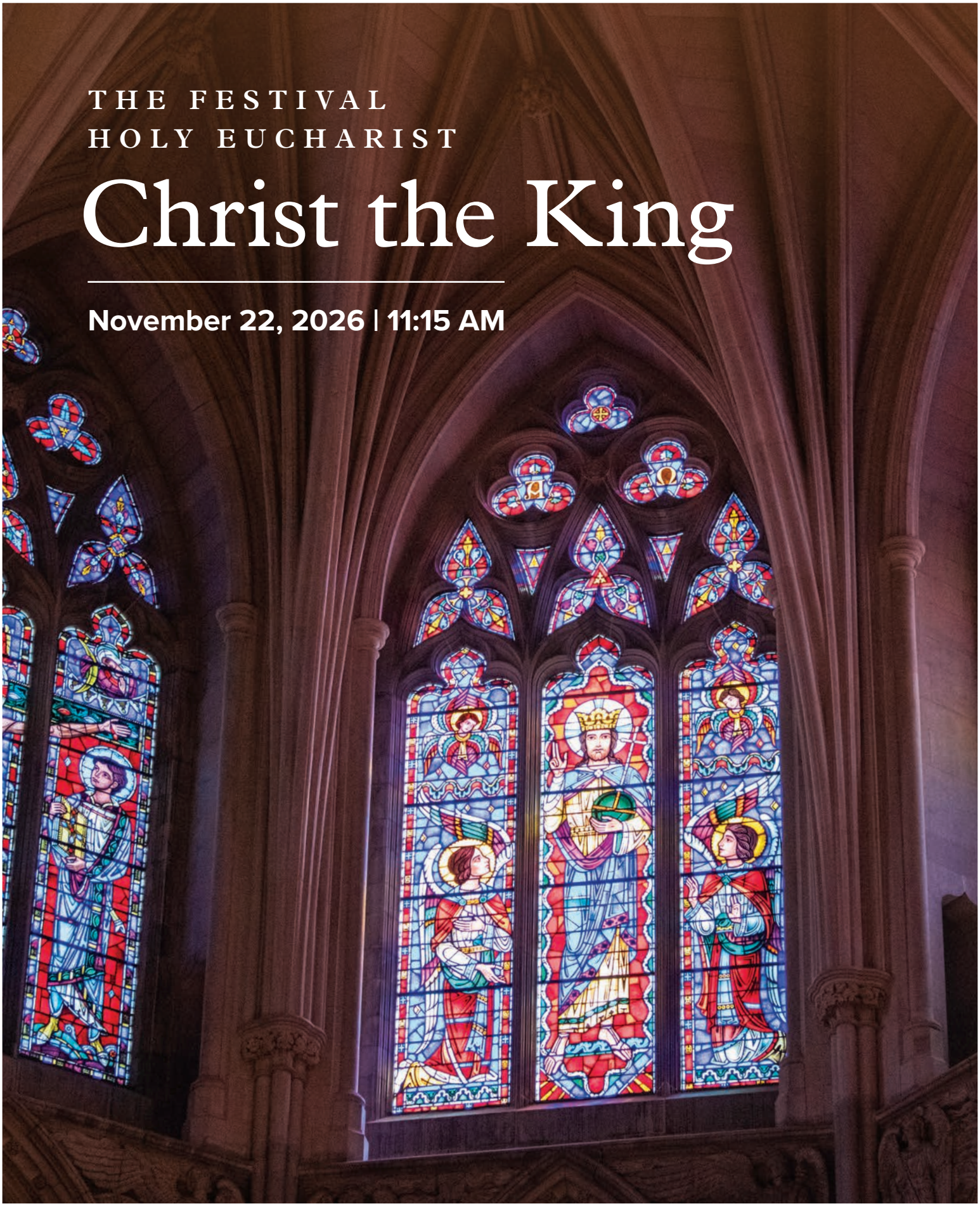


THE FESTIVAL
HOLY EUCHARIST

Christ the King

November 22, 2026 | 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 22, 2026 • 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

Jesus Shall Reign — *Duke Street*; arr. Beverly Buchanan (1931–2018), Robert Kleinschmidt (1910–1959), Theophil Rusterholz (1907–2001)

Crown Him With Many Crowns — *Diademata*; arr. Edward M. Nassor (b. 1957)

PRELUDE

Adagio from Organ Sonata No. 2 in C minor, Op. 65.ii — Felix Mendelssohn (1809–1847)

High and Lifted Up — Susan Cymbala (b. 1973)

The Entrance Rite

INTROIT

Jesu, rex admirabilis — Richard Wayne Dirksen (1921–2003)

Sung in Latin.

