

The Holy Eucharist

The Fourth Sunday of Advent

December 19, 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

Paraphrase on “O Come, O Come, Emmanuel”

Albert C. Gerken (b. 1938)

PRELUDE

Messianic Longings

Angela Kraft Cross (b. 1958)

A Child Is Born

Thad Jones (1923–1986)

Emmanuel

Norman Hutchins (b. 1962)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Matin Responsory

David Willcocks (1919–2015); after Giovanni Pierluigi da Palestrina (ca. 1525–1594)

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 leadest 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.

Blessed are you, O Lord our God, ruler of the universe. In your son, Emmanuel, you have shown us your light and saved us from the power of sin. Bless us as we light the candles on this wreath. Increase our longing for your presence that at the celebration of your Son's birth his Spirit might dwell anew in our midst. Blessed be God forever. **Amen.**

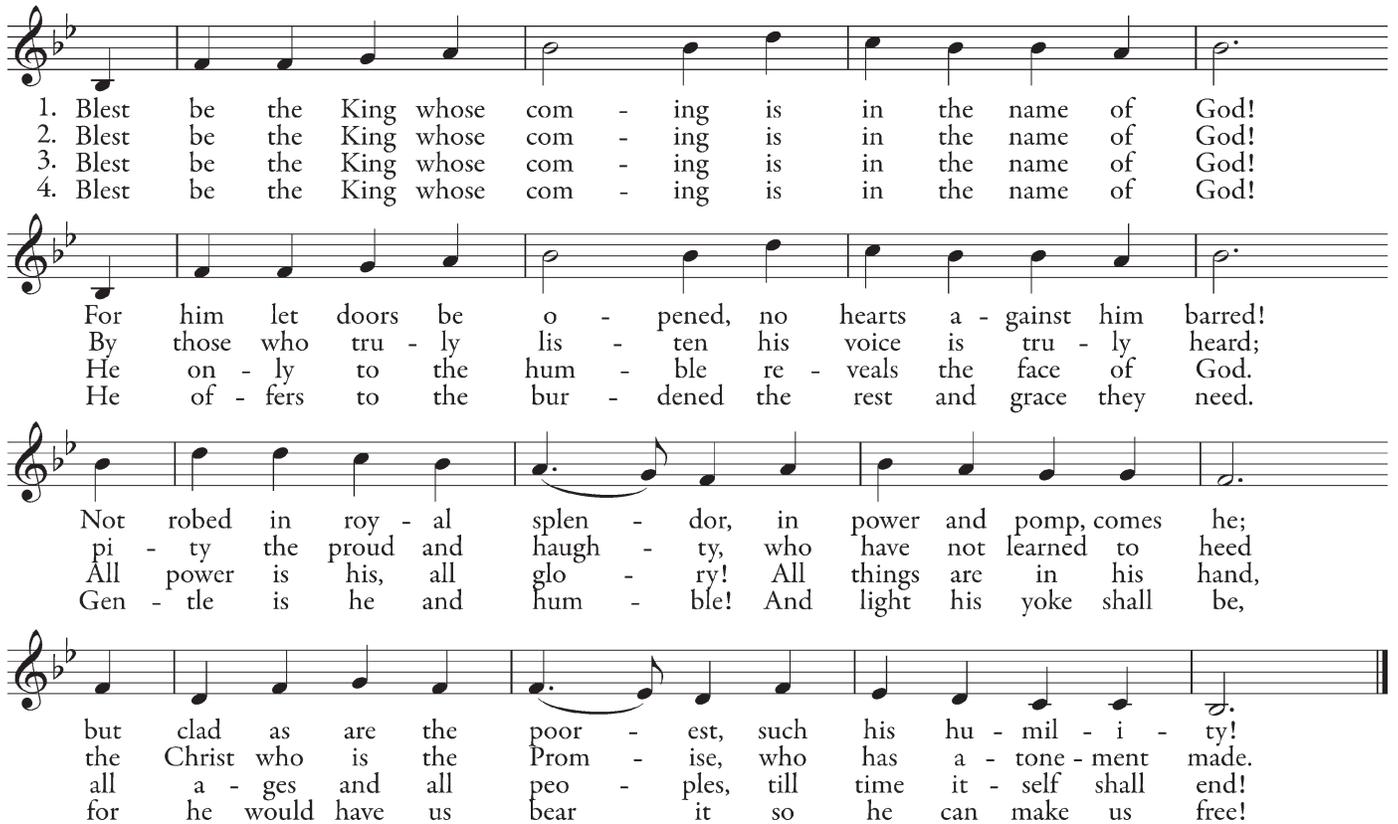
HYMN AT THE PROCESSION • 74

Blest Be the King Whose Coming

Sung by all.

