

The Holy Eucharist

The Second Sunday after Christmas Day

January 2, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

*The people's responses are in **bold**.*

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

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

PRELUDE

Baloo, Lammy

Gilbert M. Martin (b. 1941)

All Night, All Day

Negro spiritual; arr. John Stoddart (b. 1971), Daryl L.A. Hunt (b. 1970)

Angels Watching Over Me

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

INTROIT

Nowell Sing We

Sung by the choir.

Gabriel Jackson (b. 1962)

Refrain Nowell sing we now all and some,
For *Rex pacificus* is come. (The King of peace)

In Bethlehem, in that fair city,
A child was born of a maiden free,
That shall a lord and prince be,
A solis ortus cardine. (From the rising of the sun)

Refrain

Children were slain full great plenty,
Jesu, for the love of thee;
Wherefore their souls saved be,
Hostis Herodis impie. (How vain was Herod's fear)

Refrain

The sun shineth through the glass,
So Jesu in his mother was;
Thee to serve now grant us grace,
O lux beata Trinitas. (O Trinity of blessed light)

Refrain

Now God is come to worship us;
Now of Mary is born Jesus;
Make we merry amongst us;
Exultet caelum laudibus. (Let the world rejoice)

Refrain

(Anonymous Middle English carol)

*Angels, from the Realms of Glory**Sung by all.**Regent Square**We begin our worship as a gathered community by praising God in song.*

1. An - gels, from the realms of glo - ry wing your flight o'er all the earth;
2. Shep - herds in the field a - bid - ing, watch - ing o'er your flocks by night,
3. Sa - ges, leave your con - tem - pla - tions; bright - er vi - sions beam a - far:
4. Saints be - fore the al - tar bend - ing, watch - ing long in hope and fear,



ye, who sang cre - a - tion's sto - ry, now pro - claim Mes - si - ah's birth:
 God with you is now re - sid - ing; yon - der shines the in - fant Light:
 seek the great De - sire of na - tions; ye have seen his na - tal star:
 sud - den - ly the Lord, de - scend - ing, in his tem - ple shall ap - pear:



come and wor - ship, come and wor - ship, wor - ship Christ, the new - born King.

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 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.**

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.

Glo - ry to God in the high - est, and peace to his

peo-ple on earth. Lord God, heaven - ly King, al - might - y God and Fa - ther,
 we wor - ship you, we give you thanks, we praise you for your glo - ry. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, you take a-way the sin of the
 world: have mer - cy on us; you are seat - ed at the right hand of the Fa - ther:
 re - ceive our prayer. For you a-lone are the
 Ho - ly One, you a-lone are the Lord, you a-lone are the Most High, Je - sus Christ,
 with the Ho - ly Spi - rit, in the glo - ry of
 God the Fa - ther. A - - - men.

THE COLLECT FOR THE SECOND SUNDAY AFTER CHRISTMAS DAY

The collect is the appointed prayer 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.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and 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 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.

Jeremías 31:7-14

El Señor dice: «Canten de gozo y alegría por el pueblo de Jacob, la principal entre todas las naciones. Hagan oír sus alabanzas y digan: “El Señor salvó a su pueblo, lo que quedaba de Israel.” Voy a hacerlos volver del país del norte, y a reunirlos del último rincón del mundo. Con ellos vendrán los ciegos y los cojos, las mujeres embarazadas y las que ya dieron a luz; ¡volverá una enorme multitud! Vendrán orando y llorando. Yo los llevaré a corrientes de agua, por un camino llano, donde no tropiecen. Pues soy el padre de Israel, y Efraín es mi hijo mayor. Naciones, escuchen la palabra del Señor y anuncien en las costas lejanas: “El Señor dispersó a Israel, pero lo reunirá y lo cuidará como cuida el pastor a sus ovejas.” Porque el Señor rescató al pueblo de Jacob, lo libró de una nación más poderosa. Vendrán y cantarán de alegría en lo alto de Sión, se deleitarán con los beneficios del Señor: el trigo, el vino y el aceite, las ovejas y las reses. Serán como una huerta bien regada, y no volverán a perder las fuerzas. Las muchachas bailarán alegremente, lo mismo que los jóvenes y los viejos. Yo les daré consuelo: convertiré su llanto en alegría, y les daré una alegría mayor que su dolor. Haré que los sacerdotes coman los mejores alimentos y que mi pueblo disfrute en abundancia de mis bienes. Yo, el Señor, lo afirmo.».

