

The image shows the interior of the Washington National Cathedral, focusing on the intricate Gothic architecture. A large, central stone relief depicts Christ the King, holding a globe and a cross. The relief is set within a highly detailed, carved stone structure. To the left, there are large stained glass windows with colorful designs. The ceiling is high and features a complex network of ribbed vaults. The lighting is dramatic, with warm tones highlighting the stone relief and cooler tones in the upper parts of the cathedral.

THE FESTIVAL
HOLY EUCHARIST

Christ the King

November 23, 2025

11:15 AM

WASHINGTON NATIONAL CATHEDRAL

ABOUT CHRIST THE KING

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



The Last Sunday After Pentecost: Christ the King

THE HOLY EUCHARIST

November 23, 2025 • 11:15 AM

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

The people's responses are in bold.

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

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

CARILLON PRELUDE

Crown Him With Many Crowns

Diademata; arr. Edward M. Nassor (b. 1957)

PRELUDE

Elegy

William Grant Still (1895–1978)

Again I Say Rejoice

Israel Houghton (b. 1971)

THE ENTRANCE RITE

INTROIT

Let All Mortal Flesh Keep Silence

Edward Bairstow (1874–1946)

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

(From the Liturgy of Saint James)

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

Crown Him With Many Crowns

Sung by all.

Diademata

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



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



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



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

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

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

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

Dios 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.

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

Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord
 God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we
 praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you
 take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:
 re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the
 Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly
 Spi-rit, in the glo-ry of God the Fa-ther. A-men.

THE COLLECT FOR THE LAST SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever.
Amen.

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Jeremiah 23:1-6

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

The Word of the Lord.
Thanks be to God.

Jeremías 23:1-6

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

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: after Martin Luther (1483–1546)

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

Psalms 46:1-8

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

Salmo 46:1-8

Dios es nuestro refugio y fortaleza;
en las angustias, no tarda en socorrernos.
No temeremos, aunque la tierra tiemble
y se hundan los montes en el fondo de la mar,
aunque sus aguas rujan y se agiten,
y sus oleajes hagan que los montes tiemblen.
El Dios de los ejércitos nos acompaña;
el Dios de Jacob es nuestra fortaleza.
Hay un río que alegra la ciudad de Dios,
la morada y santuario del Altísimo.
Dios está en medio de ella;
nada la moverá;
al rayar el alba, Dios la ayudará.

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.

Rugen las naciones, se tambalean los reinos;
él alza la voz y la tierra se derrite.
El Dios de los ejércitos nos acompaña;
el Dios de Jacob es nuestra fortaleza.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Colossians 1:11-20

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

The Word of the Lord.
Thanks be to God.

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

Colosenses 1:11-20

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

Palabra de Dios.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

He Is King of Kings

Sung by all.

Negro spiritual

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

Refrain



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



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



1. He built his throne up in the air, no man works like him;

2. I was but young when I be - gun, no man works like him;

to Refrain



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

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 23:33-43

Lucas 23:33-43

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

Glory to you, Lord Christ.

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

Gloria a ti, Cristo Señor.

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

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

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 Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y también contigo.

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

THE HOLY COMMUNION

THE OFFERTORY

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

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, 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

O Hearken Thou

Sung by the choir.

Edward Elgar (1857–1934)

O hearken thou unto the voice of my calling, my King, and my God:
For unto thee will I make my prayer.

My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

(Psalm 5:4-5)