Jesus, wondrous King
And noble conqueror,
Unutterable sweetness,
Wholly desirable:

Remain with us, Lord,
And shine your light upon us;
Drive away the darkness of our minds;
Fill the world with sweetness. Amen.

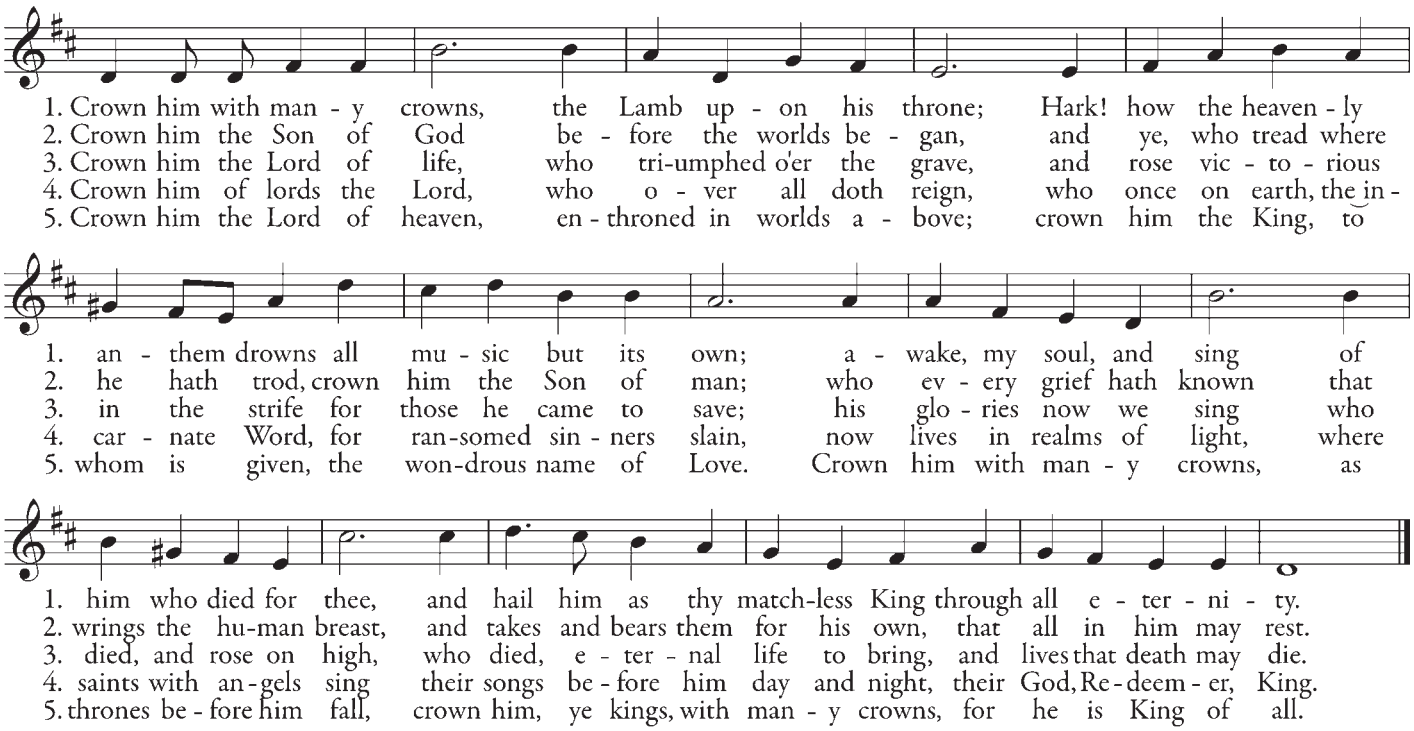
(St. Bernard of Clairvaux, 1090–1153)