Valet will ich dir geben

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



1. Blest be the King whose coming is in the name of God!
2. Blest be the King whose coming is in the name of God!
3. Blest be the King whose coming is in the name of God!
4. Blest be the King whose coming is in the name of God!

For him let doors be opened, no hearts against him barred!
By those who truly listen his voice is truly heard;
He on - ly to the hum - ble re - veals the face of God.
He of - fers to the bur - dened the rest and grace they need.

Not robed in roy - al splen - dor, in power and pomp, comes he;
pi - ty the proud and haugh - ty, who have not learned to heed
All power is his, all glo - ry! All things are in his hand,
Gen - tle is he and hum - ble! And light his yoke shall be,

but clad as are the poor - est, such his hu - mil - i - ty!
the Christ who is the Prom - ise, who has a - tone - ment made.
all a - ges and all peo - ples, till time it - self shall end!
for he would have us bear it so he can make us free!

THE OPENING ACCLAMATION

Blessed are you, holy and living One.

You come to your people and set them free.

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 omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu santo
Nombre;
por Cristo nuestro Señor. Amén.

KYRIE ELEISON

Sung by all three times.

Avon Gillespie (1938–1989)

Kyrie eleison ('Lord, have mercy') is a Greek petition that has long been used in the liturgy. In keeping with the restraint characteristic of Advent, the Gloria in excelsis (or a song of praise) is not sung in this season and is replaced by the Kyrie or the Trisagion, an ancient hymn from the Orthodox liturgy.



THE COLLECT FOR THE FOURTH 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.

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of 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.

Micah 5:2-5a

You, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days. Therefore he shall give them up until the time when she who is in labor has brought forth; then the rest of his kindred shall return to the people of Israel. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall live secure, for now he shall be great to the ends of the earth; and he shall be the one of peace.

The Word of the Lord.
Thanks be to God.

Miqueas 5:2-5a

En cuanto a ti, Belén Efrata, pequeña entre los clanes de Judá, de ti saldrá un gobernante de Israel que descende de una antigua familia. Ahora el Señor deja a los suyos, pero sólo hasta que dé a luz la mujer que está esperando un hijo. Entonces se reunirán con sus compatriotas los israelitas que están en el destierro. El rey se levantará para pastorear a su pueblo con el poder y la majestad del Señor su Dios, y ellos podrán vivir en paz, porque el Señor será engrandecido hasta el último rincón de la tierra. Él traerá la paz.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

plainsong tone IV

Psalm 80:1-7

Salmo 80:1-7

Hear, O Shepherd of Israel, leading Joseph like a flock;
shine forth, you that are enthroned upon the cherubim.
In the presence of Ephraim, Benjamin, and Manasseh,
stir up your strength and come to help us.
Restore us, O God of hosts;
show the light of your countenance, and we shall
be saved.
O Lord God of hosts,
how long will you be angered
despite the prayers of your people?
You have fed them with the bread of tears;
you have given them bowls of tears to drink.
You have made us the derision of our neighbors,
and our enemies laugh us to scorn.
Restore us, O God of hosts;
show the light of your countenance, and we shall
be saved.

Oh Pastor de Israel, escucha,
tú que pastoreas a José como a un rebaño;
tú que te sientas sobre querubines, resplandece.
Ante Efraín, Benjamín y Manasés,
despierta tu poder, y ven a salvarnos.
Oh Dios de los Ejércitos, restáuranos;
haz resplandecer tu rostro, y seremos salvos.
Señor Dios de los Ejércitos,
¿hasta cuándo estarás airado,
a pesar de las súplicas de tu pueblo?
Les diste de comer pan de lágrimas,
y a beber lágrimas en gran abundancia.
Nos pusiste por escarnio de nuestros vecinos,
y nuestros enemigos se burlan de nosotros.
Oh Dios de los Ejércitos, restáuranos;
haz resplandecer tu rostro, y seremos salvos.

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.

Hebrews 10:5-10

Hebreos 10:5-10

When Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

The Word of the Lord.
Thanks be to God.

Por eso Cristo, al entrar en el mundo, dijo a Dios: «No quieres sacrificio ni ofrendas, sino que me has dado un cuerpo. No te agradan los holocaustos ni las ofrendas para quitar el pecado. Entonces dije: "Aquí estoy, tal como está escrito de mí en el libro, para hacer tu voluntad, oh Dios.»» En primer lugar, dice que Dios no quiere ni le agradan sacrificios ni ofrendas de animales, ni holocaustos para quitar el pecado, a pesar de que son cosas que la ley manda ofrecer. Y después añade: «Aquí vengo para hacer tu voluntad.» Es decir, que quita aquellos sacrificios antiguos y pone en su lugar uno nuevo. Dios nos ha consagrado porque Jesucristo hizo la voluntad de Dios al ofrecer su propio cuerpo en sacrificio una sola vez y para siempre.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 265 (STANZAS 1-3)

The Angel Gabriel from Heaven Came

Sung by all.

