



The Holy Eucharist

The First Sunday of Advent

November 27, 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 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 an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

“Nun komm, der Heiden Heiland” from 111 Danziger Choräle für Carillon; 1784 Johann Eggert (1728–1803)

PRELUDE

Wachet auf, ruft uns die Stimme, BWV 645 Johann Sebastian Bach (1685–1750)

Nun komm, der Heiden Heiland, Op. 67, No. 29 Max Reger (1873–1916)

Way Maker Sinach (b. 1972)

THE ENTRANCE RITE

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.

Blessed are you, O Lord God, ruler of the universe. You call all nations to walk in your light and to seek your ways of justice and peace, for the night is past, and the dawn of your coming is near. Bless us as we light the first candle of this wreath, that we may be ready to greet our Lord when he comes and welcome him into our hearts for he is our light and our salvation. Blessed be God for ever. **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.

Cantor
A voice cries in the wil - der - ness, *All* pre - pare the way of the Lord.

Cantor Lift up all the deep val - leys. *All* Low - er all the steep moun - tains. *Cantor* The

All glo - ry of the Lord shall be re - vealed. *All* All flesh shall see it to - geth - er.

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.

All
Come, Lord Je - sus! Come!

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.

Cantor Ky - ri - e e - le - i - son. *All* Ky - ri - e e - le - i - son.

Cantor Chri - ste e - le - i - son. *All* Chri - ste e - le - i - son.

Cantor Ky - ri - e e - le - i - son. *All* Ky - ri - e e - le - i - son.

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.

Isaiah 2:1-5

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem. In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the Lord!

The Word of the Lord.

Thanks be to God.

Isaías 2:1-5

Éstas son las profecías que Isaías, hijo de Amós, recibió por revelación acerca de Judá y Jerusalén: En los últimos tiempos quedará afirmado el monte donde se halla el templo del Señor. Será el monte más alto, más alto que cualquier otro monte. Todas las naciones vendrán a él; pueblos numerosos llegarán, diciendo: «Vengan, subamos al monte del Señor, al templo del Dios de Jacob, para que él nos enseñe sus caminos y podamos andar por sus senderos.» Porque de Sión saldrá la enseñanza del Señor, de Jerusalén vendrá su palabra. El Señor juzgará entre las naciones y decidirá los pleitos de pueblos numerosos. Ellos convertirán sus espadas en arados y sus lanzas en hoces. Ningún pueblo volverá a tomar las armas contra otro ni a recibir instrucción para la guerra. ¡Vamos, pueblo de Jacob, caminemos a la luz del Señor!

Palabra del Señor.

Demos gracias a Dios.

I was glad when they said to me,
 “Let us go to the house of the Lord.”
 Now our feet are standing
 within your gates, O Jerusalem.
 Jerusalem is built as a city
 that is at unity with itself;
 To which the tribes go up,
 the tribes of the Lord,
 the assembly of Israel,
 to praise the Name of the Lord.
 For there are the thrones of judgment,
 the thrones of the house of David.
 Pray for the peace of Jerusalem:
 “May they prosper who love you.
 Peace be within your walls
 and quietness within your towers.
 For my brethren and companions’ sake,
 I pray for your prosperity.
 Because of the house of the Lord our God,
 I will seek to do you good.”

Me alegré cuando me dijeron:
 “Vamos a la casa del Señor”.
 Ya están pisando nuestros pies
 tus umbrales, oh Jerusalén.
 Jerusalén está edificada
 como ciudad bien unida entre sí.
 Allá suben las tribus, las tribus del Señor,
 la asamblea de Israel,
 para alabar el Nombre del Señor;
 Porque allá están los tronos del juicio,
 los tronos de la casa de David.
 Oren por la paz de Jerusalén:
 “Que prosperen los que te aman.
 Haya paz dentro de tus muros,
 sosiego dentro de tus ciudadelas.
 Por amor de mis hermanos y mis compañeros,
 digo de corazón: ‘La paz contigo’.
 Por amor de la casa del Señor nuestro Dios,
 buscaré hacerte el bien”.

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.

Romans 13:11-14

Romanos 13:11-14

You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

The Word of the Lord.
Thanks be to God.