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

HYMN AT THE PROCESSION • 494

Crown Him With Many Crowns *Sung by all.* *Diadem*ata

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



THE OPENING ACCLAMATION

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

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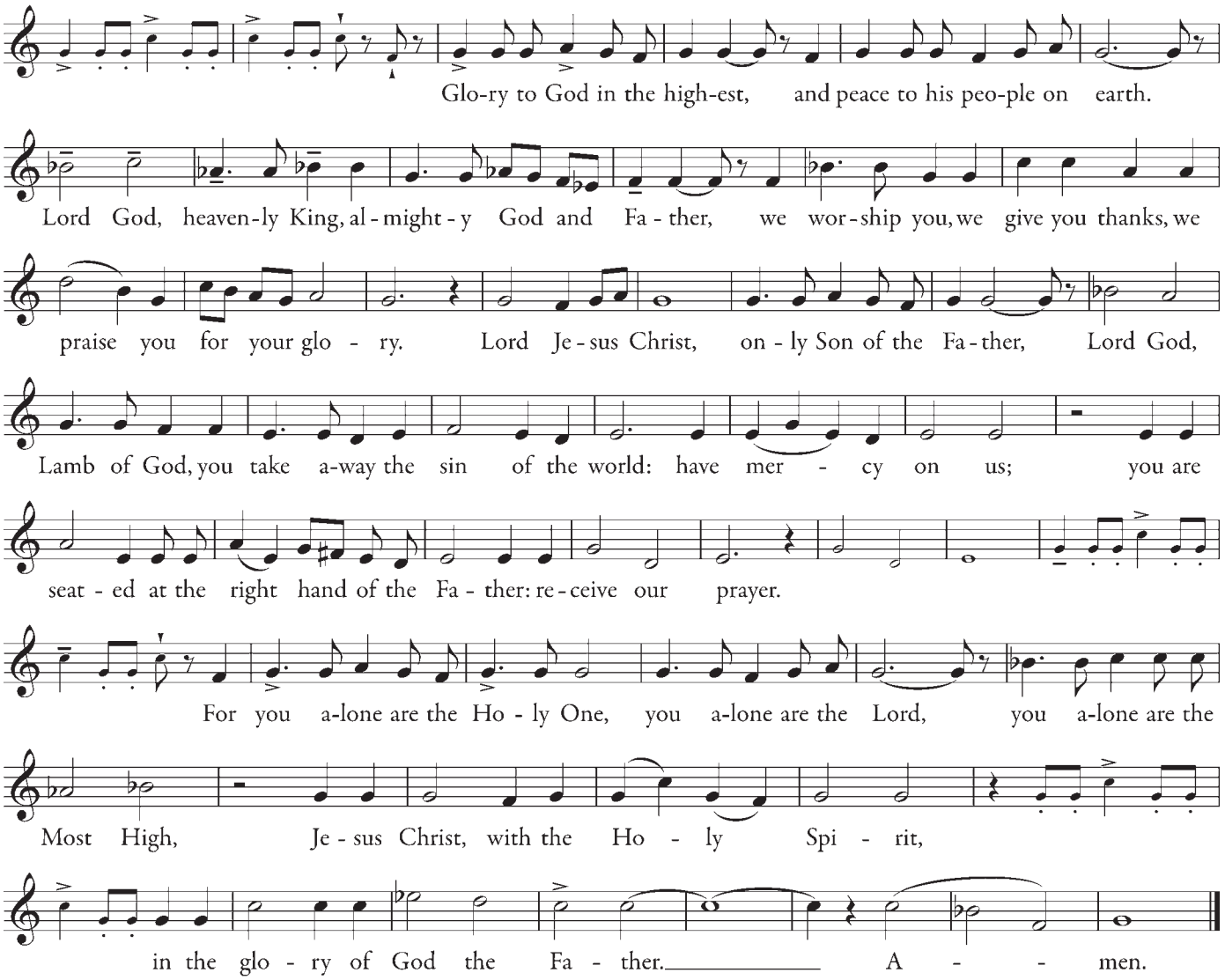
This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

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

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.

GLORIA IN EXCELSIS • S 278 *Sung by all.* William Mathias (1934–1992)

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



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.

Ezekiel 34:11-16, 20-24

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice. Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep. I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.

The Word of the Lord.
Thanks be to God.

