

THE LAST SUNDAY AFTER PENTECOST:
CHRIST THE KING



Festival Holy Eucharist

November 24, 2019

II:15 A.M.

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

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.

THE ENTRANCE RITE

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

Prelude on "Duke Street"

Anna Laura Page (b. 1943)

ORGAN VOLUNTARY

Cantabile

César Franck (1822-1890)

Pièce héroïque

C. Franck

The people remain seated during the introit.

INTROIT

Cantate Domino

Giuseppe Pitoni (1657-1743)

Sung in Latin.

Sing to the Lord, sing a new song.

Praise him with the saintly congregation.

Let Israel rejoice in him,

and let the children of Zion rejoice

and be glad in their king.

(Psalm 149:1-2)

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

HYMN AT THE PROCESSION • 477

All praise to thee, for thou, O King divine *Sung by all.*

Engelberg

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.

DIGNUS ES

Benjamin P. Straley (b. 1986)

The Gloria, or Song of Praise, centers the service on the God we gather to praise in our worship.

The choir introduces the refrain, then all repeat.



The choir sings the verses.

For you created every thing that is,
and by your will they were created and have their being; *Refrain*

And yours by right, O Lamb that was slain,
for with your blood you have redeemed for God,
From every family, language, people, and nation,
a kingdom of priests to serve our God. *Refrain*

And so, to him who sits upon the throne,
and to Christ the Lamb,
Be worship and praise, dominion and splendor,
for ever and for evermore. *Refrain*

THE WORD OF GOD

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.

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

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.

PSALM 46

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.

The choir introduces the antiphon, then all repeat.



The choir sings the psalm.

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.
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.
Come now and look upon the works of the Lord,
what awesome things he has done on earth.
It is he who makes war to cease in all the world;
he breaks the bow, and shatters the spear,
and burns the shields with fire.
"Be still, then, and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth."
The Lord of hosts is with us;
the God of Jacob is our stronghold.

All repeat the antiphon.

THE SECOND READING

Colossians 1:11-20

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.

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.

HYMN AT THE SEQUENCE • 688

A mighty fortress is our God

Sung by all.

Ein feste Burg

The sequence hymn or Alleluia 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.”

THE HOLY GOSPEL

Luke 23:33-43

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.

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 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

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.

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,

Lord, in your mercy
Hear our prayer.

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

THE CONFESSION & 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.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Judge eternal

Gerre Hancock (1934-2012)

Judge eternal, throned in splendor, Lord of lords and King of kings, with thy living fire of judgement purge this land of bitter things; solace all its wide dominion with the healing of thy wings. Still, still the weary folk are pining for the hour that brings release, and the city's crowded clangor cries aloud for sin to cease; and the homesteads and the woodlands plead in silence for their peace. Crown, O God, thine own endeavor; cleave our darkness with thy sword; feed all those who do not know thee with the richness of thy word; cleanse the body of this nation through the glory of the Lord.

(Henry Scott Holland, 1847-1918)

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

HYMN AT THE PRESENTATION • 382

King of glory, King of peace

Sung by all.

General Seminary

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.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

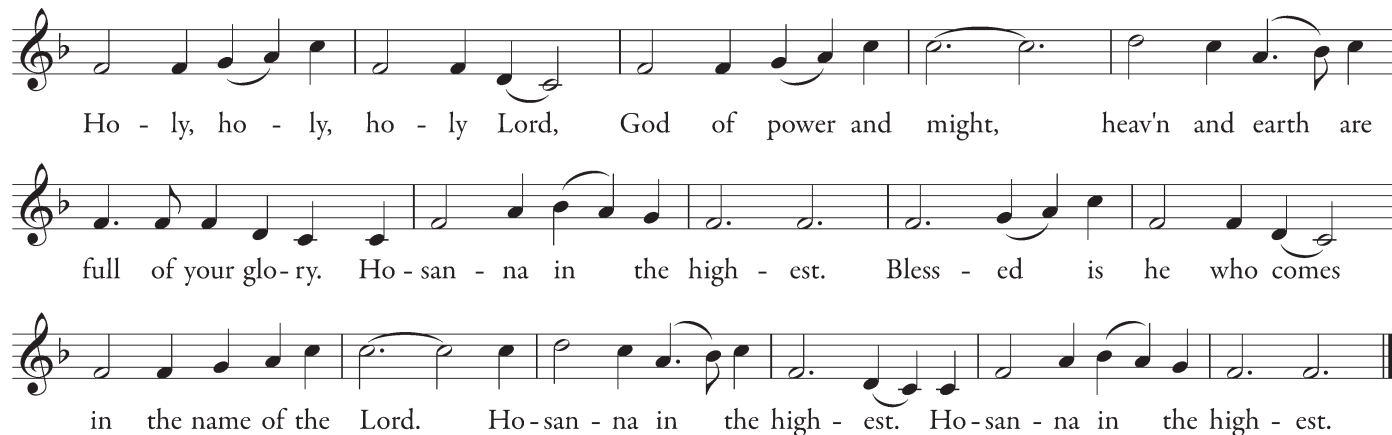
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS

Sung by all.

