

THE LAST SUNDAY AFTER PENTECOST: CHRIST THE KING



The Holy Eucharist

Sunday, November 20
11:15 AM

WASHINGTON NATIONAL CATHEDRAL

ABOUT CHRIST THE KING

Today marks the end of the long season after the Day of Pentecost and the last Sunday of the Church's liturgical calendar. Known as Christ the King Sunday, it celebrates the all-embracing authority of Christ as Lord of all things, for in Christ all things began and in Christ all things will be fulfilled. We now find ourselves on the threshold of Advent, the season of hope for Christ's return.



THE LAST SUNDAY AFTER PENTECOST:

CHRIST THE KING

November 20, 2022 • 11:15 AM

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

Chorale Partita v "All My Hope on God Is Founded"

John Knox (1932–2021)

PRELUDE

Master Tallis's Testament

Herbert Howells (1892–1983)

You Are My Strength

William Murphy (b. 1973)

THE ENTRANCE RITE

INTROIT

Ride On, King Jesus

Negro spiritual; arr. Moses Hogan (1957–2003)

Refrain Ride on, King Jesus,
Ride on, the conquering King,
Oh, ride on, King Jesus, ride on.
No man can a-hinder thee.

King Jesus rides a milk-white horse.
No man can a-hinder thee.
The river of Jordan he did cross.
No man can a-hinder thee.

I was but young when I begun,
No man can a-hinder thee.
But now my race is almost done.
No man can a-hinder thee.

Refrain
He's the King and the Lord of all.
No man can a-hinder thee.
He's the first and the last.
Jesus is the Lord of lords.
Jesus is the Prince of peace.
No man can a-hinder thee.

Refrain

Refrain

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

HYMN AT THE PROCESSION • 494

Crown Him with Many Crowns

Sung by all.

Diademata

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



1. Crown him with man - y crowns, the Lamb up - on his throne; Hark! how the heaven - ly
2. Crown him the Son of God be - fore the worlds be - gan, and ye, who tread where
3. Crown him the Lord of life, who tri-umphed o'er the grave, and rose vic - to - rious
4. Crown him of lords the Lord, who o - ver all doth reign, who once on earth, the in -
5. Crown him the Lord of heaven, en - throned in worlds a - bove; crown him the King, to



1. an - them drowns all mu - sic but its own; a - wake, my soul, and sing of
2. he hath trod, crown him the Son of man; who ev - ery grief hath known that
3. in the strife for those he came to save; his glo - ries now we sing who
4. car - nate Word, for ran-somed sin - ners slain, now lives in realms of light, where
5. whom is given, the won-drous name of Love. Crown him with man - y crowns, as



1. him who died for thee, and hail him as thy match-less King through all e - ter - ni - ty.
2. wrings the hu-man breast, and takes and bears them for his own, that all in him may rest.
3. died, and rose on high, who died, e - ter - nal life to bring, and lives that death may die.
4. saints with an - gels sing their songs be - fore him day and night, their God, Re - deem - er, King.
5. thrones be - fore him fall, crown him, ye kings, with man - y crowns, for he is King of all.

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 omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu
santo Nombre;
por Cristo nuestro Señor. Amén.

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

Glo-ry to God in the high - est, and peace to his 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 Ho - ly One, you a - lone are the

Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly

Spi - rit, in the glo - ry of God the Fa - ther. A - men.

THE COLLECT FOR THE LAST SUNDAY AFTER PENTECOST: CHRIST THE KING

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 and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; 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.

Jeremiah 23:1-6

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

The Word of the Lord.
Thanks be to God.

Jeremías 23:1-6

El Señor afirma: «¡Ay de los pastores que dejan que mis ovejas se pierdan y dispersen!» El Señor, el Dios de Israel, dice a los pastores que gobiernan a su pueblo: «Ustedes han dispersado mis ovejas, las han hecho huir y no las han cuidado. Pues bien, yo tendré buen cuidado de castigar sus malas acciones. Yo, el Señor, lo afirmo. Y yo mismo traeré el resto de mis ovejas de los países adonde las hice huir, las reuniré y las haré volver a sus pastos, para que tengan muchas crías. Les pondré pastores que las cuiden, para que no tengan nada que temer ni falte ninguna de ellas. Yo, el Señor, lo afirmo.» El Señor afirma: «Vendrá un día en que haré que David tenga un descendiente legítimo, un rey que reine con sabiduría y que actúe con justicia y rectitud en el país. Durante su reinado, Judá estará a salvo, y también Israel vivirá seguro. Éste es el nombre con que lo llamarán: "El Señor es nuestra victoria."»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: after Martin Luther (1483–1546)

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

Psalms 46:1-8

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear, though the earth be moved,
and though the mountains be toppled into the
depths of the sea;
Though its waters rage and foam,
and though the mountains tremble at its tumult.
The Lord of hosts is with us;
the God of Jacob is our stronghold.
There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her;
she shall not be overthrown;
God shall help her at the break of day.

