

The Holy Eucharist

The Twenty-Fifth Sunday after Pentecost

November 14, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Sonata di chiesa

Rex Le Lacheur (1910–1984)

PRELUDE

Chorale Prelude on "Wer nur den lieben Gott lässt walten"

Mark Fax (1911–1974)

Come, Thou Fount of Every Blessing

Anonymous American melody; arr. John Stoddart (b. 1971)

Be Still and Know

Steven Curtis Chapman (b. 1962)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

How Lovely Are Thy Dwellings Fair

Sung by the choir.

Eric Thiman (1900–1975)

How lovely are thy dwellings fair,
O Lord of Hosts, how dear
Thy pleasant tabernacles are,
Where thou dost dwell so near.

My soul doth long and almost die,
Thy courts, O Lord, to see:
My heart and flesh aloud do cry,
O living God, for thee.

Happy who in thy house reside,
Where thee they ever praise!
Happy whose strength in thee doth bide,
And in their hearts thy ways!

They journey on from strength to strength,
With joy and gladsome cheer,
Till all before our God at length
In Zion do appear.

For God the Lord, both sun and shield
Gives grace and glory bright;
No good from them shall be withheld
Whose ways are just and right. Amen.

(Paraphrase of Psalm 84:1-2, 4-5, 7, 12 by John Milton, 1608–1674)

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

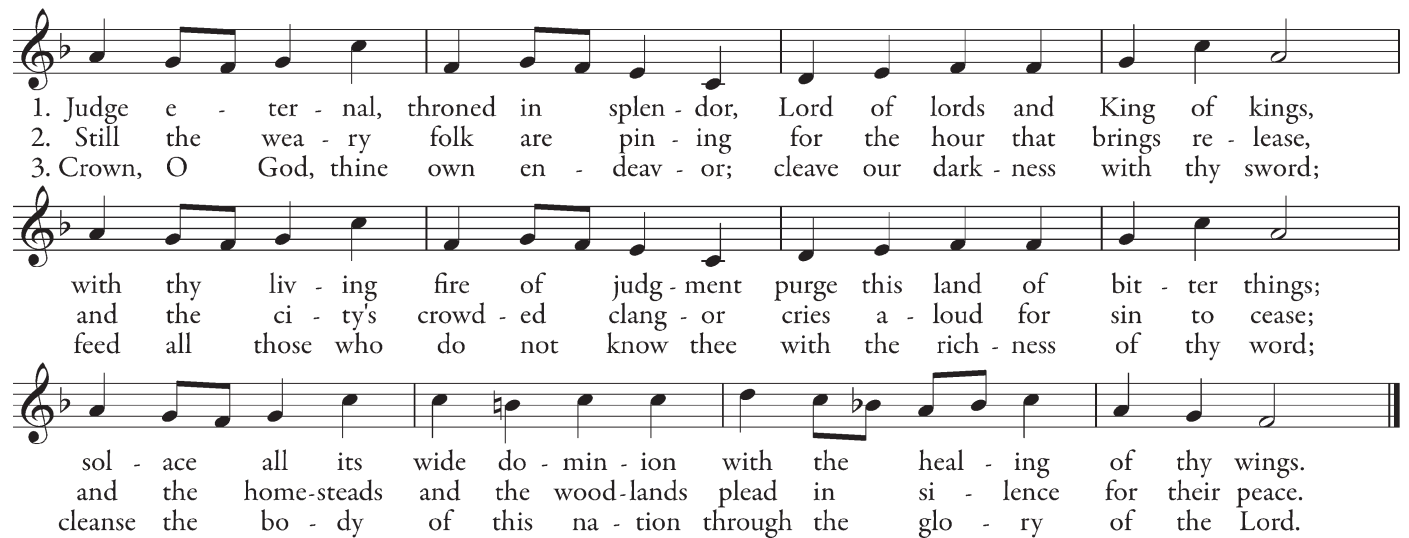
HYMN AT THE PROCESSION • 596

Judge Eternal, Throned in Splendor

Sung by all.

Komm, o komm, du Geist des Lebens

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



1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,
2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,
3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;
with thy liv - ing fire of judg - ment purge this land of bit - ter things;
and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;
feed all those who do not know thee with the rich - ness of thy word;
sol - ace all its wide do - min - ion with the heal - ing of thy wings.
and the home - steads and the wood - lands plead in si - lence for their peace.
cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

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 TWENTY-FIFTH 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.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who 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.

Daniel 12:1-3

At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever.

The Word of the Lord.
Thanks be to God.