Gabriel's Message

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. The an - gel Ga - bri - el from hea - ven came,
 2. "For know a bless - ed Mo - ther thou shalt be,
 3. Then gen - tle Ma - ry meek - ly bowed her head,

his wings as drift - ed snow, his eyes as flame;
 "all gen - er - a - tions laud and hon - or thee,
 "To me be as it pleas - eth God," she said,

"All hail," said, he, "thou low - ly maid - en Ma - fore - ry,
 thy Son shall be Em - man - u - el, by seers fore - told,
 "my soul shall laud and mag - ni - fy his ho - ly Name."

most high - ly fa - vored la - dy," Glo - - - ri - a!
 most high - ly fa - vored la - dy," Glo - - - ri - a!
 Most high - ly fa - vored la - dy, Glo - - - ri - a!

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 1:39-55

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

Glory to you, Lord Christ.

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord." And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

Lucas 1:39-55

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Por aquellos días, María se fue de prisa a un pueblo de la región montañosa de Judea, y entró en la casa de Zacarías y saludó a Isabel. Cuando Isabel oyó el saludo de María, la criatura se le estremeció en el vientre, y ella quedó llena del Espíritu Santo. Entonces, con voz muy fuerte, dijo: «¡Dios te ha bendecido más que a todas las mujeres, y ha bendecido a tu hijo! ¿Quién soy yo, para que venga a visitarme la madre de mi Señor? Pues tan pronto como oí tu saludo, mi hijo se estremeció de alegría en mi vientre. ¡Dichosa tú por haber creído que han de cumplirse las cosas que el Señor te ha dicho!» María dijo: «Mi alma alaba la grandeza del Señor; mi espíritu se alegra en Dios mi Salvador. Porque Dios ha puesto sus ojos en mí, su humilde esclava, y desde ahora siempre me llamarán dichosa; porque el Todopoderoso ha hecho en mí grandes cosas. ¡Santo es su nombre! Dios tiene siempre misericordia de quienes lo reverencian. Actuó con todo su poder: deshizo los planes de los orgullosos, derribó a los reyes de sus tronos y puso en alto a los humildes. Llenó de bienes a los hambrientos y despidió a los ricos con las manos vacías. Ayudó al pueblo de Israel, su siervo, y no se olvidó de tratarlo con misericordia. Así lo había prometido a nuestros antepasados, a Abraham y a sus futuros descendientes.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Kelly Brown Douglas

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 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.

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,

O come, O come, Emmanuel;
be our hope and salvation.

Oh ven, Oh ven, Emmanuel;
sé nuestra esperanza y nuestra salvación.

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

CONFESSION OF SIN & ABSOLUTION

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

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti,
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo que has creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. Amén.

The presider offers absolution and the people respond, Amen.

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

Emmanuel, God with Us

Sung by the cantor.

Chris Tomlin (b. 1968)

Go, tell it on the mountain,
The one that we've been waiting for.
The king of our salvation,
Born on this day,
Our savior, Christ the Lord!

Go tell it on the mountain,
Over the hills and everywhere,
That we can be forgiven;
The weight of all our sins he came to bear.

Refrain Emmanuel, God with us!
Emmanuel, King Jesus!
The savior of the world is born!

Go tell it on the mountain,
Humbly in a manger lay,
Mercy sent from heaven,
Angels fill the sky with highest praise.

Refrain

Go tell it on the mountain,
This baby born of virgin birth,
The ruler of all nations,
The glory of our God has come to earth!

Refrain

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 indeed right and good to give you thanks and praise, almighty God and everlasting Father, through Jesus Christ your Son. He is the one foretold by all the prophets, whom the Virgin Mother bore with love beyond all telling. John the Baptist was his herald and made him known when at last he came. In his love Christ fills us with joy as we prepare to celebrate his birth, so that when he comes again he may find us watching in prayer, our hearts filled with wonder and praise.

And so, with angels and archangels, and with all the company of heaven, we proclaim your glory, and join in their unending hymn of praise:

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

Ho - ly, ho - ly, ho - ly 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 Mary, the mother of Jesus, 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

Song of Mary

Sung by the choir.

Harold Friedell (1905–1958)

Bring not a crown to wear, upon his head so fair,
He needs no gold upon his shining hair,
Place not a scepter in his hands,
For this my babe no glory understands,
Nor shall he reign o'er earthly lands.

Bring not your incense sweet, to lay before his feet,
For thrones shall pass and kingly joys are fleet,
Greet not my babe in homage deep,
Let no praise break upon his sleep,
Like guarding angels, silence keep.

