The Holy Eucharist

The Twenty-Fourth Sunday After Pentecost

November 8, 2026 • 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 an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

God of Grace and God of Glory — *Cwm Rhondda*; arr. Edmond de Vos (1924–2022)

Lift Up Your Heads — *Truro*; arr. Edward M. Nassor (b. 1957)

Rejoice! Rejoice Believers — *Llangloffan*; arr. Theophil Rusterholz (1907–2001)

PRELUDE

Offrande au Saint Sacrement — Olivier Messaien (1908–1992)

The Lord Is My Light — Lillian Bouknight (c. 1890–1990)

The Entrance Rite

INTROIT

Keep Your Lamps! — Negro spiritual; arr. André Thomas (b. 1952)

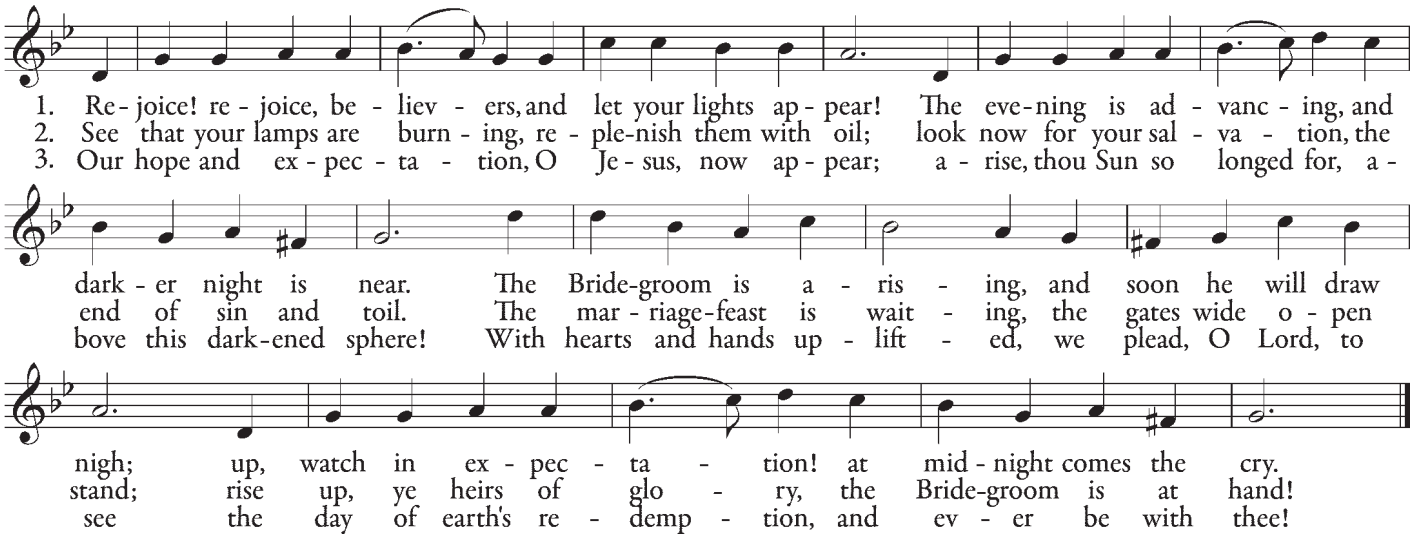
Keep your lamps trimmed and burning, the time is drawing nigh.
Children, don't get weary 'til your work is done.
Christian, journey soon be over, the time is drawing nigh.

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

HYMN AT THE PROCESSION • 68

Rejoice! Rejoice Believers *Sung by all.* *Llangloffan*

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



THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God's kingdom, now and for 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 de todo poder:
Ante ti, todo corazón queda abierto,
todo deseo revelado, todo secreto expuesto.
Concede que tu Espíritu nos limpie los corazones
y purifique los pensamientos
para que perfectamente te amemos
y dignamente declaremos la grandeza de tu
santo nombre.
Por Cristo nuestro Señor. Amén.

