

The Holy Eucharist

The First Sunday of Advent

November 28, 2021 • 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 word “Advent” derives from the Latin *adventus*, meaning “coming.” The season of Advent is a time of preparation and anticipation for the advent or coming of our Lord Jesus Christ, leading up to the celebration of Christmas and the mystery of Christ’s incarnation. While preparation for the humble birth of Jesus is undoubtedly a focus of the season, Advent is equally focused on the second coming of Christ, inviting the faithful to reflective preparation for the coming reign of God. Advent is characterized by expectant restraint, which is reflected in the music, Scripture, and prayers of the liturgy.*

*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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

People, Look East

Besançon; arr. Frank P. Law (1918–1985)

PRELUDE

Nun komm, der Heiden Heiland

Pamela Decker (b. 1955)

But Dimly Seen

Marshall Keys (b. 1955)

We Are Not Ashamed

Andraé Crouch (1942-2015)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Advent Responsory

Michael McCarthy (b. 1966)

I look from afar: and lo, I see the Power of God coming, and a cloud covering the whole earth. Go ye out to meet him and say: Tell us, art thou he that should come to reign over thy people Israel? High and low, rich and poor, one with another, Go ye out to meet him and say: Hear, O thou Shepherd of Israel, thou that ledest Joseph like a sheep, tell us, art thou he that should come? Stir up thy strength, O Lord, and come to reign over thy people Israel. Glory be to the Father, and to the Son, and to the Holy Ghost.

(First Responsory of Advent Sunday in the Office of Matins, early medieval Roman rite)

The people stand as able and face the Advent wreath.

LIGHTING OF THE ADVENT WREATH

The Advent wreath originally emerged as a devotional tool used in the home but eventually migrated into the church. It is a visual symbol that marks the progression of time in Advent. The symbolism is especially powerful in the Northern Hemisphere as the wreath's growing light contrasts with the increasing darkness of winter.

O faithful and loving God, we praise you for your tender compassion and give you thanks for your steadfast love for us and all creation. Bless us as we light the first candle of this wreath and see its light, that we may be strengthened by the hope of your advent among us, and live toward the completion of all things in you. We ask this through Christ our Lord. Amen.

THE ADVENT LITANY IN PROCESSION

M. McCarthy

The use of a litany in procession has been a part of Christian liturgy for centuries. In the medieval Western Church, the Sunday mass typically began with an extended litany in procession with petitions to God. This Advent litany draws on this tradition and reflects the expectation and longing of the season in its repeated refrain.

The musical score consists of three staves of music in a single system, all in a 3/4 time signature with a key signature of one flat (B-flat). The first staff begins with a treble clef and a 'Cantor' marking above the first measure. It contains the lyrics: 'A voice cries in the wil - der - ness, pre - pare the way of the Lord.' The second staff also begins with a treble clef and a 'Cantor' marking above the first measure. It contains the lyrics: 'Lift up all the deep val - leys. Low - er all the steep moun - tains. The'. The third staff begins with a treble clef and an 'All' marking above the first measure. It contains the lyrics: 'glo - ry of the Lord shall be re - vealed. All flesh shall see it to - geth - er.' The music includes various note values, rests, and triplet markings (indicated by a '3' over a group of notes).

Ruler of all things in heaven and earth, may the desert blossom like a rose, and may we, passing through what you have made good, guide each other to your holy mountain, where wolf and lamb can lie down together in peace, for we look to you in hope.

The musical score consists of a single staff of music in a 3/4 time signature with a key signature of one flat (B-flat). It begins with a treble clef and an 'All' marking above the first measure. The lyrics are: 'Come, Lord Je - sus! Come!'. The music includes various note values and rests.

Judge of the Nations, may we not put you to the test in our arrogance, but find wisdom, restraint, and courage to beat our swords into plowshares and no longer to study the ways of war, for we look to you in hope.

Come, Lord Jesus! Come!

Lord of compassion, forgive us all of our sins and wrongdoings, that we may be filled with the grace of the Holy Spirit to amend our lives, for we look to you in hope.

Come, Lord Jesus! Come!

Foretold by John on the banks of the Jordan, immerse us into a baptism of repentance, so that we may rise from water, reaching out our hands to people of all faiths who long for your goodness, for we look to you in hope.

Come, Lord Jesus! Come!

Lamb of God, enlighten and strengthen your Church, so that we may be stewards of your abundance and joyful heralds of the banquet to which all are invited, for we look to you in hope.

Come, Lord Jesus! Come!

Herald of Good News, may all our words and deeds loosen the yoke of the troubled and lighten the burden of the poor, so that what we proclaim becomes what we spend ourselves to accomplish, for we look to you in hope.

Come, Lord Jesus! Come!

