



Choral Evensong

with The Kirkin' o' the Tartan by the Saint Andrew's Society of Washington, DC

The Third Sunday of Easter

May 4, 2025 • 4:00 PM

WASHINGTON NATIONAL CATHEDRAL

THE TRADITION OF CHORAL EVENSONG

Welcome to Washington National Cathedral. It is an ancient tradition for the people of God to offer praise and prayer as the day draws to a close. Choral Evensong is a service of sung evening prayer. The text of the service is drawn almost entirely from the Bible. The main purpose is to proclaim the wonderful works of God in human history, and in the life, death, and resurrection of Jesus Christ. Sung psalms and canticles are interwoven with readings from the Old and New Testaments and the recitation of the Apostles' Creed and Lord's Prayer. Other prayers and hymns are drawn from the many centuries of the Christian Church. The congregation is invited to listen reflectively and prayerfully as the choir offers prayer and praise on their behalf. Many find this frees them to offer to God their own thoughts and prayers.

The people's responses are in bold.

The people stand as able as the procession enters.

PROCESSION WITH PIPES AND DRUMS

HYMN • 492

Sing, Ye Faithful, Sing with Gladness

Sung by all.

Finnian

1. Sing, ye faith - ful, sing with glad - ness, wake your no - blest, sweet - est strain,
2. Sing how he came forth from hea - ven, bowed him-self to Beth-le hem's cave,
3. So, he tast - ed death for mor - tals, he, of hu - man - kind the head,
4. Now on high, yet ev - er with us, from his Fa - ther's throne the Son

with the prais - es of your Sa - vior let his house re - sound a - gain;
stooped to wear the ser - vant's ves - ture, bore the pain, the cross, the grave,
sin - less one, a - mong the sin - ful, Prince of life, a - mong the dead;
rules and guides the world he ran - somed, till the ap - point - ed work be done,

him let all your mu - sic hon - or, and your songs ex - alt his reign.
passed with - in the gates of dark - ness, thence his ban - ished ones to save.
thus he wrought the full re - demp - tion, and the cap - tor cap - tive led.
till he see, re - newed and per - fect, all things gath - ered in - to one.

THE OPENING SENTENCES FROM HOLY SCRIPTURE

Blessed be the God and Father of our Lord Jesus Christ, by whose mercy has given us a new birth into living hope by the resurrection of Jesus Christ from the dead. *1 Peter 1:3*

Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being. *1 Corinthians 15:20-21*

PRECES

First Set, Bernard Rose (1916–1996)

Cantor O Lord, open thou our lips;

Choir And our mouth shall show forth thy praise.

Cantor O God, make speed to save us;

Choir O Lord, make haste to help us.

Cantor Glory be to the Father, and to the Son, and to the Holy Spirit.

Choir As it was in the beginning, is now, and ever shall be: world without end. Amen.

Cantor Praise ye the Lord.

Choir The Lord's name be praised.

The candles are lighted as the choir sings.

PHOS HILARON

Andrew Walker (b. 1955)

The Phos hilaron is an ancient lamp-lighting hymn. Meaning "gladdening light" in Greek, it is among the earliest-known hymn texts recorded outside of the Bible that is still in use today.

O gracious Light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!

Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing thy praises, O God: Father, Son, and Holy Spirit.

Thou art worthy at all times to be praised by happy voices,
O Son of God, O Giver of life,
and to be glorified through all the worlds.

The people are seated.

PSALM • 115

Sung by the choir.

chants: Gerald Knight (1908–1979),
Ivor Atkins (1869–1953)

Not to us, O Lord, not to us,
but to your Name give glory;
because of your love and because of your faithfulness.

Why should the heathen say,
"Where then is their God?"

Our God is in heaven;
whatever he wills to do he does.

Their idols are silver and gold,
the work of human hands.

They have mouths, but they cannot speak;
eyes have they, but they cannot see;

They have ears but they cannot hear;
noses, but they cannot smell;

They have hands, but they cannot feel;
feet, but they cannot walk;

they make no sound with their throat.

Those who make them are like them,
and so are all who put their trust in them.
O Israel, trust in the Lord;
he is their help and their shield.
O house of Aaron, trust in the Lord;
he is their help and their shield.
You who fear the Lord, trust in the Lord;
he is their help and their shield.
The Lord has been mindful of us, and he will bless us;
he will bless the house of Israel;
he will bless the house of Aaron;
He will bless those who fear the Lord,
both small and great together.
May the Lord increase you more and more,
you and your children after you.
May you be blessed by the Lord,
the maker of heaven and earth.
The heaven of heavens is the Lord's,
but he entrusted the earth to its peoples.
The dead do not praise the Lord,
nor all those who go down into silence;
But we will bless the Lord,
from this time forth for evermore.
Hallelujah!

