

The Holy Eucharist

The Twenty-Third Sunday after Pentecost

November 16, 2025 • 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

Great Day (That Great Gittin' Up Mornin')

Adolphus Hailstork (b. 1941)

PRELUDE

Vater unser im Himmelreich

Georg Böhm (1661–1733)

Give Us the Wings of Faith

Mark Blatchly (b. 1960)

THE ENTRANCE RITE

INTROIT

Surge illuminare

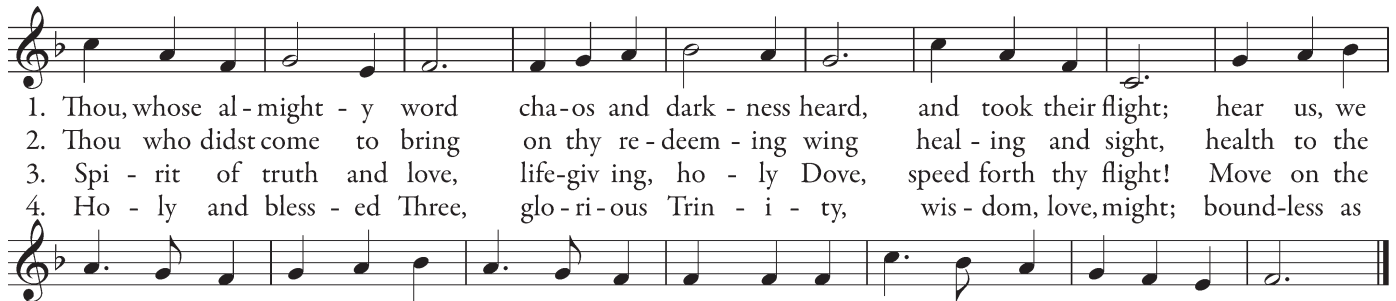
William Byrd (1540–1623)

Sung in Latin.

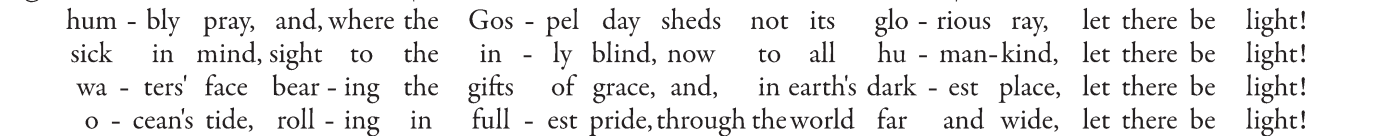
Arise, shine O Jerusalem; for thy light is come,
and the glory of the Lord is risen upon thee.
Alleluia.

(Isaiah 60:1)

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

*Thou, Whose Almighty Word**Sung by all.**Moscow**We begin our worship as a gathered community by praising God in song.*


1. Thou, whose al-might - y word cha-os and dark - ness heard, and took their flight; hear us, we
 2. Thou who didst come to bring on thy re-deem - ing wing heal - ing and sight, health to the
 3. Spi - rit of truth and love, life-giv ing, ho - ly Dove, speed forth thy flight! Move on the
 4. Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might; bound-less as



hum - bly pray, and, where the Gos - pel day sheds not its glo - rious ray, let there be light!
 sick in mind, sight to the in - ly blind, now to all hu - man-kind, let there be light!
 wa - ters' face bear - ing the gifts of grace, and, in earth's dark - est place, let there be light!
 o - cean's tide, roll - ing in full - est pride, through the world far and wide, let there be light!

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 TWENTY-THIRD SUNDAY AFTER PENTECOST

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

The Lord be with you.

And also with you.

Let us pray.

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

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Malachi 4:1-2a

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings.

The Word of the Lord.
Thanks be to God.

Malaquías 4:12a

El Señor todopoderoso dice: «Se acerca el día, ardiente como un horno, en que todos los orgullosos y malvados arderán como paja en una hoguera. Ese día que ha de venir los quemará, y nada quedará de ellos. Pero para ustedes que me honran, mi justicia brillará como la luz del sol, que en sus rayos trae salud.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Douglas Major (b. 1953)

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

Psalms 98:1-6, 9-10

Sing to the Lord a new song,
for he has done marvelous things.
With his right hand and his holy arm
has he won for himself the victory.
The Lord has made known his victory;
his righteousness has he openly shown in
the sight of the nations.
He remembers his mercy and faithfulness to
the house of Israel,
and all the ends of the earth have seen the
victory of our God.
Shout with joy to the Lord, all you lands;
lift up your voice, rejoice, and sing.
Sing to the Lord with the harp,
with the harp and the voice of song.
Let the rivers clap their hands,
and let the hills ring out with joy before the Lord,
when he comes to judge the earth.
In righteousness shall he judge the world
and the peoples with equity.

