coelorum gaudia*. O that we were there! *Ubi sunt gaudia*, if that they be not there? There are angels singing *nova cantica*. There the bells are ringing *in Regis curia*: O that we were there!


—14th century German carol

The people stand for the presentation hymn and remain standing.


PRESENTATION HYMN

Angels we have heard on high

Gloria



1 An - gels we have heard on high, sing - ing sweet - ly through the night,
 2 Shep - herds, why this ju - bi - lee? Why these songs of hap - py cheer?
 3 Come to Beth - le - hem and see him whose birth the an - gels sing;
 4 See him in a man - ger laid whom the an - gels praise a - bove;



and the moun - tains in re - ply ech - o - ing their brave de - light.
 What great bright - ness did you see? What glad tid - ings did you hear?
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

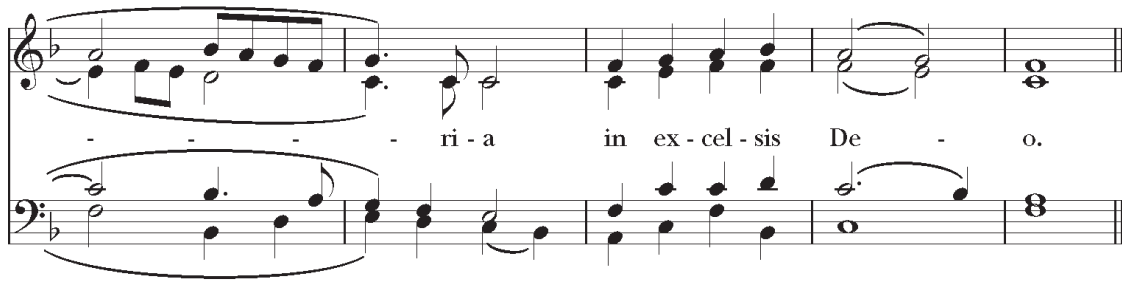
Refrain



Glo - - - - - ri - a



in ex - cel - sis De - o. Glo - - - - -



THE HOLY COMMUNION

THE GREAT THANKSGIVING

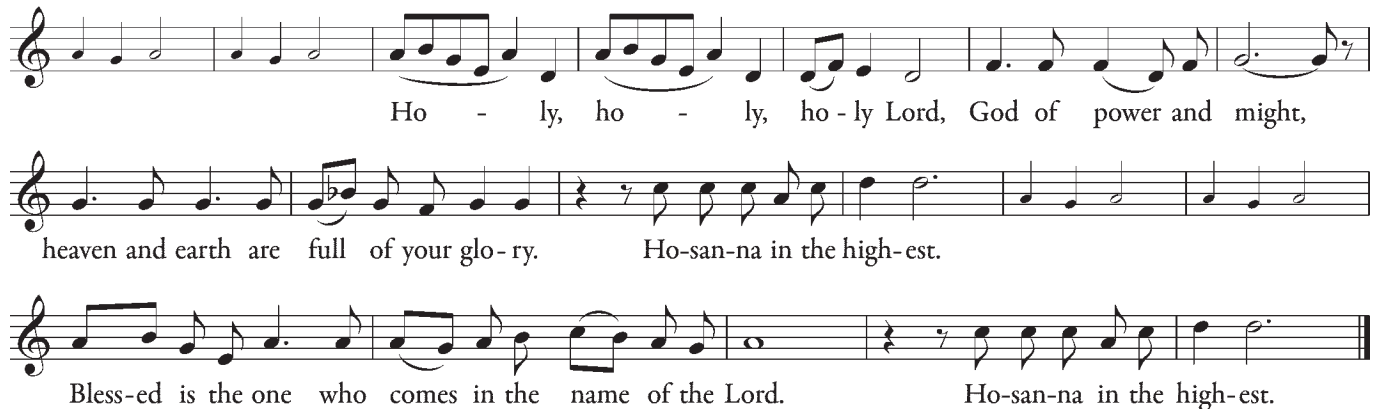
Presider The Lord be with you.
People And also with you.
Presider Lift up your hearts.
People We lift them to the Lord.
Presider Let us give thanks to the Lord our God.
People It is right to give God thanks and praise.