En todo esto tengan en cuenta el tiempo en que vivimos, y sepan que ya es hora de despertarnos del sueño. Porque nuestra salvación está más cerca ahora que al principio, cuando creímos en el mensaje. La noche está muy avanzada, y se acerca el día; por eso dejemos de hacer las cosas propias de la oscuridad y revistámonos de luz, como un soldado se reviste de su armadura. Actuemos con decencia, como en pleno día. No andemos en banquetes y borracheras, ni en inmoralidades y vicios, ni en discordias y envidias. Al contrario, revístanse ustedes del Señor Jesucristo, y no busquen satisfacer los malos deseos de la naturaleza humana.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Down by the Riverside

Sung by all.

Negro spiritual

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. Gonn-a lay down mysword and shield,
2. Gonn-a lay down my war___ shoes, down by the riv-er-side, down by the riv-er-side, down by the riv-er-side.
3. Gonn-a put on my long white robe,



1. Gonn-a lay down mysword and shield,
2. Gonn-a lay down my war___ shoes, down by the riv-er-side, gonn-a stud y war no more.____
3. Gonn-a put on my long white robe,



I ain't gonn-a stud-y war no more, ain't gonn-a stud-y war no more, ain't gonn-a stud-y war no more.____



Ain't gonn-a stud-y war no more, ain't gonn-a stud-y war no more, ain't gonn-a stud-y war no more.____

THE HOLY GOSPEL

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

Matthew 24:36-44

Mateo 24:36-44

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

Glory to you, Lord Christ.

Jesus said to his disciples, “About that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming.

Santo Evangelio de nuestro Señor Jesucristo,
según Mateo.

¡Gloria a ti, Cristo Señor!

Jesús dijo a sus discípulos: «En cuanto al día y la hora, nadie lo sabe, ni aun los ángeles del cielo, ni el Hijo. Solamente lo sabe el Padre. Como sucedió en tiempos de Noé, así sucederá también cuando regrese el Hijo del hombre. En aquellos tiempos antes del diluvio, y hasta el día en que Noé entró en la barca, la gente comía y bebía y se casaba. Pero cuando menos lo esperaban, vino el diluvio y se los llevó a todos. Así sucederá también cuando regrese el Hijo del hombre. En aquel momento, de dos hombres que estén en el campo, uno será llevado y el otro será dejado. De dos mujeres que estén moliendo, una será llevada y la otra será dejada. Manténganse ustedes despiertos, porque

But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.”

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

no saben qué día va a venir su Señor. Pero sepan esto, que si el dueño de una casa supiera a qué hora de la noche va a llegar el ladrón, se mantendría despierto y no dejaría que nadie se metiera en su casa a robar. Por eso, ustedes también estén preparados; porque el Hijo del hombre vendrá cuando menos lo esperen.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

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.

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 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 then are seated.

THE HOLY COMMUNION

THE OFFERTORY

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

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"Sleepers, Wake!" from *St. Paul*, Op. 36

Sung by the choir.

Felix Mendelssohn (1809–1847)

Sleepers, wake! A voice is calling,
It is the watchman on the walls:
Thou City of Jerusalem!
For lo! The Bridegroom comes!
Arise, and take your lamps!
Hallelujah!
Awake! His kingdom is at hand!
Go forth, go forth to meet your Lord!
(*Philipp Nicolai, English trans. W. Ball*)

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

PRESENTATION HYMN • 53 (STANZAS 1–2)

Once He Came in Blessing

Sung by all.

Gottes Sohn ist kommen

1. Once he came in blessing, all our ills redressing; came in likeness lowly,
2. Still he comes within us, still his voice would win us from the sins that hurt us,
Son of God most holy; bore the cross to save us, hope and freedom gave us.
would to Truth convert us; not in torment hold us, but in love unfold us.

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 • S 129

Sung by all.

Robert Powell (b. 1932)

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 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:
have mer - cy on us, have mer - cy on us. 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 receive the bread in open and outstretched hands and respond to receiving Communion by saying “Amen.” Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. 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

How Great Thou Art

Sung by the ensemble.