Salmo 46:1-8

Dios es nuestro refugio y fortaleza,
nuestro pronto auxilio en las tribulaciones.
Por tanto, no temeremos, aunque la tierra sea removida,
y se desplomen los montes en el corazón de la mar;
Aunque bramen y espumen sus aguas,
y tiemblen los montes a causa de su braveza.
El Señor de las huestes está con nosotros;
nuestro refugio es el Dios de Jacob.
Hay un río cuyas corrientes alegran la ciudad de Dios,
el santuario de las moradas del Altísimo.
Dios está en medio de ella; no será conmovida;
Dios la ayudará al clarear la mañana.

The nations make much ado, and the kingdoms
are shaken;
God has spoken, and the earth shall melt away.
The Lord of hosts is with us;
the God of Jacob is our stronghold.

Braman las naciones, titubean los reinos;
Dios habló; se derretirá la tierra.
El Señor de las huestes está con nosotros;
nuestro refugio es el Dios de Jacob.

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.

Colossians 1:11-20

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

The Word of the Lord.
Thanks be to God.

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

Colosenses 1:11-20

Pedimos que él, con su glorioso poder, los haga fuertes; así podrán ustedes soportarlo todo con mucha fortaleza y paciencia, y con alegría darán gracias al Padre, que los ha capacitado a ustedes para recibir en la luz la parte de la herencia que él dará al pueblo santo. Dios nos libró del poder de las tinieblas y nos llevó al reino de su amado Hijo, por quien tenemos la liberación y el perdón de los pecados. Cristo es la imagen visible de Dios, que es invisible; es su Hijo primogénito, anterior a todo lo creado. En él Dios creó todo lo que hay en el cielo y en la tierra, tanto lo visible como lo invisible, así como los seres espirituales que tienen dominio, autoridad y poder. Todo fue creado por medio de él y para él. Cristo existe antes que todas las cosas, y por él se mantiene todo en orden. Además, Cristo es la cabeza de la iglesia, que es su cuerpo. Él, que es el principio, fue el primero en resucitar, para tener así el primer puesto en todo. Pues en Cristo quiso residir todo el poder divino, y por medio de él Dios reconcilió a todo el universo ordenándolo hacia él, tanto lo que está en la tierra como lo que está en el cielo, haciendo la paz mediante la sangre que Cristo derramó en la cruz.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

He Is King of Kings

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.”

Refrain



He is King of kings, he is Lord of Lords; Je-sus Christ, the first and last no man works like him.



1. He built his throne up in the air, no man works like him; and
2. I was but young when I be - gun, no man works like him; but

to Refrain



called the saints from ev - ery - where, no man works like him. He is
now my race is al - most won, no man works like him.

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.

Luke 23:33-43

Lucas 23:33-43

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

Glory to you, Lord Christ.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, “Father, forgive them; for they do not know what they are doing.” And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, “He saved others; let him save himself if he is the Messiah of God, his chosen one!” The soldiers also mocked him, coming up and offering him sour wine, and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Cuando llegaron al sitio llamado La Calavera, crucificaron a Jesús y a los dos criminales, uno a su derecha y otro a su izquierda. Jesús dijo: «Padre, perdónalos, porque no saben lo que hacen.» Y los soldados echaron suertes para repartirse entre sí la ropa de Jesús. La gente estaba allí mirando; y hasta las autoridades se burlaban de él, diciendo: «Salvó a otros; que se salve a sí mismo ahora, si de veras es el Mesías de Dios y su escogido.» Los soldados también se burlaban de Jesús. Se acercaban y le daban a beber vino agrio, diciéndole: «¿Si tú eres el Rey de los judíos, sálvate a ti mismo!» Y había un letrero sobre su cabeza, que decía: «Éste es el Rey de los judíos.» Uno de los criminales que estaban colgados, lo insultaba: «¿Si tú eres el Mesías, sálvate a ti mismo y sálvanos también a nosotros!» Pero el otro reprendió a su compañero, diciéndole: «¿No tienes temor de Dios, tú que estás bajo el mismo castigo? Nosotros estamos sufriendo con toda razón, porque estamos pagando el justo castigo de lo que hemos hecho; pero este hombre no

wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied, “Truly I tell you, today you will be with me in Paradise.”