Ezequiel 34:11-16, 20-24

«Yo, el Señor, digo: Yo mismo voy a encargarme del cuidado de mi rebaño. Como el pastor que se preocupa por sus ovejas cuando están dispersas, así me preocuparé yo de mis ovejas; las rescataré de los lugares por donde se dispersaron en un día oscuro y de tormenta. Las sacaré de los países extranjeros, las reuniré y las llevaré a su propia tierra. Las llevaré a comer a los montes de Israel, y por los arroyos, y por todos los lugares habitados del país. Las llevaré a comer los mejores pastos, en los pastizales de las altas montañas de Israel. Allí podrán descansar y comer los pastos más ricos. Yo mismo seré el pastor de mis ovejas, yo mismo las llevaré a descansar. Yo, el Señor, lo afirmo. Buscaré a las ovejas perdidas, traeré a las extraviadas, vendaré a las que tengan alguna pata rota, ayudaré a las débiles, y cuidaré a las gordas y fuertes. Yo las cuidaré como es debido. Por eso yo, el Señor, les digo: Voy a hacer justicia entre las ovejas gordas y las flacas. Ustedes han alejado a empujones a las débiles, las han atacado a cornadas y las han hecho huir. Pero yo voy a salvar a mis ovejas. No dejaré que las sigan robando. Voy a hacer justicia entre las ovejas. Voy a hacer que vuelva mi siervo David, y lo pondré como único pastor, y él las cuidará. Él será su pastor. Yo, el Señor, seré su Dios, y mi siervo David será su jefe. Yo, el Señor, he hablado.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir. chant: Edwin George Monk (1819–1900)

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

Psalm 95:1-7a

Come, let us sing to the Lord;
let us shout for joy to the Rock of our salvation.
Let us come before his presence with thanksgiving
and raise a loud shout to him with psalms.
For the Lord is a great God,
and a great King above all gods.
In his hand are the caverns of the earth,
and the heights of the hills are his also.
The sea is his, for he made it,
and his hands have molded the dry land.
Come, let us bow down, and bend the knee,
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture
and the sheep of his hand.

Salmo 95:1-7a

¡Vengan, cantémosle a Dios,
con gritos de alegría a la Roca que nos salva!
Acerquémonos a Dios dándole gracias;
cantémosle salmos con brío.
Porque el Señor es un gran Dios
y un gran Rey sobre todos los dioses.
En su mano están las cavernas más profundas
y suyas son las cumbres de los montes.
Suyo es el mar, pues Dios lo hizo
y sus manos formaron la tierra firme.
¡Vengan! Inclinémonos y postrémonos
de rodillas ante Dios que nos creó,
Porque él es nuestro Dios;
somos el pueblo que apacienta, el redil bajo su mano.

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.

Ephesians 1:15-23

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

The Word of the Lord.
Thanks be to God.