Salmo 98:1-6, 9-10

Cántenle a Dios un canto nuevo,
porque ha hecho maravillas.
Su diestra y su brazo santo
le han dado la victoria.
Dios ha revelado su triunfo;
ha mostrado a los pueblos su justicia.
Recordó su bondad y lealtad hacia Israel;
toda la tierra es testigo de su victoria.
¡Cánteles al Señor toda la tierra!
¡Estallen de gozo y canten salmos!
Cántenle a Dios con guitarras,
con arpa y con voces de alabanza.
Aplaudan los ríos
y celebren los montes ante Dios
porque viene a juzgar la tierra.
Juzgará al mundo con justicia
y a las naciones con equidad.

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.

2 Thessalonians 3:6-13

Now we command you, beloved, in the name of our Lord Jesus Christ, to keep away from believers who are living in idleness and not according to the tradition that they received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. This was not because we do not have that right, but in order to give you an example to imitate. For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. Brothers and sisters, do not be weary in doing what is right.

The Word of the Lord.

Thanks be to God.

2 Tesalonicenses 3:6-13

Hermanos, les ordenamos en el nombre de nuestro Señor Jesucristo, que se aparten de cualquier hermano que lleve una conducta indisciplinada y que no siga las tradiciones que recibieron de nosotros. Pues ustedes saben cómo deben vivir para seguir nuestro ejemplo: nosotros no llevamos entre ustedes una conducta indisciplinada, ni hemos comido el pan de nadie sin pagarlo. Al contrario, trabajamos y luchamos día y noche para no serle una carga a ninguno de ustedes. Y ciertamente teníamos el derecho de pedirles a ustedes que nos ayudaran, pero trabajamos para darles el ejemplo que ustedes deben seguir. Cuando estuvimos con ustedes, les dimos esta regla: El que no quiera trabajar, que tampoco coma. Pero hemos sabido que algunos de ustedes llevan una conducta indisciplinada, muy ocupados en no hacer nada. A tales personas les mandamos y encargamos, por la autoridad del Señor Jesucristo, que trabajen tranquilamente para ganarse la vida. Pero ustedes, hermanos, no se cansen de hacer el bien.

Palabra de Dios.

Demos gracias a Dios.

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

*Lord of All Hopefulness**Sung by all.**Slane*

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. Lord of all hope-ful-ness, Lord of all joy, whose trust, ev-er child-like, no
2. Lord of all ea-ger-ness, Lord of all faith, whose strong hands were skilled at the
3. Lord of all kind-li-ness, Lord of all grace, your hands swift to wel-come, your
4. Lord of all gen-tle-ness, Lord of all calm, whose voice is con-tent-ment, whose



cares could de-stroy, be there at our wak-ing, and give us, we
 plane and the lathe, be there at our la-bors, and give us, we
 arms to em-brace, be there at our hom-ing, and give us, we
 pres-ence is balm, be there at our sleep-ing, and give us, we



pray, your bliss in our hearts, Lord, at the break of the day.
 pray, your strength in our hearts, Lord, at the noon of the day.
 pray, your love in our hearts, Lord, at the eve of the day.
 pray, your peace in our hearts, Lord, at the end of the day.

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 21:5-19

Lucas 21:5-19

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

Glory to you, Lord Christ.

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, Jesus said, "As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down." They asked him, "Teacher, when will this be, and what will be the sign that this is about to take place?" And he said, "Beware that you are not led astray; for many will come in my name and say, 'I am he!' and, 'The time is near!' Do not go after them. When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately." Then he said to them, "Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defense in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Algunos estaban hablando del templo, de la belleza de sus piedras y de las ofrendas votivas que lo adornaban. Jesús dijo: «Vendrán días en que de todo esto que ustedes están viendo no quedará ni una piedra sobre otra. Todo será destruido.» Entonces le preguntaron: «Maestro, ¿cuándo va a ocurrir esto? ¿Cuál será la señal de que estas cosas ya están a punto de suceder?» Jesús contestó: «Tengan cuidado para no dejarse engañar. Porque vendrán muchos haciéndose pasar por mí. Dirán: "Yo soy", y "Ahora es el tiempo." Pero ustedes no los sigan. Y cuando tengan noticias de guerras y revoluciones, no se asusten, pues esto tiene que ocurrir primero; sin embargo, aún no habrá llegado el fin.» Siguió diciéndoles: «Una nación peleará contra otra y un país hará guerra contra otro. Habrá grandes terremotos, y hambres y enfermedades en diferentes lugares, y en el cielo se verán cosas espantosas y grandes señales. Pero antes de esto, a ustedes les echarán mano y los perseguirán. Los llevarán a juzgar en las sinagogas, los meterán en la cárcel y los presentarán ante reyes y gobernadores por causa mía. Así tendrán oportunidad de dar testimonio de mí. Háganse el propósito de no preparar de antemano su defensa, porque yo les daré palabras tan llenas de sabiduría que ninguno de sus enemigos podrá resistirlos ni contradecirlos en nada. Pero ustedes serán traicionados incluso por sus padres, sus hermanos, sus parientes y sus amigos. A algunos de ustedes los matarán, y todo el mundo los odiará por causa mía; pero no se perderá ni un cabello de su cabeza. ¡Manténganse firmes, para poder salvarse!»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Rosemarie Logan Duncan

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.