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Hubert Parry (1848–1918)

Psalm 84:1-8

Salmo 84:1-8

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.

¡Cuán amable tu morada, Señor de los Ejércitos!
Anhela mi alma y con ardor desea los atrios del Señor;
mi corazón y mi carne se regocijan en el Dios vivo.
El gorrión ha encontrado casa,
y la golondrina nido donde poner sus polluelos:
en tus altares, oh Señor de los Ejércitos,
Rey mío y Dios mío.

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.
 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.
 Lord God of hosts, hear my prayer;
 hearken, O God of Jacob.
 Behold our defender, O God;
 and look upon the face of your Anointed.

¡Dichosos los que habitan en tu casa!
 Perpetuamente te alabarán.
 ¡Dichosos los que en ti encuentran su fuerza,
 cuyos corazones están resueltos a peregrinar!
 Los que atraviesan el valle desolado
 lo hallan un lugar de fuentes,
 porque la lluvia temprana lo ha cubierto de charcos.
 Treparán de baluarte en baluarte,
 y se revelará el Dios de los dioses en Sión.
 Señor Dios de los Ejércitos, escucha mi oración;
 atiéndeme, oh Dios de Jacob.
 Mira, oh Dios, a nuestro Escudo;
 pon los ojos en el rostro de tu Ungido.

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 1:3-6, 15-19a

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.

Efesios 1:3-6, 15-19a

Alabado sea el Dios y Padre de nuestro Señor Jesucristo, pues en Cristo nos ha bendecido en los cielos con toda clase de bendiciones espirituales. Dios nos escogió en Cristo desde antes de la creación del mundo, para que fuéramos santos y sin defecto en su presencia. Por su amor, nos había destinado a ser adoptados como hijos suyos por medio de Jesucristo, hacia el cual nos ordenó, según la determinación bondadosa de su voluntad. Esto lo hizo para que alabemos siempre a Dios por su gloriosa bondad, con la cual nos bendijo mediante su amado Hijo. 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.

Palabra del Señor.
Demos gracias a Dios.

Angels We Have Heard on High

Sung by all.

Gloria

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. An - gels we have heard on high, sing - ing sweet - ly through the night,
 2. Shep - herds, why this ju - bi - lee? Why these songs of hap - py cheer?
 3. Come to Beth - le - hem and see him whose birth the an - gels sing;
 4. See him in a man - ger laid whom the an - gels praise a - bove;

and the moun - tains in re - ply ech - o - ing their brave de - light.
 What great bright - ness did you see? What glad tid - ings did you hear?
 come a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

Refrain

Glo - - - - - ri - a

in ex - cel - sis De - o. Glo - - - - -

- - - - - ri - a in ex - cel - sis De - - - o.

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 2:41-52

Lucas 2:41-52

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.

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Los padres de Jesús iban todos los años a Jerusalén para la fiesta de la Pascua. Y así, cuando Jesús cumplió doce años, fueron allá todos ellos, como era costumbre en esa fiesta. Pero pasados aquellos días, cuando volvían a casa, el niño Jesús se quedó en Jerusalén, sin que sus padres se dieran cuenta. Pensando que Jesús iba entre la gente, hicieron un día de camino; pero luego, al buscarlo entre los parientes y conocidos, no lo encontraron. Así que regresaron a Jerusalén para buscarlo allí. Al cabo de tres días lo encontraron en el templo, sentado entre los maestros de la ley, escuchándolos y haciéndoles preguntas. Y todos los que lo oían se admiraban de su inteligencia y de sus respuestas. Cuando sus padres lo vieron, se sorprendieron; y su madre le dijo: «Hijo mío, ¿por qué nos has hecho esto? Tu padre y yo te hemos estado buscando llenos de angustia.» Jesús les contestó: «¿Por qué me buscaban? ¿No sabían que tengo que estar en la casa de mi Padre?» Pero ellos no entendieron lo que les decía. Entonces volvió con ellos a Nazaret, donde vivió obedeciéndolos en todo. Su madre guardaba todo esto en su corazón. Y Jesús seguía creciendo en sabiduría y estatura, y gozaba del favor de Dios y de los hombres.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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 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 381AD, 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,

**God of grace and peace,
Hear us, we pray.**

**Dios de gracia y paz,
Atiéndenos, te suplicamos.**

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

CONFESSION OF SIN & ABSOLUTION

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

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

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo
como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
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 con tu espíritu.