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

The people are seated at the invitation of the preacher.

THE SERMON

Canon Jon Meacham

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.

hizo nada malo.» Luego añadió: «Jesús, acuérdate de mí cuando comiences a reinar.» Jesús le contestó: «Te aseguro que hoy estarás conmigo en el paraíso.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

Creemos en un solo Dios, Padre todopoderoso,
Creador de cielo y 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: por obra del Espíritu Santo se
encarnó de María, la Virgen, y se hizo hombre.
Por nuestra causa fue crucificado en tiempos de
Poncio Pilato: padeció y fue sepultado. Resucitó
al tercer día, según las Escrituras, subió al cielo
y está sentado a la derecha del Padre. De nuevo
vendrá con gloria para juzgar a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de
vida, que procede del Padre y del Hijo, que con
el Padre y el Hijo recibe una misma adoración y
gloria, y que habló por los profetas. Creemos en
la Iglesia, que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo para el perdón
de los pecados. Esperamos la resurrección de los
muertos y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Hear us, O God.
Your mercy is great.

Atiéndenos, oh Dios;
Tu misericordia es grande.

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 then 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.

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, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

God Is Great

Sung by the ensemble.

Ricky Dillard (b. 1965)

The greatness of the Lord in inconceivable
The love that he shows is unconditional
The power of the Lord is unbeatable
Great is the God we serve

Refrain God is Great
 And Greatly to be praised
 God is Great
 And Greatly to be praised

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

PRESENTATION HYMN • 544

Jesus Shall Reign Where'er the Sun

Sung by all.

Duke Street



1. Je - sus shall reign where - e'er the sun doth his suc - ces - sive jour - neys run;
2. To him shall end - less prayer be made, and prais - es throng to crown his head;
3. Peo - ple and realms of ev - ery tongue dwell on his love with sweet - est song;
4. Bless - ings a - bound where - e'er he reigns: the pris - on - ers leap to lose their chains,
5. Let ev - ery crea - ture rise and bring pe - cu - liar hon - ors to our King;



1. his king - dom stretch from shore to shore, till moons shall wax and wane no more.
2. his Name like sweet per - fume shall rise with ev - ery morn - ing sac - ri - fice.
3. and in - fant voic - es shall pro - claim their ear - ly bless - ings on his Name.
4. the wea - ry find e - ter - nal rest, and all who suf - fer want are blest.
5. an - gels de - scend with songs a - gain, and earth re - peat the loud a - men.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts.

Hea-ven and earth are filled with your glo - ry. Ho - san - na in the

high - est. Bless-ed is he who comes in the name of the Lord,

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.

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 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

Be Known to Us, Lord Jesus

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses, then all sing the refrain.

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain*

One body are we, alleluia, for though many, we share one bread. *Refrain*

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 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. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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

King of Glory, King of Peace

Sung by the choir.

Harold Friedell (1905–1958)

King of Glory, King of Peace,
I will love thee;
And that love may never cease,
I will move thee.
Thou hast granted my request,
Thou hast heard me:
Thou didst note my working breast,
Thou hast spared me.
Wherefore with my utmost art
I will sing thee,
And the cream of all my heart
I will bring thee.

Though my sins against me cried,
Thou didst clear me;
And alone, when they replied,
Thou didst hear me.
Seven whole days, not one in seven,
I will praise thee.
In my heart, though not in heaven,
I can raise thee.
Small it is, in this poor sort
To enroll thee:
Even eternity's too short
To extol thee.

(From Praise (11), George Herbert, 1593–1633)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Eterno Dios, Padre celestial,
en tu bondad nos has aceptado como miembros vivos
de tu Hijo, nuestro Salvador Jesucristo;
nos has nutrido con alimento espiritual
en el Sacramento de su Cuerpo y de su Sangre.
Envíanos ahora en paz al mundo;
revístenos de fuerza y de valor
para amarte y servirte
con alegría y sencillez de corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 460

Alleluia! Sing to Jesus!

