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

*The people’s responses are in bold.*

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

## The Entrance Rite

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

**Carillon Prelude**

_Viderunt Omnes_  
*Pérotin (fl.c. 1200); arr. Johan Franco (1908-1988)*

**Organ Voluntary**

_Pastorale in F major, BWV 590_  
*Johann Sebastian Bach (1685-1750)*

*The people remain seated for the Introit.*

### Introit

O nata lux  
*Thomas Tallis (c. 1505-1585)*

_Sung in Latin._ O Light of light, by love inclined Jesu Redeemer of mankind, with loving kindness deign to hear  
From suppliant voices praise and prayer. Thou, who to raise our souls from hell, didst deign in fleshly form to dwell,  
vouchsafe us when our race is run in thy fair Body to be one.  
(Office hymn at Lauds of the Feast of the Transfiguration)

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

### Hymn at the Procession • 93

_Angels, from the realms of glory_  
*Sung by all.*  
*Regent Square*

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

### 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.

GLORIA IN EXCELSIS DEO

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

Gloria in excelsis Deo

Sung by all.

William Mathias (1934-1992)
THE FIRST READING

Jeremiah 31:7-14

Thus says the Lord: “Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, ‘Save, O Lord, your people, the remnant of Israel.’ See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here. With weeping they shall come, and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have become a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, ‘He who scattered Israel will gather him, and will keep him as a shepherd a flock.’ For the Lord has ransomed Jacob, and has redeemed him from hands too strong for him. They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall become like a watered garden, and they shall never languish again. Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy, I will comfort them, and give them gladness for sorrow. I will give the priests their fill of fatness, and my people shall be satisfied with my bounty,” says the Lord.

The Word of the Lord.
Thanks be to God.
The psalms are prayers that Jesus used and cover every mood of humanity’s relationship with God and one another.

The choir introduces the refrain, then all repeat.

How dear to me is your dwelling, O Lord of hosts!
My soul has a desire and longing for the courts of the Lord;
my heart and my flesh rejoice in the living God.
The sparrow has found her a house
and the swallow a nest where she may lay her young;
by the side of your altars, O Lord of hosts,
my King and my God.

All repeat the refrain.

Happy are they who dwell in your house!
they will always be praising you.
Happy are the people whose strength is in you!
whose hearts are set on the pilgrims’ way.

All repeat the refrain.

Those who go through the desolate valley will find it a place of springs,
for the early rains have covered it with pools of water.
They will climb from height to height,
and the God of gods will reveal himself in Zion.

All repeat the refrain.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. 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.

The Word of the Lord.
Thanks be to God.
The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE • 115

What child is this  
Sung by all.  
Greensleeves

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

THE HOLY GOSPEL

Luke 2:41-52

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

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

Glory to you, Lord Christ.

Every year Jesus’ parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day’s journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, “Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.” He said to them, “Why were you searching for me? Did you not know that I must be in my Father’s house?” But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.
The people stand as able.

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

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

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

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

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

After each intercession,

Lord, in your mercy,

hear our prayer.

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

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

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

The presider offers absolution and the people respond, Amen.
**THE PEACE**

The peace of the Lord be always with you.

And also with you.

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

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**THE HOLY COMMUNION**

**THE OFFERTORY**

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

*An offering is received to support the Cathedral’s ministry of sharing God’s love with the world.*

*The altar is prepared for Holy Communion.*

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**ANTHEM AT THE OFFERTORY**

*O Thou the central orb*  
Charles Wood (1866-1926)

O Thou the central orb of righteous love, pure beam of the most High, eternal Light of this our wintry world, thy radiance bright awakes new joy in faith, hope soars above. Come, quickly come, and let thy glory shine, gilding our darksome heaven with rays Divine. Thy saints with holy lustre round thee move, as stars about thy throne, set in the height of God’s ordaining counsel, as thy sight gives measur’d grace to each, thy power to prove. Let thy bright beams disperse the gloom of sin, our nature all shall feel eternal day, in fellowship with thee, transforming clay to souls erewhile unclean, now pure within. Amen.

*(Henry Ramsden Bramley, 1833-1917)*

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

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**HYMN AT THE PRESENTATION • 295**

*Sing praise to our Creator*  
*Sung by all.*  
*Christus, der ist mein Leben*
THE GREAT THANKSGIVING

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

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

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

Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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

SANCTUS & BENEDICTUS

Sung by all. Richard Proulx (1937-2010)

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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.
On the night before he died for us, 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, according to his command, O Father,
We remember his death,
We proclaim his resurrection,
We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Saint Mary and Saint Joseph, the Apostles Peter and Paul, our patrons, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

THE LORD’S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

Notre Père..., Padre nuestro..., Vater unser..., Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*The presider breaks the bread in silence.*

*Agnus Dei*  
*Sung by all.*  
Franz Schubert (1797-1828)

\[ \text{(Musical notation)} \]

Je - sus, Lamb of God: have mer - cy on us.  
Je - sus, bear - er of our  

sins: have mer - cy on us.  
Je - sus, re - deem - er, re - deem - er of the  

world: give us your peace, give us your peace.

THE INVITATION TO HOLY COMMUNION

*The people are seated.*

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying “Amen.” If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

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

MILITARY RECOGNITION SUNDAY

*During Communion and following the service, healing prayers and blessings for active duty military, veterans, and their families will be available in War Memorial Chapel. Please enter the chapel by the ramp to the right of the pulpit.*

ANTHEM DURING THE COMMUNION

*Light, Love, Life*  
Gary Davison (b. 1961)

Light, Love, Life. God is light, not darkness. Darkness cannot drive out darkness; only light can do that. Love is no love that asks for a return. Hate cannot drive out hate; only love can do that. God is he essence of life, pure and undefiled consciousness. Whatever your life’s work is, do it well. O God of eternal light, lover of true concord, and the source of our very being: Shine through us by the continuous merits of our actions, show forth your loving-kindness in us with the sweet harmony of justice and peace, and by your heavenly grace, guide our lives that we may fulfill the good works you have called us to do; through your Son, Jesus Christ, the Light of the world, the supreme sacrifice of Love, and through whom we are given eternal Life. Amen.

*(Mahatma Gandhi, 1869-1948; Martin Luther King, 1929-1968; G. Davison)*
The people stand as able.

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

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

HYMN AT THE CLOSING • 117
Brightest and best of the stars of the morning Sung by all. Morning Star

THE DISMISSAL
Go in peace, share the joy of Christ. Thanks be to God.

POSTLUDE
Wie schön leuchtet der Morgenstern, P. 46 Johann Pachelbel (1653-1706)

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

January’s Military Recognition Sunday is sponsored by Team Red, White & Blue represented by Bill Harper, Athletic Director, Team RWB
Thank you for worshiping at Washington National Cathedral, your National Cathedral.

The work of the Cathedral in service to the city, the nation, and the world is made possible entirely through private support. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

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

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


Flowers  Flowers throughout the Cathedral are given to the Glory of God and in thanksgiving for our sextons, housekeepers, and staff.