Efesios 1:15-23

Por esto, como sé que ustedes tienen fe en el Señor Jesús y amor para con todo el pueblo santo, no dejo de dar gracias a Dios por ustedes, recordándolos en mis oraciones. Pido al Dios de nuestro Señor Jesucristo, al glorioso Padre, que les conceda el don espiritual de la sabiduría y se manifieste a ustedes, para que puedan conocerlo verdaderamente. Pido que Dios les ilumine la mente, para que sepan cuál es la esperanza a la que han sido llamados, cuán gloriosa y rica es la herencia que Dios da al pueblo santo, y cuán grande y sin límites es su poder, el cual actúa en nosotros los creyentes. Este poder es el mismo que Dios mostró con tanta fuerza y potencia cuando resucitó a Cristo y lo hizo sentar a su derecha en el cielo, poniéndolo por encima de todo poder, autoridad, dominio y señorío, y por encima de todo lo que existe, tanto en este tiempo como en el venidero. Sometió todas las cosas bajo los pies de Cristo, y a Cristo mismo lo dio a la iglesia como cabeza de todo. Pues la iglesia es el cuerpo de Cristo, de quien ella recibe su plenitud, ya que Cristo es quien lleva todas las cosas a su plenitud.
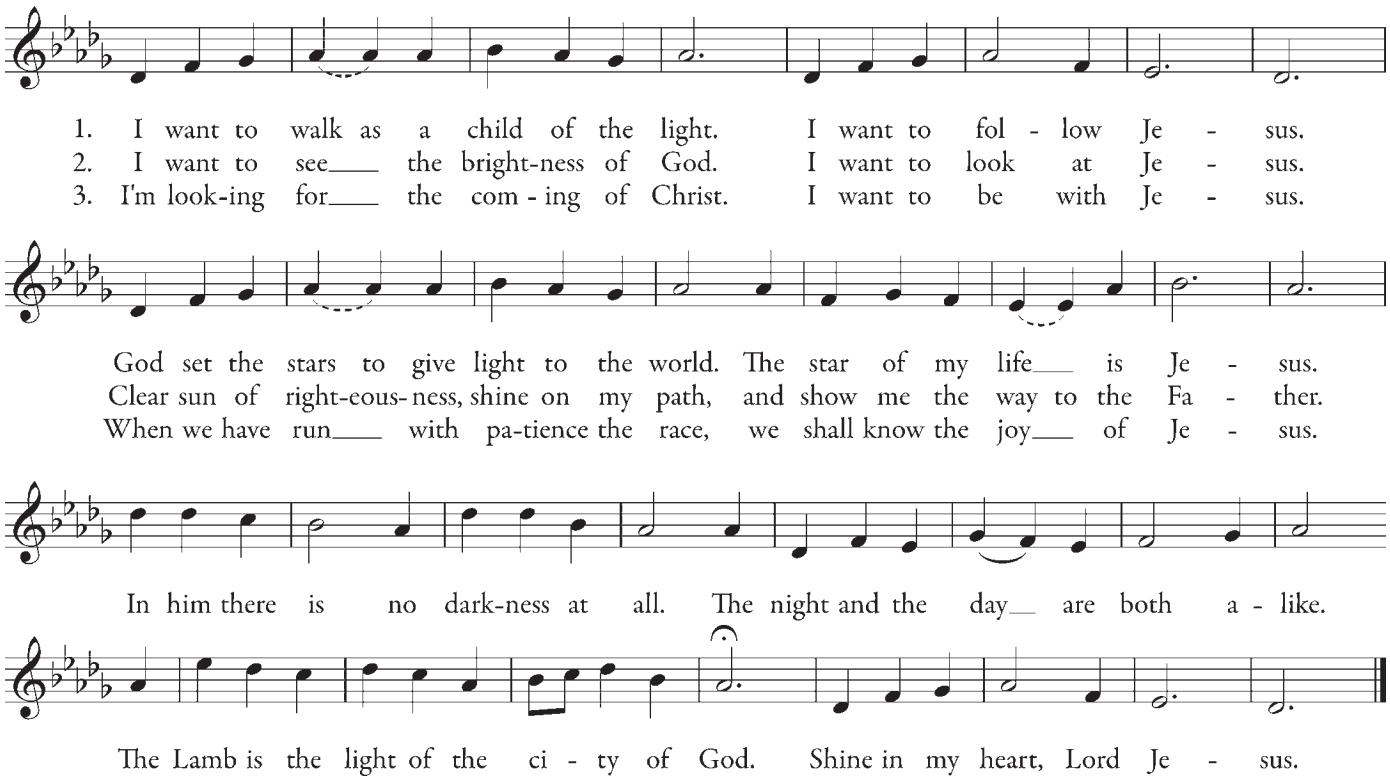
Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 490

I Want to Walk as a Child of the Light *Sung by all.* *Houston*

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."



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.

Matthew 25:31-46

The Holy Gospel of our Lord Jesus Christ according to Matthew.
Glory to you, Lord Christ.

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave

Mateo 25:31-46

Santo evangelio de nuestro Señor Jesucristo según Mateo.
Gloria a ti, Cristo Señor.

Jesús dijo: «Cuando el Hijo del hombre venga, rodeado de esplendor y de todos sus ángeles, se sentará en su trono glorioso. La gente de todas las naciones se reunirá delante de él, y él separará unos de otros, como el pastor separa las ovejas de las cabras. Pondrá las ovejas a su derecha y las cabras a su izquierda. Y dirá el Rey a los que estén a su derecha: "Vengan ustedes, los que han sido bendecidos por mi Padre; reciban el reino que está preparado para ustedes desde que Dios hizo el mundo. Pues tuve hambre, y ustedes me dieron de