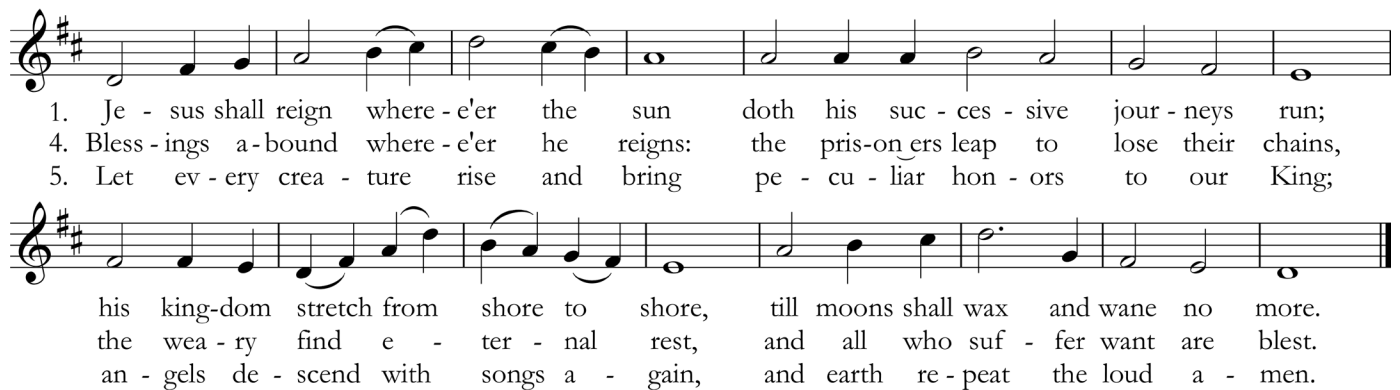
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 544 (STANZAS I, 4–5)

Jesus Shall Reign Where'er the Sun

Sung by all.

Duke Street



1. Je - sus shall reign where - e'er the sun doth his suc - ces - sive jour - neys run;
4. Bless - ings a - bound where - e'er he reigns: the pris - on - ers leap to lose their chains,
5. Let ev - ery crea - ture rise and bring pe - cu - liar hon - ors to our King;

his king - dom stretch from shore to shore, till moons shall wax and wane no more.
the wea - ry find e - ter - nal rest, and all who suf - fer want are blest.
an - gels de - scend with songs a - gain, and earth re - peat the loud a - men.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (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

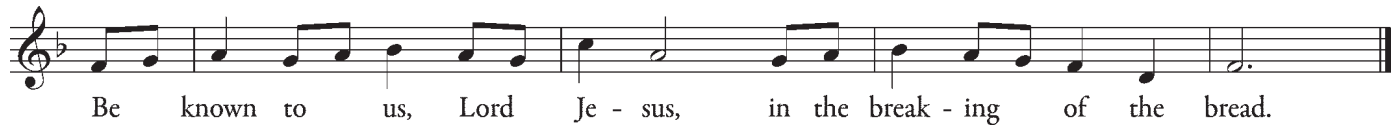
The presider breaks the bread in silence.

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

Perfect Praise

Sung by the ensemble.

Brenda Joyce Moore (1947–2007)

Oh Lord, how excellent,
How excellent, how excellent,
How excellent is Thy name.

There is none like You,
None like You, none like You.
Jesus, excellent is Thy name.

In all the earth, in all the earth,
In all the earth, in all the earth
Jesus, excellent is Thy name.

Every knee shall bow
And every tongue confess that He is Lord
Jesus, excellent is Thy name.

The people stand as able.

THE POSTCOMMUNION PRAYER

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

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

THE BLESSING

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

HYMN AT THE CLOSING

Christ Triumphant, Ever Reigning

Sung by all.

Guiting Power



1. Christ tri - um - phant, ev - er reign - ing, Sav - ior, Mas - ter, King!
2. Word in - car - nate, truth re - veal - ing, Son of Man on earth!
3. Suffer - ing ser - vant, scorned, ill - treat - ed, vic - tim cru - ci - fied!
4. Priest - ly king, en - throned for ev - er high in heaven a - bove!
5. So, our hearts and voic - es rais - ing through the a - ges long,



1. Lord of heaven, our lives sus - tain - ing, hear us as we sing:
2. power and maj - es - ty con - ceal - ing by your hum - ble birth:
3. death is through the cross de - feat - ed, sin - ners jus - ti - fied:
4. sin and death and hell shall nev - er sti - fle hymns of love:
5. cease - less - ly up - on you gaz - ing, this shall be our song:



Yours the glo - ry and the crown, the high re - nown, the e - ter - nal name.