Heir of David's Throne, empower us to establish justice in our cities and communities and to honor the covenant into which we have entered, so that all homes may be lively and joyful and all children may flourish, for we look to you in hope.

Come, Lord Jesus! Come!

Head of the Household, may what you have entrusted to us, our homes, families, friends, and possessions, be ready always for your arrival, and keep us alert to the signs of your presence, for we look to you in hope.

Come, Lord Jesus! Come!

Bridegroom of our Soul, draw us beyond selfish desire and fear, so that we may give ourselves fully to you, for we look to you in hope.

Come, Lord Jesus! Come!

Incarnate of the Virgin Mary, care for our flesh, heal our diseases, strengthen our weakness, and enfold us at last in your peace, and may what is done in us be according to your will, for we look to you in hope.

Come, Lord Jesus! Come!

Child of Bethlehem, make us your children, simplify and soften our hearts so that we may enter the realm of God with gratitude and joy, for we look to you in hope.

Come, Lord Jesus! Come!

Gracious God, Eternal Light, come among us! Enter our darkness and guide us in those paths of justice and peace that fulfill your purposes for us. Lift us up to rejoice forever in the life of the Holy Trinity, for we look to you in hope, and praise you, with the Father, and the Spirit, one God, from before time and through all eternity.

The musical score consists of three staves, each with two parts: *Cantor* and *All*. The first staff has the lyrics "Ky - ri - e e - le - i - son." for both parts. The second staff has the lyrics "Chri - ste e - le - i - son." for both parts. The third staff has the lyrics "Ky - ri - e e - le - i - son." for both parts. The music is written in a single melodic line on a treble clef staff with a key signature of one flat (B-flat) and a common time signature (C). The *Cantor* part is marked with a *Cantabile* tempo, and the *All* part is marked with an *All* tempo. The score ends with a double bar line.

THE COLLECT FOR THE FIRST SUNDAY OF ADVENT

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 God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE WORD OF GOD

THE FIRST LESSON

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

Jeremiah 33:14-16

The days are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: “The Lord is our righteousness.”

The Word of the Lord.

Thanks be to God.

Jeremías 33:14-16

El Señor afirma: «Llegará el día en que cumpliré las promesas de bendición que hice al pueblo de Israel y de Judá. Cuando llegue ese tiempo y ese día, haré que David tenga un descendiente legítimo, que establecerá la justicia y la rectitud en el país. En aquel tiempo Judá estará a salvo y Jerusalén vivirá segura. Éste es el nombre con que la llamarán: “El Señor es nuestra victoria.”»

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

plainsong tone 1

The choir introduces the antiphon, then all repeat.



Lead me in your truth, O Lord, and teach me.

Psalms 25:1-9

Salmo 25:1-9

The choir sings the psalm.

To you, O Lord, I lift up my soul;
my God, I put my trust in you;
let me not be humiliated,
nor let my enemies triumph over me.

A ti, oh Señor, levanto mi alma;
Dios mío, en ti confío;
no sea yo humillado,
no triunfen mis enemigos sobre mí.

Let none who look to you be put to shame;
 let the treacherous be disappointed in
 their schemes.
 Show me your ways, O Lord,
 and teach me your paths.
 Lead me in your truth and teach me,
 for you are the God of my salvation;
 in you have I trusted all the day long.
 Remember, O Lord, your compassion and love,
 for they are from everlasting.
 Remember not the sins of my youth and my
 transgressions;
 remember me according to your love
 and for the sake of your goodness, O Lord.
 Gracious and upright is the Lord;
 therefore he teaches sinners in his way.
 He guides the humble in doing right
 and teaches his way to the lowly.
 All the paths of the Lord are love and faithfulness
 to those who keep his covenant and his testimonies.

Ciertamente ninguno de cuantos en ti esperan
 será avergonzado;
 serán avergonzados los que se rebelan sin causa.
 Muéstrame, oh Señor, tus caminos;
 enséñame tus sendas.
 Encamíname en tu verdad, y enséñame;
 porque tú eres el Dios de mi salvación;
 en ti he esperado todo el día.
 Acuérdate, oh Señor, de tus piedades y de tus
 misericordias,
 porque son perpetuas.
 De los pecados de mi juventud, y de mis rebeliones,
 no te acuerdes;
 conforme a tu misericordia acuérdate de mí,
 por tu bondad, oh Señor.
 Bueno y recto es el Señor;
 por tanto, enseña a los pecadores el camino.
 Encamina a los humildes por el juicio,
 y enseña a los mansos su carrera
 Todas las sendas del Señor son amor y fidelidad,
 para los que guardan su pacto y sus testimonios.

All repeat the antiphon.

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.

1 Thessalonians 3:9-13

How can we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith. Now may our God and Father himself and our Lord Jesus direct our way to you. And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

The Word of the Lord.
Thanks be to God.

