



The Holy Eucharist

The Twenty-Fifth Sunday after Pentecost

November 10, 2024 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

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

CARILLON PRELUDE

Praise, My Soul, the King of Heaven

Lauda anima; arr. James B. Slater (1927–2009)

PRELUDE

"Panis angelicus" from Mass, Op. 12
Prelude in D minor, Op. 37, No. 3

César Franck (1822–1890); arr. Henry Geehl (1881–1961)
Felix Mendelssohn (1809–1847)

THE ENTRANCE RITE

INTROIT

O salutaris hostia

Ēriks Ešenvalds (b. 1977)

Sung in Latin.

O saving victim,
Who expands the door of heaven,
Hostile armies press in,
Give strength and bear aid.

To the One and Triune Lord
May there be everlasting glory;
Who give us life without end
In the homeland. Amen.

(Saint Thomas Aquinas, ca. 1225–1274)

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

Praise, My Soul, the King of Heaven

Sung by all.

Lauda anima

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



1. Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
 2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
 3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
 4. An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es
 praise him still the same as ev - er, slow to chide, and swift to
 in his hand he gen - tly bears us, res - cues us from all our
 sun and moon, bow down be - fore him, dwell - ers all in time and



sing: Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
 bless: Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
 foes. Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
 space. Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.
 Por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

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.

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

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

1 Kings 17:8-16

The word of the Lord came to Elijah, saying, "Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you." So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, "Bring me a little water in a vessel, so that I may drink." As she was going to bring it, he called to her and said, "Bring me a morsel of bread in your hand." But she said, "As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die." Elijah said to her, "Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth." She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.

The Word of the Lord.
Thanks be to God.

1 Reyes 17:8-16

El Señor le dijo a Elías: «Levántate y vete a la ciudad de Sarepta, en Sidón, y quédate a vivir allí. Ya le he ordenado a una viuda que allí vive, que te dé de comer.» Elías se levantó y se fue a Sarepta. Al llegar a la entrada de la ciudad, vio a una viuda que estaba recogiendo leña. La llamó y le dijo: «Por favor, tráeme en un vaso un poco de agua para beber.» Ya iba ella a traérselo, cuando Elías la volvió a llamar y le dijo: «Por favor, tráeme también un pedazo de pan.» Ella le contestó: «Te juro por el Señor tu Dios que no tengo nada de pan cocido. No tengo más que un puñado de harina en una tinaja y un poco de aceite en una jarra, y ahora estaba recogiendo un poco de leña para ir a cocinarlo para mi hijo y para mí. Comeremos, y después nos moriremos de hambre.» Elías le respondió: «No tengas miedo. Ve a preparar lo que has dicho. Pero primero, con la harina que tienes, hazme una torta pequeña y tráemela, y haz después otras para ti y para tu hijo. Porque el Señor, Dios de Israel, ha dicho que no se acabará la harina de la tinaja ni el aceite de la jarra hasta el día en que el Señor haga llover sobre la tierra.» La viuda fue e hizo lo que Elías le había ordenado. Y ella y su hijo y Elías tuvieron comida para muchos días. No se acabó la harina de la tinaja ni el aceite de la jarra, tal como el Señor lo había dicho por medio de Elías.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Thomas Attwood Walmisley (1814–1856)

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

Psalm 146:1-8

Salmo 146:1-8

Hallelujah!
Praise the Lord, O my soul!
I will praise the Lord as long as I live;
I will sing praises to my God while I have my being.
Put not your trust in rulers, nor in any child of earth,
for there is no help in them.
When they breathe their last, they return to earth,
and in that day their thoughts perish.

¡Aleluya!
¡Alaba, alma mía, a Dios!
Alabaré a Dios mientras viva;
le cantaré el resto de mi vida.
No confíen en los poderosos,
en mortales incapaces de salvar.
Expiran y regresan al polvo,
y sus planes acaban en la nada.

Happy are they who have the God of Jacob
for their help!
whose hope is in the Lord their God;
Who made heaven and earth, the seas,
and all that is in them;
who keeps his promise for ever;
Who gives justice to those who are oppressed,
and food to those who hunger.
The Lord sets the prisoners free;
the Lord opens the eyes of the blind;
the Lord lifts up those who are bowed down;
The Lord loves the righteous;
the Lord cares for the stranger;
he sustains the orphan and widow,
but frustrates the way of the wicked.

Feliz quien busca ayuda en el Señor
y tiene al Dios de Jacob por esperanza.
Creador de cielo, tierra, mar y cuanto existe,
Dios se mantiene fiel por siempre;
da justicia al pueblo oprimido
y pan a la gente hambrienta.
A quienes están en cadenas, Dios libera;
a quienes no ven, les da la vista
y levanta al doblegado.
Dios ama a quien practica la justicia;
protege a inmigrantes;
sostiene a huérfanos y viudas,
pero tuerce el camino del malvado.

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 9:24-28

Hebreos 9:24-28

Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

Cristo no entró en aquel santuario hecho por los hombres, que era solamente una figura del santuario verdadero, sino que entró en el cielo mismo, donde ahora se presenta delante de Dios para rogar en nuestro favor. Y no entró para ofrecerse en sacrificio muchas veces, como hace cada año todo sumo sacerdote, que entra en el santuario para ofrecer sangre ajena. Si ése fuera el caso, Cristo habría tenido que morir muchas veces desde la creación del mundo. Pero el hecho es que ahora, en el final de los tiempos, Cristo ha aparecido una sola vez y para siempre, ofreciéndose a sí mismo en sacrificio para quitar el pecado. Y así como todos han de morir una sola vez y después vendrá el juicio, así también Cristo ha sido ofrecido en sacrificio una sola vez para quitar los pecados de muchos. Después aparecerá por segunda vez, ya no en relación con el pecado, sino para salvar a los que lo esperan.