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

SANCTUS AND BENEDICTUS

Holy, holy, holy

W. Mathias



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

Presider Therefore we proclaim the mystery of faith:
People Christ has died. Christ is risen. Christ will come again.
Presider Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.
People Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.
Presider Bring us into the everlasting heritage of your daughters and sons, that with Mary and Joseph and all your saints, past, present, and yet to come, we may praise your Name for ever. 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.
People AMEN.

THE LORD'S PRAYER

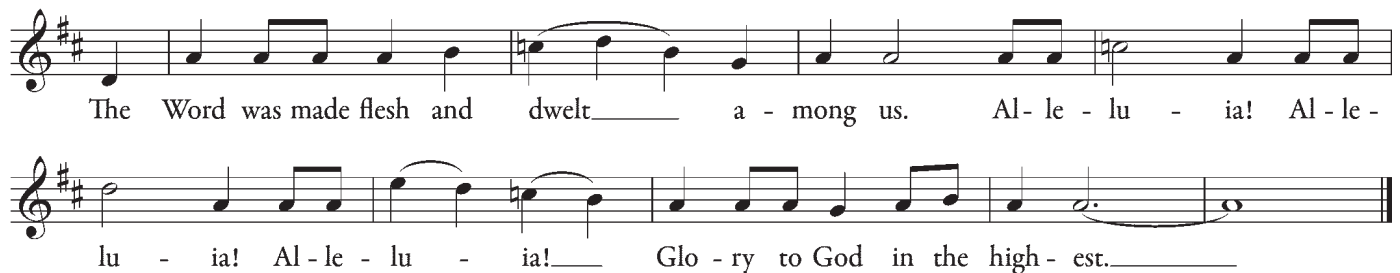
Presider These prayers and praises let us humbly offer up to the throne of heaven, saying each in our own language the words that Christ himself has taught us,

People 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.

THE BREAKING OF THE BREAD AND THE FRACTION ANTHEM

Michael McCarthy (b. 1966)



INVITATION

The people are seated.

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.

ANTHEMS AT THE COMMUNION

Here is the little door

Herbert Howells (1892-1983)

Here is the little door, lift up the latch, oh lift! We need not wander more but enter with our gift; our gift of finest gold, gold that was never bought nor sold. Myrrh to be strewn about His Bed; incense in clouds about His Head; all for the Child that stirs not in His sleep, but holy slumber holds with ass and sheep. Bend low about His Bed, for each he has a gift; see how His eyes awake, lift up your hands, O lift! For gold, He gives a keen-edged sword (defend with it Thy little Lord!), for incense, smoke of battle red, myrrh for the honoured happy dead; gifts for His children, terrible and sweet, touched by such tiny hands and Oh such tiny feet.

—Frances Chesterton (1875-1938)

Tomorrow shall be my dancing day

John Gardner (1917-2011)

Tomorrow shall be my dancing day: I would my true love did so chance to see the legend of my play, to call my true love to my dance. Sing O my love, my love, my love; this have I done for my true love. Then was I born of a virgin pure, of her I took fleshly substance; thus was I knit to man's nature, to call my true love to my dance. In a manger laid and wrapped I was, so very poor this was my chance, betwixt an ox and a silly poor ass, to call my true love to my dance. Then afterwards baptized I was; the Holy Ghost on me did glance, my Father's voice heard from above, to call my true love to my dance.

—Traditional English carol

HYMN AT THE COMMUNION
In the bleak midwinter

Sung by all, standing.

Cranham

1 In the bleak mid - win - ter, frost - y wind made moan,
2 Our God, heaven can - not hold him, nor — earth sus - tain;
3 An - gels and arch - an - gels may have gath - ered there,
4 What — can I give him, poor — as I am?

earth stood hard as i - ron, wa - ter like a stone;
heaven and earth shall flee a - way when he comes to reign:
cher - u - bim and se - ra - phim thron - ed the air;
If I were a shep - herd, I would bring a lamb;

snow had fal - len, snow on snow, snow — on — snow,
in the bleak mid - win - ter a sta - ble - place suf - ficed
but his mo - ther on - ly, in her maid - en bliss,
if I were a wise — man, I would do my part;

the in the bleak mid - win - ter, long a - go.
the Lord — God in - car - nate, Je - sus Christ.
wor - shiped the be - lov - ed with a kiss.
yet what I can I give him — give my heart.