Daniel 12:1-3

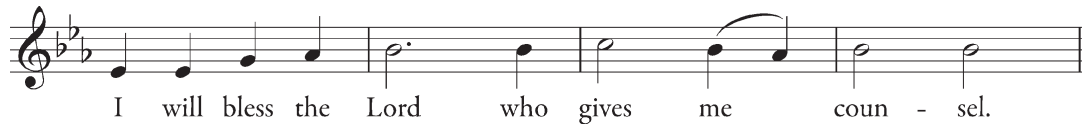
Lo que está inscrito en el libro de la verdad, como revelado a Daniel: «En ese momento aparecerá Miguel, el gran ángel protector que defiende a tu pueblo. Será un momento angustioso, un momento como no ha habido otro desde que existen las naciones. Cuando ese momento llegue, se salvarán todos los de tu pueblo que tienen su nombre escrito en el libro. Muchos de los que duermen en la tumba, despertarán: unos para vivir eternamente, y otros para la vergüenza y el horror eternos. Los hombres sabios, los que guiaron a muchos por el camino recto, brillarán como la bóveda celeste; ¡brillarán por siempre, como las estrellas!»»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

chant: Edward Bairstow (1874–1946)

The choir introduces the refrain, then all repeat.



Psalm 16:1-2, 5-8

Salmo 16:1-2, 5-8

The choir sings the psalm.

Protect me, O God, for I take refuge in you;
I have said to the Lord, “You are my Lord,
my good above all other.”
All my delight is upon the godly that are in the land,
upon those who are noble among the people.

All repeat the refrain.

O Lord, you are my portion and my cup;
it is you who uphold my lot.
My boundaries enclose a pleasant land;
indeed, I have a goodly heritage.

All repeat the refrain.

Guárdame, oh Dios, porque a ti me acojo;
dije al Señor: “Tú eres mi Soberano;
no hay para mí bien fuera de ti”.
Para los santos que están en la tierra,
y para los íntegros, es toda mi complacencia.

Tú, oh Señor, eres la porción de mi herencia y
de mi copa;
tú sustentarás mi suerte.
Me toca una parcela hermosa;
en verdad, una heredad magnífica

I will bless the Lord who gives me counsel;
my heart teaches me, night after night.
I have set the Lord always before me;
because he is at my right hand I shall not fall.

All repeat the refrain.

Bendeciré al Señor que me aconseja;
aun en las noches me enseña mi corazón.
Al Señor he puesto siempre delante de mí;
porque está a mi diestra no seré conmovido.

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.

Hebrews 10:11-25

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord.
Thanks be to God.

Hebreos 10:11-25

Todo sacerdote judío oficia cada día y sigue ofreciendo muchas veces los mismos sacrificios, aunque éstos nunca pueden quitar los pecados. Pero Jesucristo ofreció por los pecados un solo sacrificio para siempre, y luego se sentó a la derecha de Dios. Allí está esperando hasta que Dios haga de sus enemigos el estrado de sus pies, porque por medio de una sola ofrenda hizo perfectos para siempre a los que han sido consagrados a Dios. Y el Espíritu Santo nos lo confirma, al decir: «La alianza que haré con ellos después de aquellos días, será ésta, dice el Señor: Pondré mis leyes en su corazón y las escribiré en su mente. Y no me acordaré más de sus pecados y maldades.» Así pues, cuando los pecados han sido perdonados, ya no hay necesidad de más ofrendas por el pecado. Hermanos, ahora podemos entrar con toda libertad en el santuario gracias a la sangre de Jesús, siguiendo el nuevo camino de vida que él nos abrió a través del velo, es decir, a través de su propio cuerpo. Tenemos un gran sacerdote al frente de la casa de Dios. Por eso, acerquémonos a Dios con corazón sincero y con una fe completamente segura, limpios nuestros corazones de mala conciencia y lavados nuestros cuerpos con agua pura. Mantengámonos firmes, sin dudar, en la esperanza de la fe que profesamos, porque Dios cumplirá la promesa que nos ha hecho. Busquemos la manera de ayudarnos unos a otros a tener más amor y a hacer el bien. No dejemos de asistir a nuestras reuniones, como hacen algunos, sino animémonos unos a otros; y tanto más cuanto que vemos que el día del Señor se acerca.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 686

Come, Thou Fount of Every Blessing

Sung by all.

Nettleton

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

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy
2. Here I find my great - est trea - sure; hith - er by thy help, I've
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to
grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:
Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
Je - sus sought me when a stran - ger wan - dering from the fold of
prone to wan - der, Lord, I feel it, prone to leave the God I
bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

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.

Mark 13:1-8

Marcos 13:1-8

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

Glory to you, Lord Christ.

As he came out of the temple, one of his disciples said to him, “Look, Teacher, what large stones and what large buildings!” Then Jesus asked him, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.” When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, “Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?” Then Jesus began to say to them, “Beware that no one leads you astray. Many will come in my name and say, ‘I am he!’ and they will lead many astray. When you

Santo Evangelio de nuestro Señor Jesucristo,
según Marcos.

¡Gloria a ti, Cristo Señor!

Al salir Jesús del templo, uno de sus discípulos le dijo: «¡Maestro, mira qué piedras y qué edificios!» Jesús le contestó: «¿Ves estos grandes edificios? Pues no va a quedar de ellos ni una piedra sobre otra. Todo será destruido.» Luego se fueron al Monte de los Olivos, que está frente al templo. Jesús se sentó, y Pedro, Santiago, Juan y Andrés le preguntaron aparte cuándo iba a ocurrir esto y cuál sería la señal de que todo esto estaría para llegar a su término. Jesús les contestó: «Tengan cuidado de que nadie los engañe. Porque vendrán muchos haciéndose pasar por mí. Dirán: “Yo soy”, y engañarán a mucha gente.

hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.”