1 Tesalonicenses 3:9-13

¿Cómo podremos dar suficientes gracias a nuestro Dios por ustedes y por el mucho gozo que a causa de ustedes tenemos delante de él? Día y noche suplicamos a Dios que nos permita verlos personalmente y completar lo que todavía falte en su fe. Deseamos que Dios mismo nuestro Padre, y nuestro Señor Jesús, nos ayuden para que podamos ir a visitarlos. Y que el Señor los haga crecer y tener todavía más amor los unos para con los otros y para con todos, como nosotros los amamos a ustedes. Que los haga firmes en sus corazones, santos e irreprochables delante de Dios nuestro Padre cuando regrese nuestro Señor Jesús con todo su pueblo santo. Amén.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Signs of Endings All Around Us

Sung by all.

Ton-y-Botel

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. Signs of endings all around us, dark-ness, death, and winter days
2. Can it be that from our endings, new beginnings you create?
3. Speak, O God, your Word among us. Barren lives your presence fill.

shroud our lives in fear and sadness, numbing mouths that long to praise.
Life from death, and from our endings, realms of wholeness generate?
Swell our hearts with songs of gladness, terrors calm forebodings still.

Come, O Christ, and dwell among us! Hear our cries, come set us free.
Take our fears, then, Lord, and turn them into hopes for life anew:
Let your promised realm of justice blossom now throughout the earth;

Give us hope and faith and gladness. Show us what there yet can be.
Fading light and dying season sing their Glorias to you.
your dominion bring now near us; we await the saving birth.

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 21:25-36

Lucas 21:25-36

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

Glory to you, Lord Christ.

Jesus said, “There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.” Then he told them a parable: “Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús dijo: «Habrà señales en el sol, en la luna y en las estrellas; y en la tierra las naciones estarán confusas y se asustarán por el terrible ruido del mar y de las olas. La gente se desmayará de miedo al pensar en lo que va a sucederle al mundo; pues hasta las fuerzas celestiales serán sacudidas. Entonces se verá al Hijo del hombre venir en una nube con gran poder y gloria. Cuando comiencen a suceder estas cosas, anímense y levanten la cabeza, porque muy pronto serán libertados.» También les puso esta comparación: «Fíjense en la higuera, o en cualquier otro árbol. Cuando ven que brotan las hojas, se dan cuenta ustedes de que ya está cerca el verano. De la misma manera, cuando vean que suceden estas cosas, sepan que el reino de Dios ya está cerca. Les aseguro

Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away. Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”

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

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Dana Colley Corsello

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.

que todo esto sucederá antes que muera la gente de este tiempo. El cielo y la tierra dejarán de existir, pero mis palabras no dejarán de cumplirse. Tengan cuidado y no dejen que sus corazones se hagan insensibles por los vicios, las borracheras y las preocupaciones de esta vida, para que aquel día no caiga de pronto sobre ustedes como una trampa. Porque vendrá sobre todos los habitantes de la tierra. Estén ustedes preparados, orando en todo tiempo, para que puedan escapar de todas estas cosas que van a suceder y para que puedan presentarse delante del Hijo del hombre.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

Creemos en un solo Dios, Padre todopoderoso, Creador de cielo y 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: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. 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.

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 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 PEACE

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

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

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

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

My Tribute

Sung by the cantor.

Andraé Crouch (1942–2015)

How can I say thanks
For the things you have done for me?
Things so undeserved,
Yet you gave, to prove your love for me.
The voices of a million angels
Could not express my gratitude!
All that I am, and ever hope to be,
I owe it all to thee.

With his blood, he has saved me!
With his power, he has raised me!
To God be the glory,
For the things he has done!
Just let me live my life—
Let it be pleasing, Lord, to thee.
And if I gain any praise,
Let it go to Calvary!

To God be the glory,
To God be the glory,
To God be the glory,
For the things he has done!

The people stand as able.

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 sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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.

Robert Powell (b. 1932)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. 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.

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 our patrons, the Apostles Peter and Paul, 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.

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 tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei from Missa Emmanuel

Sung by all.

Richard Proulx (1937–2010)

Cantor

1. Je - sus, wis - dom and might - y Lord:
2. Je - sus, true branch of Jes - se's tree: you take a - way the sins of the world,
3. De - sire of na - tions, our Em - man - u - el:

1.2. *All*
have mer - cy on us, have mer - cy on us.

3. *All*
grant us peace, grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. 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.

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

ANTHEM DURING THE COMMUNION

Keep Your Lamps!

Sung by the choir.

Anonymous American;
arr. André J. Thomas (b. 1952)

Keep your lamps trimmed and burning,
The time is drawing nigh.