me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

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

comer; tuve sed, y me dieron de beber; anduve como forastero, y me dieron alojamiento. Estuve sin ropa, y ustedes me la dieron; estuve enfermo, y me visitaron; estuve en la cárcel, y vinieron a verme." Entonces los justos preguntarán: "Señor, ¿cuándo te vimos con hambre, y te dimos de comer? ¿O cuándo te vimos con sed, y te dimos de beber? ¿O cuándo te vimos como forastero, y te dimos alojamiento, o sin ropa, y te la dimos? ¿O cuándo te vimos enfermo o en la cárcel, y fuimos a verte?" El Rey les contestará: "Les aseguro que todo lo que hicieron por uno de estos hermanos míos más humildes, por mí mismo lo hicieron." Luego el Rey dirá a los que estén a su izquierda: "Apártense de mí, los que merecieron la condenación; váyanse al fuego eterno preparado para el diablo y sus ángeles. Pues tuve hambre, y ustedes no me dieron de comer; tuve sed, y no me dieron de beber; anduve como forastero, y no me dieron alojamiento; sin ropa, y no me la dieron; estuve enfermo, y en la cárcel, y no vinieron a visitarme." Entonces ellos le preguntarán: "Señor, ¿cuándo te vimos con hambre o con sed, o como forastero, o falto de ropa, o enfermo, o en la cárcel, y no te ayudamos?" El Rey les contestará: "Les aseguro que todo lo que no hicieron por una de estas personas más humildes, tampoco por mí lo hicieron." Ésos irán al castigo eterno, y los justos a la vida eterna.»

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON The Reverend Canon Jan Naylor Cope

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 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,

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, receving 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

Reign — *Sung by the ensemble.* — Kurt Carr (b. 1964)

You are greater than the universe,
More powerful than the sea.
You are fairer than ten thousand,
No one compares to Thee.

The omnipotent Sovereign,
Stronger than a million men,
Your kingdom glorious, victorious,
Will never ever end.

Refrain Reign, Jesus reign.
Be thou glorified above this earthly plain.
Son of God and oh so good.
In majesty, Your kingdom will forever reign.

You are glorious in life,
Victorious in death.
And I live to sing your praise,
Till I exhale my final breath.

Then may I soar beyond the sky,
And see Your face with my own eyes,
In my eternal home around the throne.
I'll offer up this song.

Refrain

All hail, all hail the power of Jesus name.
Let angels, let angels, let angels prostrate fall.

Refrain

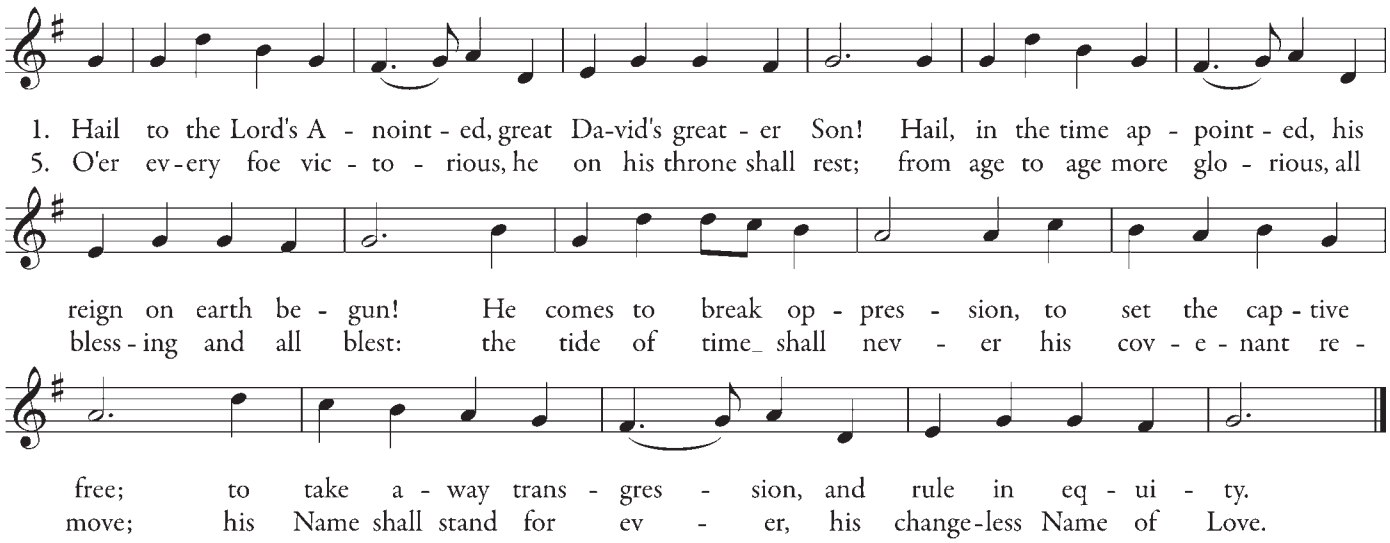
Reign, Jesus reign.
Reign forever.