Bring him your hearts along, to God such gifts are known,
The poor and meek the Father calls his own,
Only your love and service bring,
At gifts so sweet the heavens sing,
O enter now and greet your King!

(Leonard Young, 1886–1960)

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

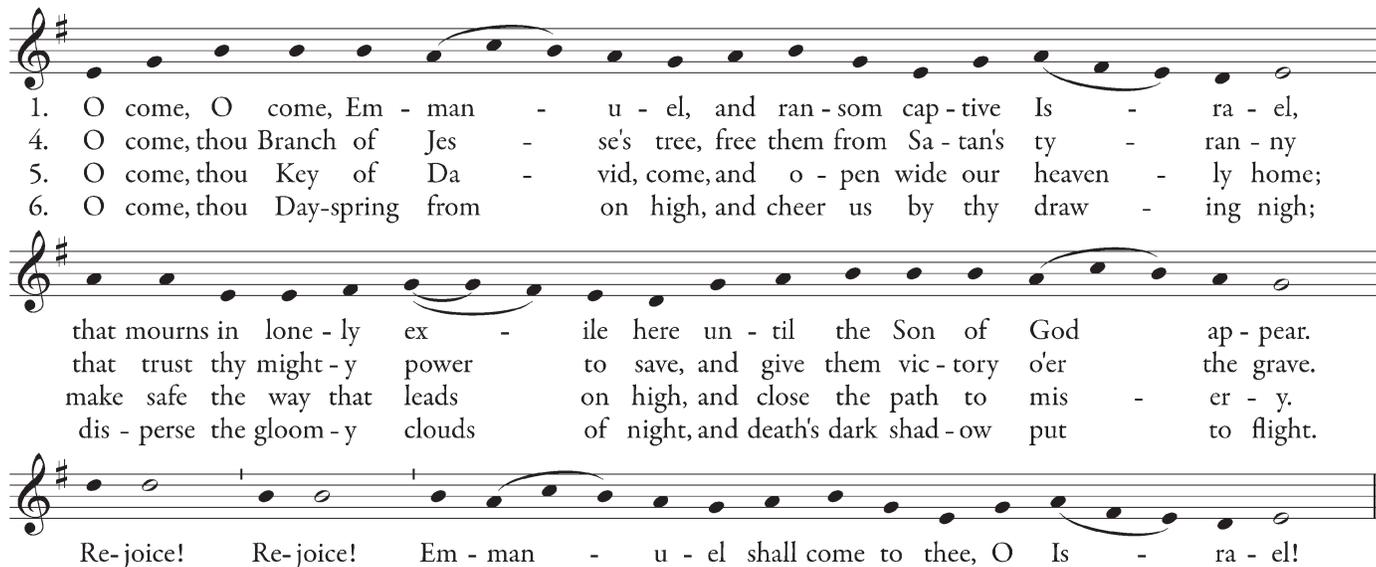
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 56 (STANZAS I, 4-6)

O Come, O Come, Emmanuel

Sung by all.

Veni, veni, Emmanuel



1. O come, O come, Em - man - u - el, and ran - som cap - tive Is - ra - el,
 4. O come, thou Branch of Jes - se's tree, free them from Sa - tan's ty - ran - ny
 5. O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;
 6. O come, thou Day-spring from on high, and cheer us by thy draw - ing nigh;
 that mourns in lone - ly ex - ile here un - til the Son of God ap - pear.
 that trust thy might - y power to save, and give them vic - tory o'er the grave.
 make safe the way that leads on high, and close the path to mis - er - y.
 dis - perse the gloom - y clouds of night, and death's dark shad - ow put to flight.
 Re-joice! Re-joice! Em - man - u - el shall come to thee, O Is - ra - el!

THE DISMISSAL

The Lord's coming is close at hand. Go forth in peace
 to prepare the way of the Lord.
 Thanks be to God.

La venida del Señor está cerca. Vayan en paz para
 preparar el camino del Señor.
 Demos gracias a Dios.

POSTLUDE

Adventsmusik, Op. 41

Robert Coates (b. 1954)

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

PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello; Preacher: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Michele V. Hagans, Canon Emerita, Episcopal Diocese of Washington, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

ADVENT GREENS Advent greens are given to the glory of God. Advent wreath in loving memory of Sarah Stewart Scarborough; in memory of Hibbard G. James; in Thanksgiving; in memory of Mr. and Mrs. Larz Anderson; in memory of Ann Wilson; in memory of Wayne Evan Matejik; in memory of Margaret H. Howard; in memory of Joan Sager Vandemark; and in honor of David, Michael, and Peter Lee.

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ADVENT & CHRISTMAS 2021 AT WASHINGTON NATIONAL CATHEDRAL

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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