Children, don't get weary
'Til your work is done.

Christian journey soon be over,
The time is drawing nigh.

The people stand as able.

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo
nuestro Salvador.
Amén.

THE BLESSING

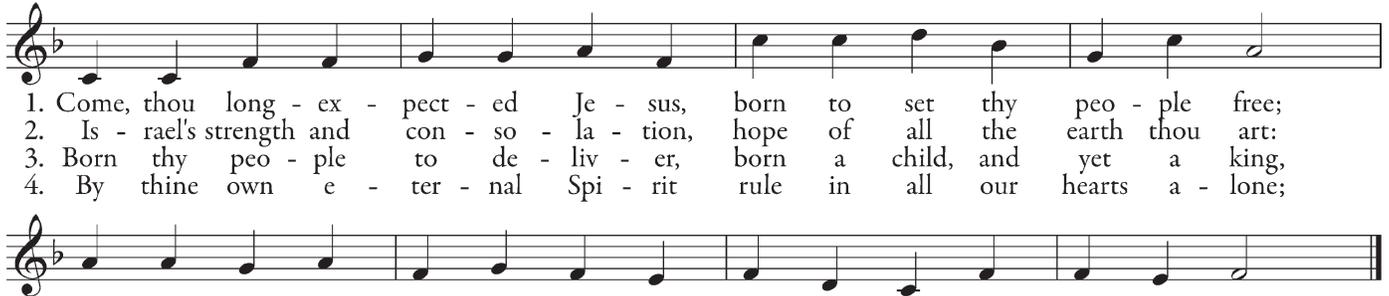
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 66

Come, Thou Long-Expected Jesus

Sung by all.

Stuttgart



1. Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
2. Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
3. Born thy peo - ple to de - liv - er, born a child, and yet a king,
4. By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

THE DISMISSAL

As we await our coming Savior,
go in the peace of Christ.
Thanks be to God.

Mientras esperamos la venida de nuestro Salvador,
vayan en la paz de Cristo.
Demos gracias a Dios.

POSTLUDE

Nun komm, der Heiden Heiland, BWV 661

Johann Sebastian Bach (1685–1750)

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

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Spanish Gospeller: The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Deacon: The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Priest Associate, The Reverend Martha Johns, The Reverend Lucretia Mann, The Reverend Sarah E. Slater; Musicians: The Girls Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Jasmine Jacobs, singer, Marshall Keys, saxophone.

ADVENT GREENS The Advent greens are given to the glory of God. In loving memory of Sarah Stewart Scarborough, in Thanksgiving, in memory of Everett G. Fuller, in memory of Joan Sager Vandemark.

Those wishing to make flower gifts for Christmas are invited to submit their gifts before December 3 to the Altar Guild.

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ADVENT & CHRISTMAS 2021 AT WASHINGTON NATIONAL CATHEDRAL

SUNDAY, NOVEMBER 28: FIRST SUNDAY OF ADVENT

Holy Eucharist • 11:15 AM (in-person + online)
Advent Lessons and Carols • 4:00 PM (in-person + online)

SATURDAY, DECEMBER 4

Handel's *Messiah* Family Concert • 12:00 PM (in-person)
Handel's *Messiah* • 4:00 PM (in-person)

SUNDAY, DECEMBER 5: SECOND SUNDAY OF ADVENT

Holy Eucharist • 11:15 AM (in-person + online)
Handel's *Messiah* • 4:00 PM (in-person + online)

SATURDAY, DECEMBER 11

Cathedral Choral Society's Joy of Christmas • 2:00 & 6:00 PM (in-person)

SUNDAY, DECEMBER 12: THIRD SUNDAY OF ADVENT

Holy Eucharist • 11:15 AM (in-person + online)
Cathedral Choral Society's Joy of Christmas • 4:00 PM (in-person + online)

TUESDAY, DECEMBER 14

Blue Christmas Service • 7:00 PM (in-person + online)

FRIDAY, DECEMBER 17

Christmas with the King's Singers • 7:30 PM (in-person + online)

SUNDAY, DECEMBER 19: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 11:15 AM (in-person + online)
Gospel Christmas • 6:00 PM (in-person + online)

THURSDAY, DECEMBER 23

Family Christmas Service with Pageant • 11:00 AM (in-person + online) **passes required**
Christmas Lessons and Carols • 6:00 PM (in-person + online) **passes required**

FRIDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (in-person + online) **passes required**
Holy Eucharist of Christmas Eve • 10:00 PM (in-person + online) **passes required**

SATURDAY, DECEMBER 25: CHRISTMAS DAY

Holy Eucharist of Christmas Day • 11:15 AM (in-person + online)
Organ Recital • 1:30 PM (in-person + online)

For more details, links, and information on passes: cathedral.org/christmas

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