Land of Rest

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 Lord, God of power and might, heav'n and earth are
full of your glo-ry. Ho - san - na in the high - est. Bless - ed is he who comes
in the name 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.

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

Be known to us, Lord Jesus

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses.

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

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying "Amen." 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.

During the administration of Holy Communion, the laying on of hands and prayers for healing are offered in St. John's Chapel. Please enter the chapel by the ramp or stairs to the right of the pulpit.

COMMUNION ANTHEM

Ain't that good news

Negro spiritual, arr. Moses Hogan (1957-2003)

I got a crown up in-a that kingdom, ain't-a that good news. I got a crown up in-a that kingdom, ain't-a that good news. I'm-a gonna lay down this world, gonna shoulder up-a my cross, gonna take it home-a to my Jesus, ain't-a that good news. I got a robe up in-a that kingdom, ain't-a that good news. I got a robe up in-a that kingdom, ain't-a that good news. I'm-a gonna lay down this world, gonna shoulder up-a my cross, gonna take it home-a to my Jesus, ain't-a that good news. I got a harp up in-a that kingdom, ain't-a that good news. I got a harp up in-a that kingdom, ain't-a that good news. I'm-a gonna lay down this world, gonna shoulder up-a my cross, gonna sing my song-a for my Jesus, I'm gonna play my harp-a for my Jesus, I'm gonna put on my robe-a for my Jesus, I'm gonna wear my crown-a for my Jesus, ain't-a that good news.

The people stand as able.

POSTCOMMUNION PRAYER

As the celebration ends, we are charged to reach out beyond our own church to the world around us.

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

THE BLESSING

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

*Jesus shall reign where'er the sun**Sung by all.**Duke Street*

THE DISMISSAL

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

ORGAN VOLUNTARY

Finale: Allegro assai from Sonata No. 1, Op. 42

Alexandre Guilmant (1837-1911)

*Following the 11:15 AM service, the Washington Ringing Society will ring the Cathedral bells.**Thank you for worshiping at Washington National Cathedral, your National Cathedral.*

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. 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. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. Visit cathedral.org to sign up for our weekly newsletter. You can also make a gift to help keep the Cathedral strong — either as the plate is passed or by using our mobile giving program. Simply text the dollar amount you wish to give to (202) 856-9005. You'll be taken to a secure website to enter your credit card information.

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

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, The Reverend Canon Dana Corsello, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Leonard L. Hamlin, Sr., The Reverend Patrick L. Keyser, The Reverend Janice Hicks, The Boys Cathedral Choir.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in loving memory of August M. Stromberg and Harriett MacDonald Stromberg; Mary's Chapel Altar: in thanksgiving for the lives of the Wildman New England ancestors; Children's Chapel Altar: in memory of Mrs. Charles Bradford Murray; War Memorial Chapel Altar: in memory of Martha Ingles Schrader; St. John's Chapel Gates: in loving memory of John W. Yago, Jr.; 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 Polly Donnelly Hutton; Prince Tomb, Crypt: in thanksgiving for Frederick and Abigail Norman Prince; Good Shepherd Chapel Altar: in loving memory of Richard Jackson.

Those wishing to make flower gifts for Christmas are invited to submit their gifts to the Altar Guild before December 3. Please contact Linda Roeckelein at lroeckelein@cathedral.org or 202-537-6215.

PERMISSIONS Bible texts of the Old Testament, Epistle, and Gospel taken from the *New Revised Standard Version Bible*, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. Collects, psalm, creed, prayers (adapted), peace, Eucharistic Prayer A (adapted), postcommunion prayer, and dismissal taken from *The Book of Common Prayer*, 1979. Public domain. *Dignus es: A Song to the Lamb*. Music: Benjamin P. Straley. All rights reserved. Used by permission. *Sanctus: Holy, holy, holy Lord*. Music: *Land of Rest*. American folk melody. Public domain. *Fraction Anthem: Be known to us, Lord Jesus*. Music: Gary James. Copyright 1992, Morningstar Music Publishers. Reprinted under One License #A-709283.

Photo by Danielle Thomas.