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

Jehovah Sabaoth (God of Angel Armies)

Sung by the cantor.

Donald Lawrence (b. 1961)

I shall not fear the arrow by day,
Nor shall I fear the terror by night.
The God who governs angel armies
Has set encampments around me;
Whom shall I fear?

I'm not afraid,
All is well!

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 • S 125

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.

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

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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 blessed Mary and Joseph, 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

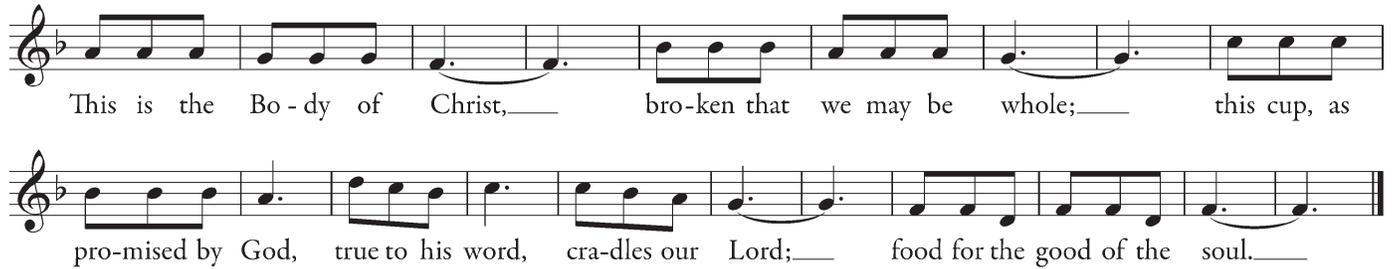
The presider breaks the bread in silence.

FRACTION ANTHEM

This Is the Body of Christ

Sung by all.

John Bell (b. 1949)



This is the Bo - dy of Christ, — bro - ken that we may be whole; — this cup, as
pro - mised by God, true to his word, cra - dles our Lord; — food for the good of the soul. —

THE INVITATION TO HOLY COMMUNION

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

Lord Jesus,
I believe that you are truly present
in the Holy Sacrament of the Altar.
I love you above all things,
and long for you in my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
I embrace you and unite myself entirely to you.
Let me never be separated from you. Amen.

Señor Jesús
creo que estás verdaderamente presente
en el Santísimo Sacramento del Altar.
Te amo sobre todas las cosas,
y deseo recibirte en mi alma.
Como en este momento no puedo recibirte
sacramentalmente,
ven al menos espiritualmente a mi corazón.
Te abrazo y me uno por completo a ti.
No permitas que jamás me separe de ti.
Amén.

ANTHEM DURING THE COMMUNION

Tomorrow Shall Be My Dancing Day, Op. 75, No. 2

Sung by the choir

John Gardner (1917–2011)

Tomorrow shall be my dancing day,
I would my true love did so chance
To see the legend of my play,
To call my true love to my dance;
Refrain Sing, oh! my love, oh! my love,
my love, my love,
This have I done for my true love.

Then was I born of a virgin pure,
Of her I took fleshly substance;
Thus was I knit to man's nature,
To call my true love to my dance.

Refrain

In a manger laid and wrapped I was,
So very poor, this was my chance,
Betwixt an ox and a silly poor ass,
To call my true love to my dance.

Refrain

Then afterwards baptized I was,
The Holy Ghost on me did glance,
My Father's voice heard from above,
To call my true love to my dance.

Refrain

(Anonymous English carol)

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 Savior 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.

Omnipotente y sempiterno Dios,
te damos gracias porque nos has nutrido con el
alimento espiritual
del preciosísimo Cuerpo y Sangre de tu Hijo,
nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo para cumplir
la misión que tú nos has encomendado,
para amarte y servirte como fieles testigos de
Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