And He shall reign forever and ever.
Reign.

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

PRESENTATION HYMN • 616 (STANZAS 1, 5)

Hail to the Lord's Anointed — *Sung by all.* — *Es flog ein kleins Waldvögelein*



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.

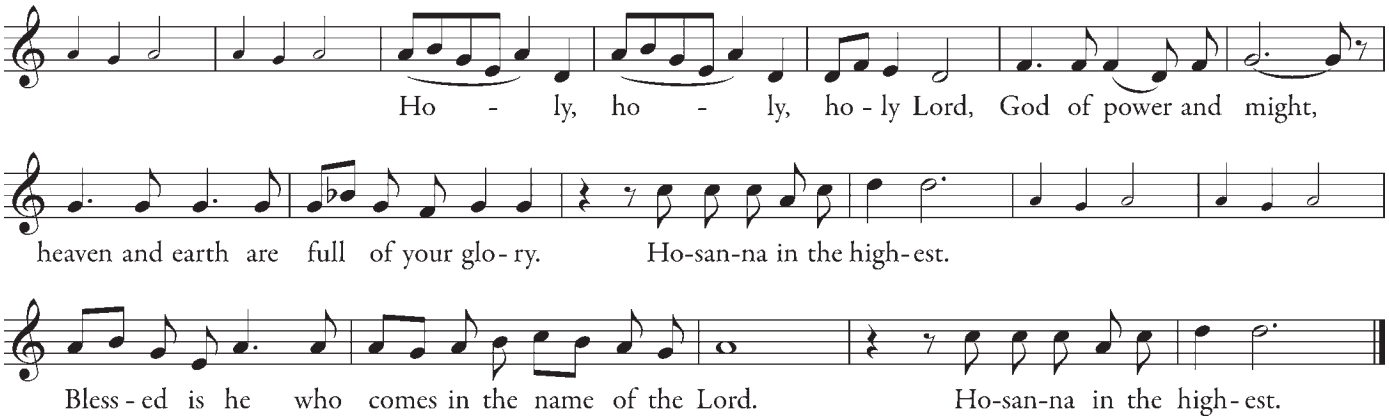
The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS • S 128

Sung by all.

W. Mathias

The Sanctus *(Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.*



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.
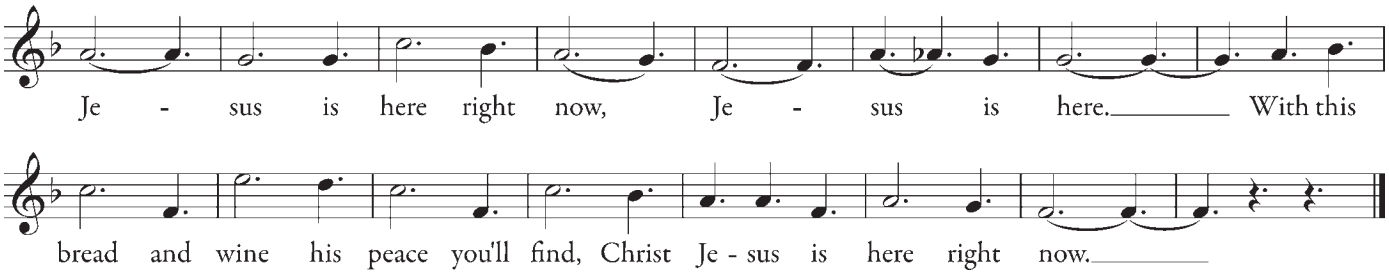
Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
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

Jesus Is Here Right Now — Leon C. Roberts (1950–1999)



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

King of Glory, King of Peace — *Sung by the choir.* — Harold Friedell (1905–1958)

King of Glory, King of Peace,
I will love thee;
And that love may never cease,
I will move thee.