POSTCOMMUNION PRAYER

Said by all.

God of love, whose word has come among us in the Holy Child of Bethlehem; may the light of faith illuminate our hearts and shine in our words and deeds: through him who is Christ the Lord. Amen.

BLESSING OF CHRISTMAS

Presider May Almighty God, who sent Jesus to take our nature upon himself, bless you in this holy season, scatter the darkness of sin, and brighten your heart with the light of holiness.

People **Amen.**

Presider May God, who sent the angels to proclaim the glad news of the Savior's birth, fill you with joy and make you heralds of the Gospel.

People **Amen.**

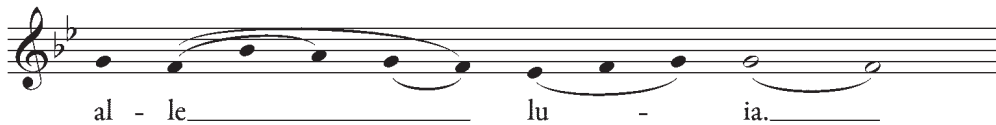
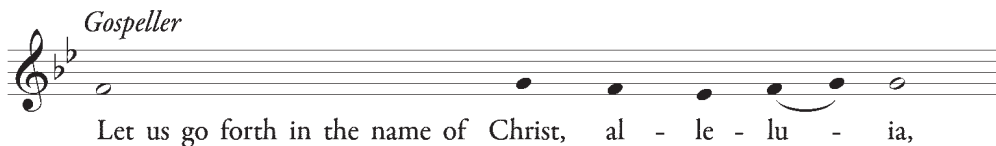
Presider May God, who in the Word made flesh joined heaven to earth and earth to heaven, give you the peace and favor of this holy feast.

People **Amen.**

Presider And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you forever.

People **Amen.**

DISMISSAL



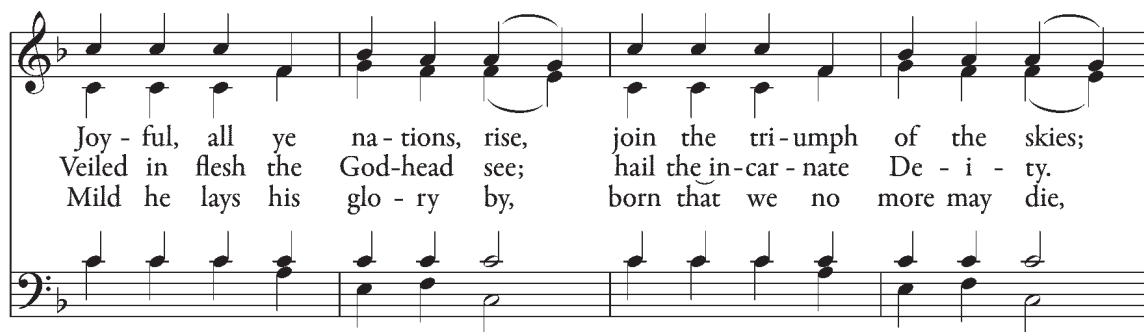
HYMN AT THE CLOSING

*Hark! the herald angels sing**Sung by all.**Mendelssohn*


1. Hark! the he - ald an - gels sing glo - ry to the new-born King!
 2. Christ, by high - est heaven a - dored; Christ, the ev - er - last - ing Lord;
 3. Hail the heav'n - born Prince of Peace! Hail the Sun of Right-eous-ness!