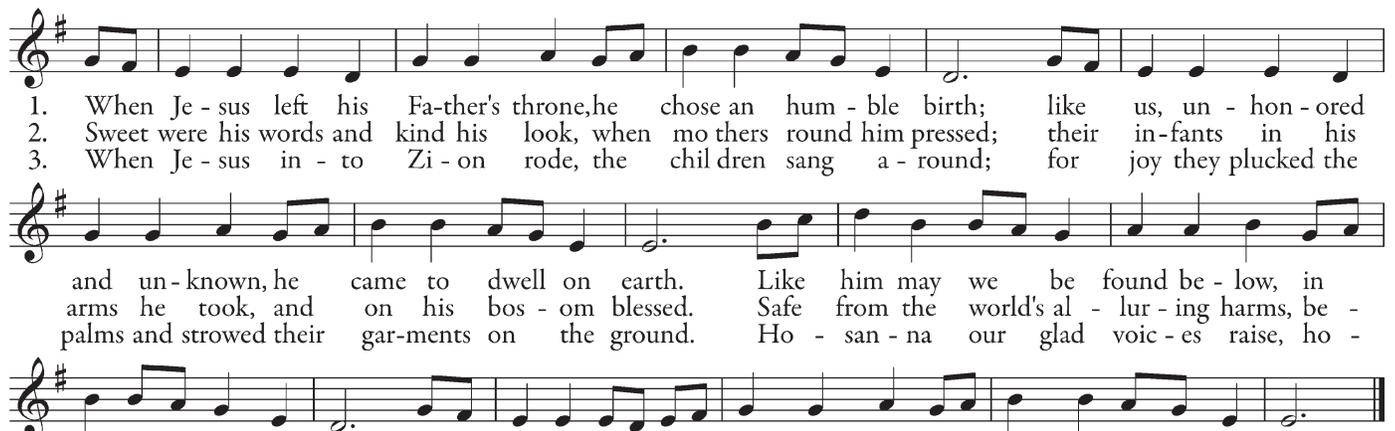
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 480

When Jesus Left His Father's Throne

Sung by all.

Kingsfold



1. When Je - sus left his Fa - ther's throne, he chose an hum - ble birth; like us, un - hon - ored
2. Sweet were his words and kind his look, when mo thers round him pressed; their in - fants in his
3. When Je - sus in - to Zi - on rode, the chil dren sang a - round; for joy they plucked the

and un - known, he came to dwell on earth. Like him may we be found be - low, in
arms he took, and on his bos - om blessed. Safe from the world's al - lur - ing harms, be -
palms and strowed their gar - ments on the ground. Ho - san - na our glad voic - es raise, ho -

wis - dom's path of peace; like him in grace and know - ledge grow, as years and strength in - crease.
neath his watch - ful eye, thus in the cir - cle of his arms may we for ev - er lie.
san - na to our King! Should we for - get our Sa - vior's praise, the stones them selves would sing.

THE DISMISSAL

Go in the peace of Christ.
Thanks be to God.

Vayan en la paz de Cristo.
Demos gracias a Dios.

POSTLUDE

Study on "Divinum mysterium"

Adolphus Hailstork (b. 1941)

PARTICIPANTS Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospellers: The Reverend Patrick L. Keyser, Priest Associate, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Musicians: The Professional Cathedral Choir, Canon Mike 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.

FLOWERS The High Altar: in memory of Hibbard G. James; Candelabra in the High Altar Sanctuary: in loving memory of Charles and Mary Russell Bounds; Canterbury Pulpit: in memory of George Walker Guthrie; Stone Lectern: in loving memory of Marilyn Ehrlich and Nancy J. McKee; in loving memory of Frank T. Anania and Marie T. Anania; St. Mary's Chapel Altar: in memory of Mr. and Mrs. Larz Anderson; Holy Spirit Chapel Altar: in memory of Ann Wilson, and in honor of Barlow Burke's birthday and retirement; St. John's Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Norman Prince Tomb: in honor of Norman Prince; Children's Chapel Altar: in memory of Wayne Evan Matejik; Christ Child Tree: in honor of Andrew, Kurt, and Stefan Moss, Jennifer and Robert Vettori, Jr., and Lydia Hynson, and in honor of The Great Mystery of the Incarnation; War Memorial Chapel Altar: in memory of Margaret H. Howard; Dulin Bay: given in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin; Folger Bay: given in memory of J. Clifford Folger and Kathrine Dulin Folger; Advent Wreath: in loving memory of Sarah Stewart Scarborough; Bethlehem Chapel Altar: in honor of David, Michael, and Peter Lee; Angus Dun Font: in honor of Helen Barnard and in thanksgiving for her service to the Cathedral; Prince Tomb Crypt: in honor of Frederick Henry Prince and Abigail Norman Prince; Resurrection Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Good Shepherd Chapel Altar: in loving memory of Matthew Bixler; St. Joseph's Chapel Altar: in memory of the Seferlis and Tidball families.

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