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

Prelude and Fugue in C Major, BWV 547

Johann Sebastian Bach (1685–1750)



*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



*The Washington Ringing Society will attempt a quarter peal following the service
in memory of Dr. Torrence N. Thomas, Head Cathedral Verger.*



PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Annemarie Quigley; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, 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 loving memory of August M. Stromberg and Harriett MacDonald Stromberg; St. Mary's Chapel Altar: in thanksgiving for the lives of the Wildman New England ancestors; Children's Chapel Altar: in thanksgiving for the life of Philip Hubert Frohman; in memory of Mrs. Charles Bradford Murray; War Memorial Chapel Altar: in memory of Martha Ingles Schrader; 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 Norman Prince and in thanksgiving for Frederick and Abigail Norman Prince.



Those wishing to make flower gifts for Christmas are invited to submit their gifts by December 1 to the Flower Guild by scanning the QR code at the left.

PERMISSIONS 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. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation, collects, psalm, baptismal liturgy, Eucharistic Prayer A, and dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the collect, psalm, baptismal liturgy, Lord's Prayer, and dismissal taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Postcommunion prayer taken from *Sundays and Seasons, Year C 2010*, Copyright 2009, Augsburg Fortress. Used by permission. All rights reserved.

Immortal, Invisible, God Only Wise. Text: Walter Chalmers Smith (1824–1908), alt. Music: *St. Denio*. Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822–1877). Public domain. *He Is King of Kings.* Text and music: Negro spiritual. Public domain. *Come Thou Long Expected Jesus.* Meredith Andrews, Copyright 2017, Curb Songs and Mesmerized Music (both admin. by Curb Music Publishing) and Hipgnosis Songs, Jacob Sooter Music, So Essential Tunes, and Vertical Church Band Publishing (all admin. by Essential Music Publishing, LLC). Reprinted under CCLI License #3058209. *The Head That Once Was Crowned with Thorns.* Text: Thomas Kelly (1769–1855). Music: *St. Magnus*. From *Divine Companion*, 1707. Public domain. *Holy, Holy, Holy* from *A Mass for a Soulfull People*. Grayson Warren Brown, Copyright 1974, G. W. Brown. Reprinted under One License #A-709283. *Be Known to Us, Lord Jesus.* Gary James, Copyright 1992, Morningstar Music Publications/Birnamwood Productions. Reprinted under One License #A-709283. *Jesus Shall Reign Where'er the Sun.* Text: Isaac Watts (1674–1748), alt. Music: *Duke Street*. John Hatton (d. 1793). Public domain.

ADVENT & CHRISTMAS 2025

SUNDAY, NOVEMBER 30: FIRST SUNDAY OF ADVENT

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

FRIDAY, DECEMBER 5

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

SATURDAY, DECEMBER 6

Handel's *Messiah*: Highlights • 2:00 PM (nave) **tickets required**
Handel's *Messiah* • 6:00 PM (nave) **tickets required**

SUNDAY, DECEMBER 7: SECOND SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Handel's *Messiah* • 6:00 PM (nave + live webcast) **tickets required**

SUNDAY, DECEMBER 14: THIRD SUNDAY OF ADVENT

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

WEDNESDAY, DECEMBER 17

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

SUNDAY, DECEMBER 21: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Gospel Christmas • 6:00 PM (live webcast; service at capacity)

TUESDAY, DECEMBER 23

Family Christmas Service • 11:00 AM (live webcast; service at capacity)
Christmas Lessons and Carols • 6:00 PM (live webcast; service at capacity)

WEDNESDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (live webcast; service at capacity)
Festival Holy Eucharist of Christmas Eve • 10:00 PM (live webcast; service at capacity)

THURSDAY, DECEMBER 25: CHRISTMAS DAY

Festival Holy Eucharist of Christmas Day • 11:15 AM (nave + live webcast)
Christmas Day Organ Recital • 2:00 PM (nave + live webcast)

Messiah tickets are available at: [Cathedral.org/Christmas](https://www.cathedral.org/christmas)

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.



Those wishing to make flower gifts for Christmas are invited to submit their gifts by December 1 to the Flower Guild by scanning the QR code at the left.

ORGAN RENOVATION PROJECT

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

LIVESTREAMED SERVICES

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

ASSISTIVE LISTENING DEVICES

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