HYMN OF PRAISE • S 236

Benedictus es, Domine — *Sung by all.* — John Rutter (b. 1945)

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



THE COLLECT FOR THE TWENTY-FOURTH 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.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he 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.

Wisdom 6:12-16

Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. She hastens to make herself known to those who desire her. One who rises early to seek her will have no difficulty, for she will be found sitting at the gate. To fix one's thought on her is perfect understanding, and one who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.

The Word of the Lord.
Thanks be to God.

Sabiduría 6:12-16

La sabiduría resplandece con brillo que no se empaña; los que la aman, la descubren fácilmente, y los que la buscan, la encuentran; ella misma se da a conocer a los que la desean. Quien madruga a buscarla no se cansa: la encuentra sentada a la puerta de su propia casa. Tener la mente puesta en ella es prudencia consumada; el que trasnocha por hallarla, pronto se verá libre de preocupaciones. Ella misma va de un lado a otro buscando a quienes son dignos de ella; se les manifiesta con bondad en el camino y les sale al encuentro en todo lo que piensan.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chants: William Hine (1687–1730), Henry Aldrich (1647–1710)

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 70

Be pleased, O God, to deliver me;
  O Lord, make haste to help me.
Let those who seek my life be ashamed
and altogether dismayed;
  let those who take pleasure in my misfortune
  draw back and be disgraced.
Let those who say to me "Aha!" and gloat over me
  turn back,
  because they are ashamed.
Let all who seek you rejoice and be glad in you;
  let those who love your salvation say for ever,
  "Great is the Lord!"
But as for me, I am poor and needy;
  come to me speedily, O God.
You are my helper and my deliverer;
  O Lord, do not tarry.

Salmo 70

¡Date prisa, mi Dios, para librarme,
  apresúrate, Señor, a socorrerme!
Humilla a los que quieren destruirme,
que sean avergonzados;
  que los que desean mi ruina
  retrocedan fracasados;
Que quienes se burlan diciendo «ajá»,
  se retiren humillados.
Pero que se alegre quien te busca
  y quienes aman tu salvación digan:
  «¡Dios es grande!».
Y yo, que soy necesitado y pobre,
  «¡Ay Dios, ven a mí pronto!
Tú eres mi ayuda y mi libertador;
  Señor, no tardes en venir».

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.

1 Thessalonians 4:13-18

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

The Word of the Lord.
Thanks be to God.

1 Tesalonicenses 4:13-18

Hermanos, no queremos que se queden sin saber lo que pasa con los muertos, para que ustedes no se entristezcan como los otros, los que no tienen esperanza. Así como creemos que Jesús murió y resucitó, así también creemos que Dios va a resucitar con Jesús a los que murieron creyendo en él. Por esto les decimos a ustedes, como enseñanza del Señor, que nosotros, los que quedemos vivos hasta la venida del Señor, no nos adelantaremos a los que murieron. Porque se oirá una voz de mando, la voz de un arcángel y el sonido de la trompeta de Dios, y el Señor mismo bajará del cielo. Y los que murieron creyendo en Cristo, resucitarán primero; después, los que hayamos quedado vivos seremos llevados, juntamente con ellos, en las nubes, para encontrarnos con el Señor en el aire; y así estaremos con el Señor para siempre. Anímense, pues, unos a otros con estas palabras.