Anonymous Swedish melody

Oh Lord, my God, when I in awesome wonder
Consider all the worlds thy hands have made.
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.

Refrain Then sings my soul, my Savior God, to Thee,
How great Thou art, how great Thou art.
Then sings my soul, my Savior God, to Thee,
How great Thou art, how great Thou art.

And when I think that God, His Son not sparing,
Sent Him to die, I scarce can take it in.
That on the cross, my burden gladly bearing,
He bled and died to take away my sin.

Refrain

When Christ shall come with shouts of acclamation
And take me home, what joy shall fill my heart.
Then I shall bow, in humble adoration
And then proclaim, my God, how great Thou art.

Refrain

(Original Swedish by Carl Boberg, 1859–1940; English trans. by Stuart K Hine, 1899–1989)

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 • 57

Lo! He Comes, with Clouds Descending

Sung by all.

Helmsley



1. Lo! he comes, with clouds de - scend - ing, once for our sal - va - tion
 2. Ev - ery eye shall now be - hold him, robed in dread - ful ma - jes -
 3. Those dear to - kens of his pas - sion still his daz - zling bo - dy
 4. Yea, a - men! let all a - dore thee, high on thine e - ter - nal



slain; thou - sand thou - sand saints at - tend - ing swell the tri - umph
 - ty; those who set at nought and sold him, pierced, and nailed him
 bears, cause of end - less ex - ul - ta - tion to his ran - somed
 throne; Sa - vior, take the power and glo - ry; claim the king - dom



of his train: Al - le - lu - ia! Al - le - lu - ia!
 to the tree, deep - ly wail - ing, deep - ly wail - ing,
 wor - ship - ers; with what rap - ture, with what rap - ture,
 for thine own: Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

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

J. S. Bach



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

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Priest Associate; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; 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 Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Lucretia Mann, The Reverend Nan Peete; Musicians: The Boys Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Michele Fowlin, Associate Director for Contemporary Music, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

ADVENT GREENS The Advent greens are given to the glory of God. The Advent wreath in the mid-nave: in loving memory of Sarah Stewart Scarborough. The Advent wreath in St. Mary's Chapel: in Thanksgiving. The greens on the Holy Spirit Chapel altar: in memory of Everett G. Fuller. The Advent wreath in Bethlehem Chapel: in memory of Joan Sager Vandemark.

Those wishing to make flower gifts for Christmas are invited to submit their gifts before December 1 to the Altar Guild or online at cathedral.org/donate/memorial-honor-gifts.

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ADVENT & CHRISTMAS 2022

SUNDAY, NOVEMBER 27: FIRST SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Advent Lessons and Carols • 4:00 PM (nave + live webcast)

FRIDAY, DECEMBER 2

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

SATURDAY, DECEMBER 3

Handel's *Messiah* - Family Concert • NOON (nave) passes required
Handel's *Messiah* • 4:00 PM (nave) passes required

SUNDAY, DECEMBER 4: SECOND SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Handel's *Messiah* • 4:00 PM (nave + live webcast) passes required

SATURDAY, DECEMBER 10

Cathedral Choral Society's Joy of Christmas • 2:00 & 6:00 PM (nave) passes required

SUNDAY, DECEMBER 11: THIRD SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Cathedral Choral Society's Joy of Christmas • 4:00 PM (nave) passes required

TUESDAY, DECEMBER 13

Blue Christmas Service • 7:00 PM (Great Choir + live webcast)

SUNDAY, DECEMBER 18: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)
Evensong • 4:00 PM (nave + live webcast)

THURSDAY, DECEMBER 22

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

FRIDAY, DECEMBER 23

Family Christmas Service • 11:00 AM (nave + live webcast) passes required
Gospel Christmas: The Light Has Come • 6:00 PM (nave + live webcast) passes required

SATURDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (nave + live webcast) passes required
Festival Holy Eucharist of Christmas Eve • 10:00 PM (nave + live webcast) passes required

SUNDAY, DECEMBER 25: CHRISTMAS DAY

Festival Holy Eucharist of Christmas Day • 11:15 AM (nave + live webcast)
Christmas Day Organ Recital • 1:30 PM (nave)

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

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