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE FIRST LESSON

Read by John W. Hunter.

Daniel 4:1-18

King Nebuchadnezzar to all peoples, nations, and languages that live throughout the earth: May you have abundant prosperity! The signs and wonders that the Most High God has worked for me I am pleased to recount. How great are his signs, how mighty his wonders! His kingdom is an everlasting kingdom, and his sovereignty is from generation to generation. I, Nebuchadnezzar, was living at ease in my home and prospering in my palace. I saw a dream that frightened me; my fantasies in bed and the visions of my head terrified me. So I made a decree that all the wise men of Babylon should be brought before me, in order that they might tell me the interpretation of the dream. Then the magicians, the enchanters, the Chaldeans, and the diviners came in, and I told them the dream, but they could not tell me its interpretation. At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and who is endowed with a spirit of the holy gods—and I told him the dream: “O Belteshazzar, chief of the magicians, I know that you are endowed with a spirit of the holy gods and that no mystery is too difficult for you. Hear the dream that I saw; tell me its interpretation. Upon my bed this is what I saw; there was a tree at the center of the earth, and its height was great. The tree grew great and strong, its top reached to heaven, and it was visible to the ends of the whole earth. Its foliage was beautiful, its fruit abundant, and it provided food for all. The animals of the field found shade under it, the birds of the air nested in its branches, and from it all living beings were fed. I continued looking, in the visions of my head as I lay in bed, and there was a holy watcher, coming down from heaven. He cried aloud and said: ‘Cut down the tree and chop off its branches, strip off its foliage and scatter its fruit. Let the animals flee from beneath it and the birds from its branches. But leave its stump and roots in the ground, with a band of iron and bronze, in the tender grass of the field. Let him be bathed with the dew of heaven, and let his lot be with the animals of the field in the grass of the earth. Let his mind be changed from that of a human, and let the mind of an animal be given to him. And let seven times pass over him. The sentence is rendered by decree of the watchers, the decision is given by order of the holy ones, in order that all who live may know that the Most High is sovereign over the kingdom of mortals; he gives it to whom he will and sets over it the lowliest of human beings.’ This is the dream that I, King Nebuchadnezzar, saw. Now you, Belteshazzar, declare the interpretation, since all the wise men of my kingdom are unable to tell me the interpretation. You are able, however, for you are endowed with a spirit of the holy gods.”

Here ends the reading.

The people remain seated as the choir sings.

MAGNIFICAT

Evening Service in F major “*Collegium Regale*”; Charles Wood (1866–1926)

The Magnificat is the Blessed Virgin Mary’s song of thanksgiving in response to the fact that she will bear the Son of God, fulfilling the promises of the Old Testament.

My soul doth magnify the Lord,
and my spirit hath rejoiced in God my Savior.
For he hath regarded
the lowliness of his handmaiden.
For behold from henceforth
all generations shall call me blessed.
For he that is mighty hath magnified me,
and holy is his Name.
And his mercy is on them that fear him
throughout all generations.
He hath showed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat,
and hath exalted the humble and meek.
He hath filled the hungry with good things,
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel,
as he promised to our forefathers,
Abraham and his seed for ever.
Glory be to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and ever shall be, world without end. Amen.

(Luke 1:46-55)

THE SECOND LESSON

Read by Christopher M. Humphreys.

John 21:15-25

When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.” Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about him?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?” This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Here ends the reading.

The people remain seated as the choir sings.

NUNC DIMITTIS

Evening Service in F major “*Collegium Regale*”; C. Wood

The Nunc dimittis is the song of the aged Simeon, who had been promised by the Holy Spirit that he would not die until he had seen the Messiah. Upon taking the infant Jesus into his arms, Simeon utters these words of thanksgiving.

Lord, now lettest thou thy servant depart in peace,
according to thy word,
For mine eyes have seen thy salvation,
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles,
and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and ever shall be, world without end. Amen.

(Luke 2:29-32)

The people stand as able.

THE APOSTLES' CREED

Said by all.

The Apostles' Creed grew from statements of belief made by early Christians at their baptism. The Church continues to confess this same faith in the Holy Trinity: Father, Son, and Holy Spirit.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE LESSER LITANY

First Set, B. Rose

Cantor The Lord be with you.
Choir And with thy spirit.
Cantor Let us pray.
Choir Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE LORD'S PRAYER

Said by all.