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

After each intercession,

Hear us, O God.
Your mercy is great.

Escúchanos, oh Dios,
Grande es tu misericordia.

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, 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 Lord, What a Mornin'

Sung by the choir.

Negro spiritual;
arr. Harry T. Burleigh (1866–1949)

Refrain My Lord, what a morning,
My Lord, what a morning,
Oh, my Lord, what a morning,
When the stars begin to fall.

Done quit all my worldly ways,
Join that heavenly band.

Refrain

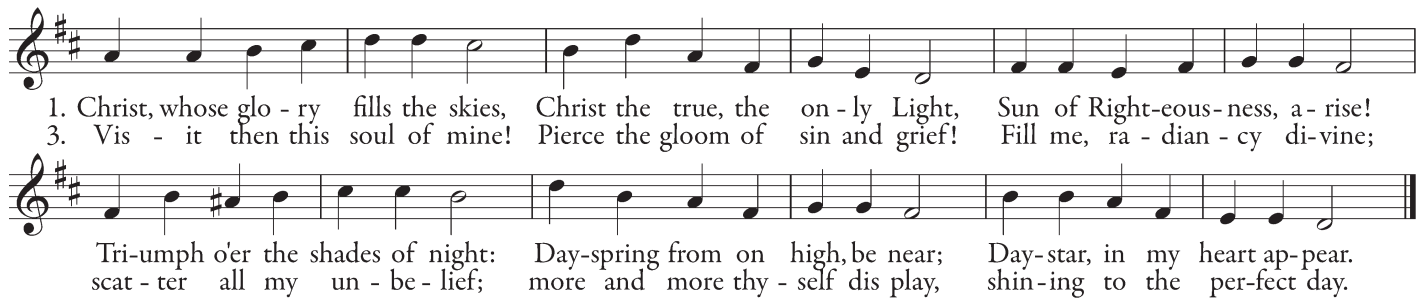
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 7 (STANZAS 1, 3)

Christ, Whose Glory Fills the Skies

Sung by all.

Ratisbon



1. Christ, whose glo - ry fills the skies, Christ the true, the on - ly Light, Sun of Right-eous-ness, a - rise!
3. Vis - it then this soul of mine! Pierce the gloom of sin and grief! Fill me, ra - dian - cy di-vine;
Tri-umph o'er the shades of night: Day-spring from on high, be near; Day-star, in my heart ap-pear.
scat - ter all my un - be - lief; more and more thy - self dis play, shin - ing to the per-fect day.

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

And I Saw a New Heaven

Sung by the choir.

Edgar Bainton (1880–1956)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(Revelation 21:1-4)

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 • 598

Lord Christ, When First Thou Cam'st to Earth

Sung by all.

Mit Freuden zart



1. Lord Christ, when first thou cam'st to earth, up - on a cross they bound thee,
2. O awe - ful Love, which found no room in life where sin de - nied thee,
3. New ad - vent of the love of Christ, shall we a - gain re - fuse thee,
4. O wound - ed hands of Je - sus, build in us thy new cre - a - tion;



and mocked thy sav - ing king-ship then by thorns with which they crowned thee:
and, doomed to death, must bring to doom the powers which cru - ci - fied thee,
till in the night of hate and war we per - ish as we lose thee?
our pride is dust, our vaunt is stilled, we wait thy rev - e - la - tion:



and still our wrongs may weave thee now new thorns to pierce that
till not a stone was left on stone, and all those na - tions'
From old un - faith our souls re - lease to seek the king - dom
O love that tri - umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round thee.
pride, o'er - thrown, went down to dust be - side thee!
of thy peace, by which a - lone we choose thee.
fore thy cross, to fi - nish thy sal - va - tion.

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

Praeludium in E Minor

Nicolaus Bruhns (1665–1697)



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 Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, The Reverend Nan Arrington Peete; Musicians: The Cathedral Choir, Julie DeBoer, Associate Director of Music and Chorister Program Director, Edward Hewes, Associate Director of Music and Cathedral Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in memory of Harry Lee Rust; in thanksgiving for the lives of the Wildman New England ancestors; in memory and honor of the Davis and Capers families; in thanksgiving for the life of Philip Hubert Frohman; and in loving memory of David Edwards Varner.



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.

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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](https://www.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.

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.