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

The people are seated at the invitation of the preacher.

THE SERMON

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.

Cuando ustedes tengan noticias de que hay guerras aquí y allá, no se asusten. Así tiene que ocurrir; sin embargo, aún no será el fin. Porque una nación peleará contra otra y un país hará guerra contra otro; y habrá terremotos en muchos lugares, y habrá hambres. Eso apenas será el comienzo de los dolores.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

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 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 Señor,
Tu misericordia es grande.

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo
como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
para gloria de tu Nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

With My Whole Heart

Sung by the cantor.

Nolan E. Williams, Jr. (b. 1969)

With my whole heart,
Lord, I will sing to thee.
With my whole heart,
I'll make melody.
I'll focus on thy glory,
So I can come before thee.
With my whole heart.
Standing
In thy presence,
There's joy.
Unspeakable and free.
I bow in awe and reverence,
Crying, "Holy;
How I adore thee!"

Yes, adore thee!
With my whole heart,
Lord, I will sing to thee.
With my whole heart,
I'll make melody.
I'll focus on thy glory,
So I can come before thee.
With my whole heart.
My whole heart,
My whole heart,
My whole heart,
My whole heart.

The people stand as able.

THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.

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

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

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

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

O salutaris hostia

Sung by the choir.

Gioachino Rossini (1792–1868)

Sung in Latin.

O saving victim,
Who opens the door of heaven,
Hostile foes press in;
Give us strength; give us aid.

(St. Thomas Aquinas, 1225–1274)

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 • 607

O God of Every Nation

Sung by all.

Llangloffan

1. O God of ev - ery na - tion, of ev - ery race and land,
 2. From search for wealth and pow - er and scorn of truth and right,
 3. Lord, strength - en all who la - bor that we may find re - lease
 4. Keep bright in us the vi - sion of days when war shall cease,

re - deem the whole cre - a - tion with your al - might - y hand;
 from trust in bombs that show - er de - struc - tion through the night;
 from fear of rat - tling sa - ber, from dread of war's in - crease;
 when ha - tred and di - vi - sion give way to love and peace,

where hate and fear di - vide us and bit - ter threats are hurled,
 from pride of race and na - tion and blind - ness to your way,
 when hope and cou - rage fal - ter, your still small voice be heard;
 till dawns the morn - ing glo - rious when truth and jus - tice reign

in love and mer - cy guide us and heal our strife - torn world.
 de - liv - er ev - ery na - tion, e - ter - nal God, we pray.
 with faith that none can al - ter, your ser - vants un - der - gird.
 and Christ shall rule vic - to - rious o'er all the world's do - main.

THE DISMISSAL

Go in peace to love and serve the Lord.
 Thanks be to God.

Vayan en paz para amar y servir al Señor.
 Demos gracias a Dios.

POSTLUDE

Postlude

Philip Hammond (b. 1951)

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospellers: The Reverend Patrick L. Keyser, Priest Associate, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: 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 Martha Johns, The Reverend Sarah E. Slater, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Anne Boyd Hamilton; in memory of Bruce Bryan, former head usher 1966-1978; to the Glory of God and in memory of the Roberts sisters, Doris, Helen, Edith, and Ruth Roberts Mushinsky; in memory of B. Z. Henry; in memory of Katherine P. Howard; in honor of Betty Laycock Clegg; in memory of Master Sergeant Arthur Reid Howard, USMC (Retired), in loving memory of Helen Mark Hermann; and in honor of Norman Prince.

Those wishing to make flower gifts for Christmas are invited to submit their gifts before December 3 to the Altar Guild.

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Judge Eternal, Throned in Splendor. Text: Henry Scott Holland (1847–1918), alt. Music: *Komm, o komm, du Geist des Lebens.* From *Neu-vermehrtes und zu Übung Christl. Gottseligkeit eingerichtetes Meinungisches Gesangbuch*, 1693. Public domain. *Gloria in excelsis.* Music: Robert Powell, Copyright 1985, Church Publishing Incorporated. Reprinted under One License #A-709283. *Come, Thou Fount of Every Blessing.* Text: Robert Robinson (1735–1790), alt. Music: *Nettleton.* From *A Repository of Sacred Music, Part II*, 1813. Public domain. *With My Whole Heart.* Nolan Williams. Copyright 2008, N. Williams. Reprinted by permission. *Sanctus: Holy, holy, holy Lord.* Music: Grayson Warren Brown from *A Mass for a Soulfull People*, Copyright 1974, G. W. Brown. Reprinted under One License #A-709283. *Fraction anthem: Lamb of God.* Music: Lena Mclin from *Eucharist of the Soul*, Copyright 1993, Neil A. Kjos Music Company. Reprinted under One License #A-709283. *O God of Every Nation.* Text: William Watkins Reid, Jr. (1923–2007). Music: *Llangloffan.* From *Hymnau a Thonau er Gwasanaeth yr Eglwys yng Nghymru*, 1865. Public domain.

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