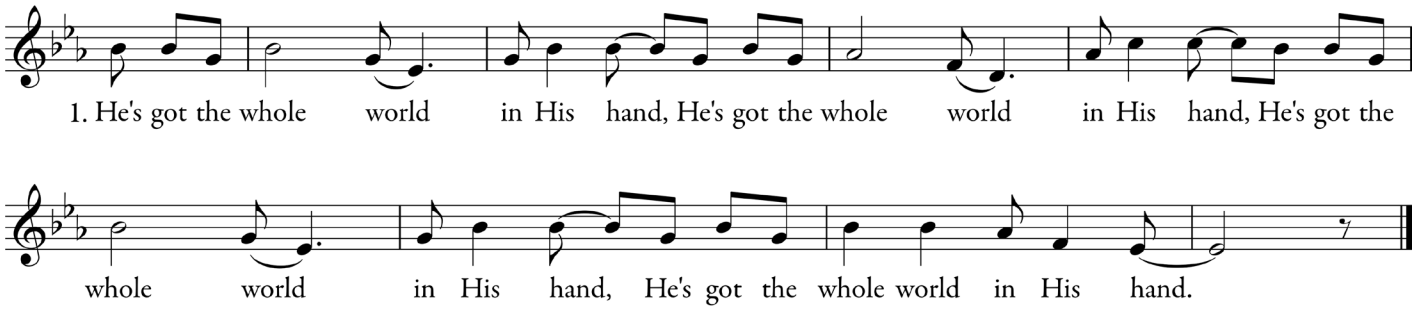
Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

He's Got the Whole World in His Hand *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."



2. He's got you and me sister, etc.
3. He's got you and me brother, etc.
4. He's got the pretty little baby, etc.
5. He's got everybody here, etc.

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.

Matthew 25:1-13

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

Jesus said, "The kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

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

Mateo 25:1-13

Santo evangelio de nuestro Señor Jesucristo según Mateo.
Gloria a ti, Cristo Señor.

Jesús dijo: «Sucederá entonces con el reino de los cielos como lo que sucedió en una boda: diez muchachas tomaron sus lámparas de aceite y salieron a recibir al novio. Cinco de ellas eran despreocupadas y cinco previsoras. Las despreocupadas llevaron sus lámparas, pero no llevaron aceite para llenarlas de nuevo; en cambio, las previsoras llevaron sus botellas de aceite, además de sus lámparas. Como el novio tardaba en llegar, les dio sueño a todas, y por fin se durmieron. Cerca de la medianoche, se oyó gritar: "¡Ya viene el novio! ¡Salgan a recibirlo!" Todas las muchachas se levantaron y comenzaron a preparar sus lámparas. Entonces las cinco despreocupadas dijeron a las cinco previsoras: "Dennos un poco de su aceite, porque nuestras lámparas se están apagando." Pero las muchachas previsoras contestaron: "No, porque así no alcanzará ni para nosotras ni para ustedes. Más vale que vayan a donde lo venden, y compren para ustedes mismas." Pero mientras aquellas cinco muchachas fueron a comprar aceite, llegó el novio, y las que habían sido previsoras entraron con él en la boda, y se cerró la puerta. Después llegaron las otras muchachas, diciendo: "¡Señor, señor, ábrenos!" Pero él les contestó: "Les aseguro que no las conozco." Manténganse ustedes despiertos» añadió Jesús, «porque no saben ni el día ni la hora.»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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

The people stand as able.

THE NICENE CREED

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

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

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

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

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

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
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,

Hear us, O God.
Your mercy is great.

Escúchanos, oh Dios,
Grande es tu misericordia.

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
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
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 también contigo.

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

The Holy Communion

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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.

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Let All Mortal Flesh Keep Silence *Sung by the choir.* Edward Bairstow (1874–1946)

Let all mortal flesh keep silence, and stand with fear and trembling, and lift itself above all earthly thought. For the King of kings and Lord of lords, Christ our God, cometh forth to be our oblation, and to be given for Food to the faithful. Before Him come the choirs of angels, with every principality and power; the Cherubim with many eyes, and winged Seraphim, who veil their faces as they shout exultingly the hymn, Alleluia, Alleluia, Alleluia.

(From the Liturgy of Saint James)

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

PRESENTATION HYMN • 436 (STANZAS 1, 2)

Lift Up Your Heads *Sung by all.* *Truro*



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.