Sung by all.

Hyfrydol

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
 2. Al - le - lu - ia! not as or - phans are we left in sor - row now;
 3. Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!
 4. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:
 5. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;

1. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
 2. Al - le - lu - ia! he is near us, faith be - lieves, nor ques - tions how;
 3. Al - le - lu - ia! here the sin - ful flee to thee from day to day:
 4. Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:
 5. Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;

1. Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
 2. though the cloud from sight re - ceived him, when the for - ty days were o'er,
 3. In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
 4. thou with - in the veil has en - tered, robed in flesh, our great High Priest:
 5. Hark! the songs of ho - ly Zi - on thun - der like a might - y flood;

1. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.
 2. shall our hearts for - get his prom - ise, "I am with you ev - er - more"?
 3. where the songs of all the sin - less sweep a - cross the crys - tal sea.
 4. thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.
 5. Je - sus out of ev - ery na - tion hath re - deemed us by his blood.

THE DISMISSAL

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

Salgamos en nombre de Cristo.
 Demos gracias a Dios.

POSTLUDE

Pasticcio

Jean Langlais (1907–1991)



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

ADVENT & CHRISTMAS 2022

SUNDAY, NOVEMBER 27: FIRST SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Advent Lessons and Carols • 4:00 PM (nave + live webcast)

FRIDAY, DECEMBER 2

Handel's *Messiah* • 7:00 PM (nave) passes required

SATURDAY, DECEMBER 3

Handel's *Messiah* - Family Concert • NOON (nave) passes required
Handel's *Messiah* • 4:00 PM (nave) passes required

SUNDAY, DECEMBER 4: SECOND SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Handel's *Messiah* • 4:00 PM (nave + live webcast) passes required

SATURDAY, DECEMBER 10

Cathedral Choral Society's Joy of Christmas • 2:00 & 6:00 PM (nave) passes required

SUNDAY, DECEMBER 11: THIRD SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Cathedral Choral Society's Joy of Christmas • 4:00 PM (nave) passes required

TUESDAY, DECEMBER 13

Blue Christmas Service • 7:00 PM (Great Choir + live webcast)

SUNDAY, DECEMBER 18: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Evensong • 4:00 PM (nave + live webcast)

THURSDAY, DECEMBER 22

Christmas Lessons and Carols • 6:00 PM (nave + live webcast) passes required

FRIDAY, DECEMBER 23

Family Christmas Service • 11:00 AM (nave + live webcast) passes required
Gospel Christmas: The Light Has Come • 7:00 PM (nave + live webcast) passes required

SATURDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (nave + live webcast) passes required
Festival Holy Eucharist of Christmas Eve • 10:00 PM (nave + live webcast) passes required

SUNDAY, DECEMBER 25: CHRISTMAS DAY

Festival Holy Eucharist of Christmas Day • 11:15 AM (nave + live webcast)
Christmas Day Organ Recital • 1:30 PM (nave)

For more details, links, and information on passes: cathedral.org/christmas

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: Canon Jon Meacham, Canon Historian; Gospeller: The Reverend Patrick L. Keyser, Priest Associate; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Dr. Lisa Barrowclough, The Reverend Vincent P. Harris, The Reverend Martha Johns; Musicians: The Girls Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Michele Fowlin, Associate Director for Contemporary Music, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. High Altar: in memory of Harry Lee Rust; in loving memory of August M. Stromberg and Harriett MacDonald Stromberg; St. Mary's Chapel altar: in thanksgiving for the lives of the Wildman New England ancestors; Holy Spirit Chapel altar: in memory and honor of the Davis and Capers families; Children's Chapel altar: in thanksgiving for the life of Philip Hubert Frohman; in memory of Mrs. Charles Bradford Murray; War Memorial Chapel altar: in memory of Martha Ingles Schrader; Prince Tomb, St. John's Chapel: in thanksgiving for Norman Prince; Dulin Bay: in memory of Eugenia Bell Dulin; Folger Bay: in memory of J. Clifford Folger; Bethlehem Chapel altar: in loving memory of David Edwards Varner; in loving memory of Polly Donnelly Hutton; Prince Tomb, Crypt: in thanksgiving for Frederick and Abigail Norman Prince.

Those wishing to make flower gifts for Christmas are invited to submit their gifts before December 1 to the Altar Guild or online at cathedral.org/donate/memorial-honor-gifts.

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Thank you for joining us in worship.

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, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

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