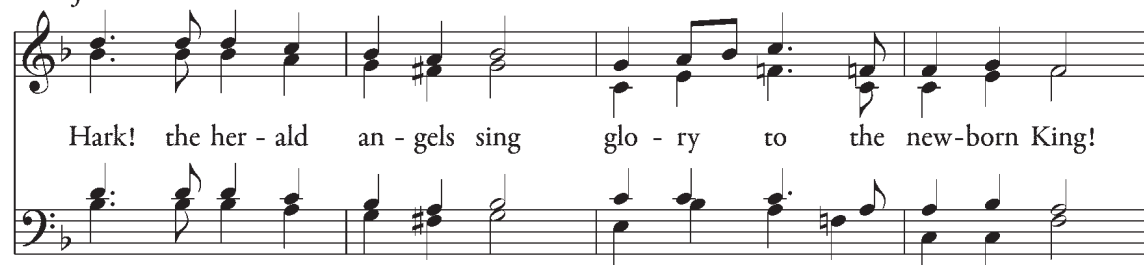
Peace on earth and mer - cy mild, God and sin - ners rec - on - ciled!
 late in time be - hold him come, off-spring of the Vir - gin's womb.
 Light and life to all he brings, risen with heal - ing in his wings;



Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;
 Veiled in flesh the God-head see; hail the in-car - nate De - i - ty.
 Mild he lays his glo - ry by, born that we no more may die,



with the an - gel - ic host pro-claim Christ is born in Beth - le - hem!
 Pleased as man with us to dwell: Je - sus, our Em - man - u - el!
 born to raise us from the earth, born to give us sec - ond birth.

Refrain


Hark! the her - ald an - gels sing glo - ry to the new-born King!

ORGAN VOLUNTARY

*Final, from Symphonie No. 1**Louis Vierne (1870-1937)*

WORSHIP LEADERS

The Reverend Canon Gina Gilland Campbell
Canon Precentor, Washington National Cathedral

The Reverend Canon Jan Naylor Cope
Vicar, Washington National Cathedral

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Professor of Philosophy and Religion, Goucher College

The Very Reverend Gary Hall
Dean, Washington National Cathedral

The Reverend Dr. Francis H. Wade
Former Interim Dean, Washington National Cathedral

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Director of Music, Washington National Cathedral

Christopher Betts
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Benjamin Straley
Organist and Associate Director of Music, Washington National Cathedral

Edward M. Nassor
Carillonneur, Washington National Cathedral

READERS

Barbara Powell Johnson
Aaron Adkins

INTERCESSOR

Carmen Delgado-Votaw

*A gift in celebration of Christ's birth is made to the glory of God and in thanksgiving for the William Carter Dulin
and Maurine Stuart Dulin Families.*

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FLOWERS THROUGHOUT THE CATHEDRAL ARE GIVEN TO THE GLORY OF GOD.

High Altar: in memory of Hibbard G. James, and in loving memory of Lansing Kemton DD, Rt. Reverend Benjamin Dagwell, Philip Hulley, Margaret Hulley Watzek, C.H. Watzek, A.R. Watzek, Mr. & Mrs. Kanah Hulley; the candelabra in the High Altar sanctuary: in loving memory of Mary Russell and Charles Bounds; altar in St. Mary's Chapel: in memory of Mr. and Mrs. Larz Anderson, and in loving memory of the Reverend and Mrs. Norman Egerton and Robert Marsden Goodchild; St. Mary's Chapel gates: in loving memory of Richard Hewitt; the altar in Holy Spirit Chapel: in memory of Ann Wilson, and in loving memory of Rosanna Milner Warner and Frank J. Murray; the altar in St. John's Chapel: in thanksgiving for the Charles Ray Long family and friends; the altar in Children's Chapel: in memory of Wayne Evan Matejik; the Christ Child tree: in honor of Andrew, Kurt, and Stefan Moss; Jennifer and Robert Vettori Jr.; and Lydia Hynson, and in honor of The Great Mystery of the Incarnation; altar in War Memorial Chapel: in memory of Margaret H. Howard; Dulin Bay: given in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin Sr., and Dr. William C. Dulin; Folger Bay: given in memory of J. Clifford Folger; Woodrow Wilson tomb: in thanksgiving for and in honor of President Woodrow Wilson; the altar in Bethlehem Chapel: in honor of David, Michael and Peter Lee; Angus Dun Font: in honor of Helen Barnard and in thanksgiving for her service to the Cathedral; the Prince tombs in St. John's Chapel and outside Bethlehem Chapel: in memory of and in thanksgiving for Norman Prince along with his parents, Frederick Henry Prince and Abbie Norman Prince; the altar in Resurrection Chapel: in thanksgiving for the Charles Ray Long family and friends; ushers' carnations: in memory of Lieutenant James Norbert Matthews.



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