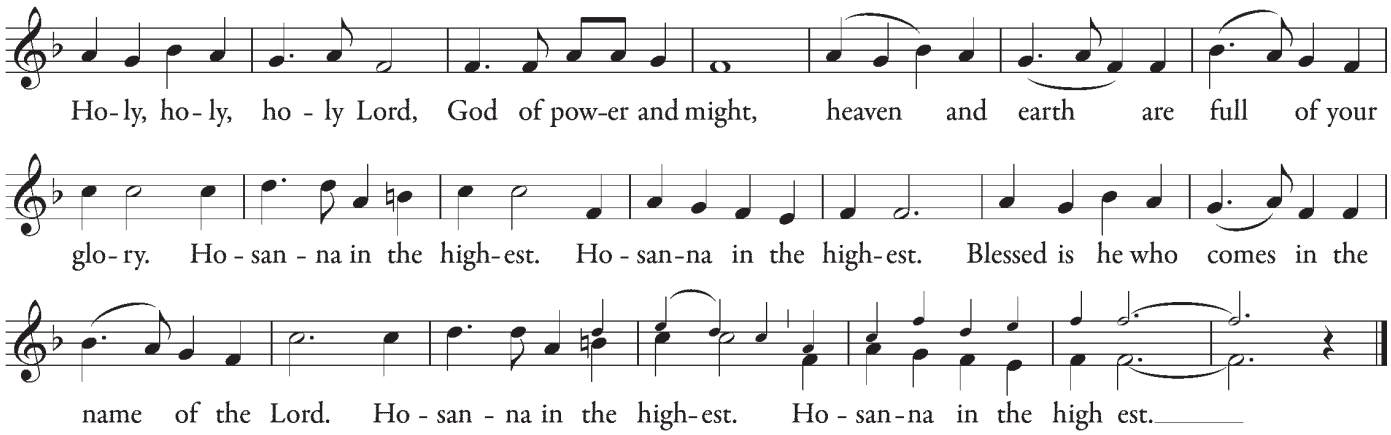
Lift up your hearts.
We lift them to the Lord.

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 • S 125 *Sung by all.* Richard Proulx (1937–2010)

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



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

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

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

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

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

Therefore we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

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

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

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

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

THE LORD'S PRAYER

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

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

Notre Père…, Padre nuestro…, Vater unser…,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now — Leon C. Roberts (1950–1999)



THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may 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

Come, Jesus, Come *Sung by the ensemble.* Philip McWhirter (b. 1984)

Sometimes I fall, to my knees and pray,
Come, Jesus come, let today be the day.
Sometimes I feel, like I'm gonna break,
But I'm holding on, to a hope that won't fade.

Refrain Come, Jesus, come.
We've been waiting so long,
For the day You return to heal every hurt and right every wrong.
We need You right now,
Come and turn this around.
Deep down I know, this world isn't home.
Come, Jesus, come.
Come, Jesus, come.

There'll be no war, and there'll be no chains,
When Jesus comes, let today be the day.
He'll come for the weak, and the strong just the same,
And all will believe, in the power of His name.

Refrain

One day He'll come, and we'll stand face to face,
Come and lay it all down, 'cause it might be today.
The time is right now, there's no need to wait,
Your past will be washed, by rivers of grace.

Refrain

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

HYMN AT THE CLOSING • 594

God of Grace and God of Glory *Sung by all.* *Cwm Rhondda*



THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

Salgamos en el nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

IIa. Kyrie, IIb. Kyrie, IIId. Gloria, IIIj. Gloria from *Messe pour les Paroisses* François Couperin (1668–1733)

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

You are invited to join the Cathedral clergy for an online sermon discussion today at the National-International Coffee Hour at 1:30 pm EST. The link to register: t.ly/1kHQ

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Nan Arrington Peete, The Reverend Sarah E. Slater; Musicians: The Boys' Cathedral Choir, The Cathedral Contemporary Ensemble, Jared Johnson, Director of Music and Canon-Elect, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God; Prince Tomb, Crypt: in honor of Norman Prince.

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

The work of this Cathedral is made possible entirely through the support of individuals like you. 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 and house of prayer for all people.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

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

Thank you for your generosity.

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.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

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