Thou hast granted my request,
Thou hast heard me:
Thou didst note my working breast,
Thou hast spared me.

Wherefore with my utmost art
I will sing thee,
And the cream of all my heart
I will bring thee.

Though my sins against me cried,
Thou didst clear me;
And alone, when they replied,
Thou didst hear me.

Seven whole days, not one in seven,
I will praise thee.
In my heart, though not in heaven,
I can raise thee.

Small it is, in this poor sort
To enroll thee:
Even eternity is too short
To extol thee.

(George Herbert, 1593–1633)

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.

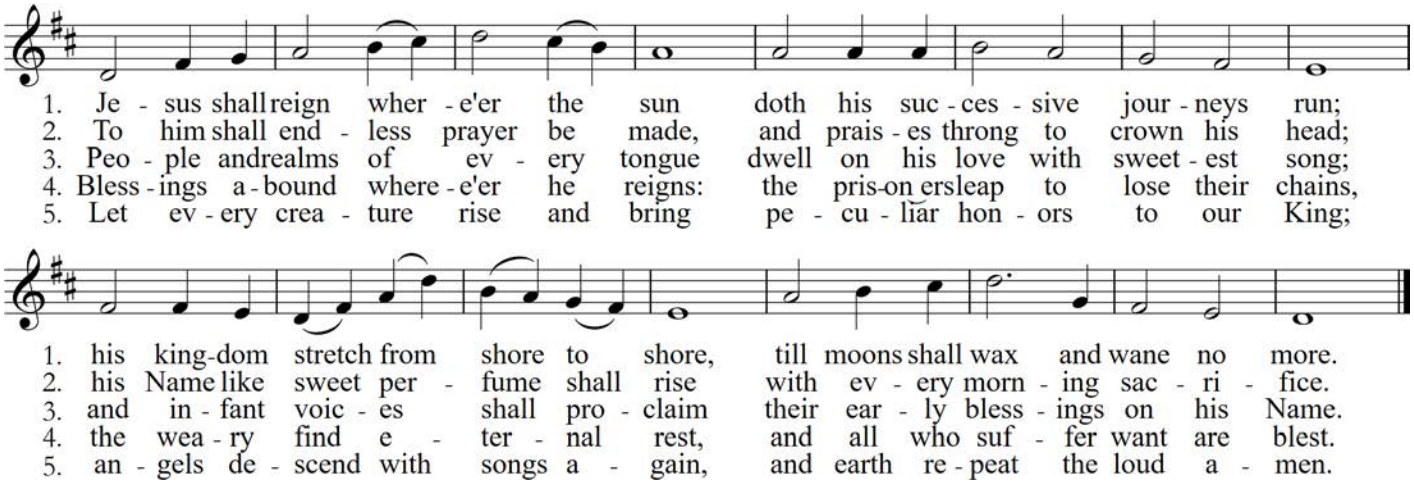
Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo
para predicar el Evangelio de su reino:
confírmanos en esta misión
y ayúdanos a vivir las buenas noticias
que proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 544

Jesus Shall Reign Where'er the Sun *Sung by all.* *Duke Street*



THE DISMISSAL

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

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

POSTLUDE

Improvisation on *Christus vincit*

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 Jan Naylor Cope, Provost; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Nan Arrington Peete, The Reverend Sarah E. Slater, The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Jared Johnson, Director of Music, Julie DeBoer, Associate Director of Music and Chorister Program Director, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God; Dulin Bay: in memory of Eugenia Bell Dulin; 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.

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ADVENT & CHRISTMAS 2026

Sunday, November 29: 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 4

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

Saturday, December 5

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

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

Sunday, December 6: 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 13: Third Sunday of Advent

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

Wednesday, December 16

Blue Christmas Service • 6:00 PM (Great Choir + live webcast)

Sunday, December 20: 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; passes required)

Wednesday, December 23

Family Christmas Service • 11:00 AM (live webcast; service at capacity)

Christmas Lessons and Carols • 6:00 PM (live webcast; passes required)

Thursday, December 24: Christmas Eve

Christmas Lessons and Carols • 6:00 PM (live webcast; passes required)

Festival Holy Eucharist of Christmas Eve • 10:00 PM (live webcast; passes required)

Friday, 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)

More information is available at: 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.

WASHINGTON
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