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 SUFFRAGES

First Set, B. Rose

Cantor O Lord, show thy mercy upon us;
Choir And grant us thy salvation.
Cantor O Lord, save the State;
Choir And mercifully hear us when we call upon thee.
Cantor Endue thy ministers with righteousness;
Choir And make thy chosen people joyful.
Cantor O Lord, save thy people;
Choir And bless thine inheritance.
Cantor Give peace in our time, O Lord;
Choir Because there is none other that fighteth for us, but only thou, O God.
Cantor O God, make clean our hearts within us;
Choir And take not thy Holy Spirit from us.

THE COLLECTS

The cantor sings a series of prayers, appointed for the day, each followed by a choral Amen.

O God, whose blessed Son did manifest himself to his disciples in the breaking of bread: Open, we pray thee, the eyes of our faith, that we may behold him in all his redeeming work; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise thee in that City of which he is the light; and where he liveth and reigneth for ever and ever. Amen.

O God, who dost manifest in thy servants the signs of thy presence: Send forth upon us the Spirit of love, that in companionship with one another thine abounding grace may increase among us; through Jesus Christ our Lord. Amen.

The collects conclude with:

Cantor Let us bless the Lord.
Choir Thanks be to God.

The people are seated at the invitation of the homilist.

OFFERING

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

ANTHEM

Let All the World in Every Corner Sing

Sung by the choir.

Kenneth Leighton (1929–1988)

Cho. Let all the world in ev'ry corner sing,
My God and King.

Vers. The heav'ns are not too high,
His praise my thither fly:
The earth is not too low,
His praises there may grow.

Cho. Let all the world in ev'ry corner sing,
My God and King.

Vers. The church with psalms must shout,
No door can keep them out:
But above all, the heart
Must bear the longest part.

Cho. Let all the world in ev'ry corner sing,
My God and King.

(George Herbert, 1593–1633)

The people stand as able.

PROCESSION WITH PIPES AND DRUMS

PRESENTATION AND BLESSING OF THE TARTANS

The Reverend Dr. David E. Gray,
Christopher M. Humphreys,
The Reverend Dr. David A. Renwick

The tartans are presented at the high altar by the president of the Saint Andrew's Society of Washington, DC. A blessing is offered, and the people respond, Amen.

MEMORIAL PRAYER

The memorial prayer is offered, and the people respond, Amen.

PIPES

HYMN

The Summons

Sung by all.

Kelvingrove



1. Will you come and fol - low me if I but call your name?
2. Will you leave your - self be - hind if I but call your name?
3. Will you let the blind - ed see if I but call your name?
4. Will you love the "you" you hide if I but call your name?
5. Lord, your sum - mons ech - oes true when you but call my name.



1. Will you go where you don't know and nev - er be the same?
2. Will you care for cruel and kind and nev - er be the same?
3. Will you set the cap - tive free and nev - er be the same?
4. Will you quell the fear in - side and nev - er be the same?
5. Let me turn and fol - low you and nev - er be the same.



1. Will you let my love be shown, will you let my name be known,
2. Will you risk the hos - tile stare should your life at - tract or scare?
3. Will you kiss the lep - er clean, and do such as this un - seen,
4. Will you use the faith you've found to re - shape the world a - round,
5. In your com - pa - ny I'll go where your love and foot - steps show.



1. will you let my life be grown in you and you in me?
2. Will you let me an - swer prayer in you and you in me?
3. and ad - mit to what I mean in you and you in me?
4. through my sight and touch and sound in you and you in me?
5. Thus I'll move and live and grow in you and you in me.

THE PRAYER FOR SAINT ANDREW

Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE GENERAL THANKSGIVING

Said by all.

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.

THE BLESSING

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

RETIRING PROCESSION WITH PIPES AND DRUMS

SAINT ANDREW'S SOCIETY

Celebrating over 250 years, the Saint Andrew's Society of Washington, DC, is a charitable association of men of Scottish birth or ancestry. The objectives of the Society are to afford charitable and educational assistance to Scots and their descendants, to perpetuate Scottish traditions and culture, and to promote social activities among its members. The Society, in furtherance of its primary objective, is the trustee of the Washington Scots Charity and Education Fund. Scholarship funds are awarded annually to qualifying scholars pursuing studies here and abroad. Please visit the Society's website at www.saintandrewsociety.org.

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Christopher M. Humphreys

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The Girls Cathedral Choir
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Organist & Interim Director of Music, Washington National Cathedral
Edward Hewes
Associate Organist, Washington National Cathedral

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As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

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ORGAN RENOVATION PROJECT The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