The Word of the Lord.
Thanks be to God.

Palabra de Dios.
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 12:38-44

Marcos 12:38-44

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

Glory to you, Lord Christ.

As Jesus taught, he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation." He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

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.

Santo evangelio de nuestro Señor Jesucristo según Marcos.

Gloria a ti, Cristo Señor.

Jesús decía en su enseñanza: «Cuidense de los maestros de la ley, pues les gusta andar con ropas largas y que los saluden con todo respeto en las plazas. Buscan los asientos de honor en las sinagogas y los mejores lugares en las comidas; y despojan de sus bienes a las viudas, y para disimularlo hacen largas oraciones. Ellos recibirán mayor castigo.» Jesús estaba una vez sentado frente a los cofres de las ofrendas, mirando cómo la gente echaba dinero en ellos. Muchos ricos echaban mucho dinero. En esto llegó una viuda pobre, y echó en uno de los cofres dos moneditas de cobre, de muy poco valor. Entonces Jesús llamó a sus discípulos, y les dijo: «Les aseguro que esta viuda pobre ha dado más que todos los otros que echan dinero en los cofres; pues todos dan de lo que les sobra, pero ella, en su pobreza, ha dado todo lo que tenía para vivir.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE NICENE CREED

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

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

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

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

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

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

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

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad,
Escucha nuestra oración.

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

CONFESSION OF SIN & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

La paz del Señor sea siempre con ustedes.
Y también contigo.

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“My Soul, There Is a Country” from *Songs of Farewell* *Sung by the choir.*

Hubert Parry (1848–1918)

My soul, there is a country
Far beyond the stars,
Where stands a winged sentry
All skillful in the wars;
There above the noise and danger,
Sweet Peace sits crowned with smiles,
And One born in a manger
Commands the beauteous files.
He is thy gracious Friend,
And—O my Soul awake!—
Did in pure love descend
To die here for thy sake.

If thou canst get but thither,
There grows the flower of Peace,
The Rose that cannot wither,
Thy fortress and thy ease.
Leave then thy foolish ranges,
For none can thee secure
But One, who never changes,
Thy God, thy life, thy cure.

(“Peace”, Henry Vaughan, 1622–1695)

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

PRESENTATION HYMN • 160 (STANZA 1)

Cross of Jesus

Sung by all.

John Stainer (1840–1901)

Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,
per - fect Man on thee did suf - fer, per - fect God on thee has bled!

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 (1948–2023)

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 la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Be Known to Us, Lord Jesus

Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses; 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

The people are seated.

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

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

ANTHEM DURING THE COMMUNION

O How Amiable

Sung by the choir.

Ralph Vaughan Williams (1872–1958)

O how amiable are thy dwellings,
thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord;
my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young;
even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house;
they will be always praising thee.

The glorious majesty of the Lord our God be upon us:
prosper thou the work of our hands upon us; O prosper thou our handy-work.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

(Psalm 84:1-4; Psalm 90:17; Isaac Watts, 1674–1748)

The people stand as able.

THE POSTCOMMUNION PRAYER

Remember us, and all the faithful,
when you come into your kingdom, O Lord.
As you have fed us with holy food and drink,
send us into the world to live as your holy people,
until we come to the full vision of your glory,
for you are Lord, now and forever. Amen.

Acuérdate de nosotros y de todos los fieles
cuando comiences a reinar, oh Señor.
Como nos has alimentado
con la santa comida y bebida,
envíanos al mundo para vivir como tu pueblo santo,
hasta que lleguemos a la llena visión de tu gloria,
porque tú eres Señor, ahora y por siempre. Amén.

THE BLESSING

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

God of Grace and God of Glory

Sung by all.

Cwm Rhondda

1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
 2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
 3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
 4. Save us from weak res - ig - na - tion to the e - vils we de - plore; let the gift of

Church - 's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom,
 long have bound us free our hearts to faith and praise: grant us wis - dom,
 self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom,
 thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour, for the fac - ing of this hour.
 grant us cour - age, for the liv - ing of these days, for the liv - ing of these days.
 grant us cour - age, lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
 grant us cour - age, serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

THE DISMISSAL

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

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

POSTLUDE

Fugue in D minor, Op. 37 No. 3

Felix Mendelssohn (1809–1847)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
 at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Reverend Canon Dana Colley Corsello, Canon Vicar; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: 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 Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Dr. Martha Watson; Musicians: The Cathedral Choir, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Anne Boyd Hamilton and in memory of B. Z. Henry; Altar at the Crossing: in memory of Bruce Bryan, former head usher 1966–1978; St Mary’s Chapel Altar: to the glory of God and in memory of the Roberts sisters: Doris, Helen, Edith, and Ruth Roberts Mushinsky; Holy Spirit Chapel Altar: in memory of Katherine P. Howard; Prince Tomb, Crypt: in memory of Norman Prince; Children’s Chapel Altar: in honor of Betty Laycock Clegg; War Memorial Chapel Altar: in memory of Master Sergeant Arthur Reid Howard, USMC (Retired); Bethlehem Chapel Altar: in loving memory of Helen Mark Hermann; Good Shepherd Chapel Altar: in celebration of winter.

*Those wishing to make flower gifts for Christmas
are invited to submit their gifts by December 1 to the Altar Guild.*

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

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

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



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

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

Thank you for your generosity.

ORGAN RENOVATION PROJECT

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

