

The Holy Eucharist

The First Sunday of Advent

December 1, 2019 • 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.*

THE ENTRANCE RITE

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

CARILLON PRELUDE

Nun komm, der Heiden Heiland from *111 Danziger Choräle für Carillon: 1784*

Johann Eggert (1728-1803)

ORGAN VOLUNTARY

Two settings of Nun komm, der Heiden Heiland, BWV 659 & BWV 660

Johann Sebastian Bach (1685-1750)

The people remain seated for the Introit.

INTROIT

Advent Responsory

Michael McCarthy (b. 1966)

I look from afar: and lo, I see the Power of God coming, and a cloud covering the whole earth. Go ye out to meet him and say: Tell us, art thou he that should come to reign over thy people Israel? High and low, rich and poor, one with another, Go ye out to meet him and say: Hear, O thou Shepherd of Israel, thou that 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.

(Matin Responsory for Advent I)

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.

The musical score is written for three staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is labeled 'Cantor' and 'All'. It contains the lyrics: 'A voice cries in the wil - der - ness, pre - pare the way of the Lord.' The second staff is also labeled 'Cantor' and 'All'. It contains the lyrics: 'Lift up all the deep val - leys. Low - er all the steep moun - tains. The'. The third staff is labeled 'All' and contains the lyrics: 'glo - ry of the Lord shall be re - vealed. All flesh shall see it to - geth - er.' The music includes various note values, rests, and a triplet of eighth notes in the first staff.

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

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

All
glo - ry of the Lord shall be re - vealed. 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.

The musical score is written for a single staff with a treble clef and a key signature of one flat (B-flat). It contains the lyrics: 'Come, Lord Je - sus! Come!'. The music includes various note values and rests.

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.

The musical notation is presented in three systems, each with a treble clef and a key signature of one flat (B-flat). The first system is for the Kyrie eleison. The Cantor part is marked 'Cantor' and the All part is marked 'All'. The second system is for the Christe eleison. The Cantor part is marked 'Cantor' and the All part is marked 'All'. The third system is for the Kyrie eleison. The Cantor part is marked 'Cantor' and the All part is marked 'All'. The lyrics are written below the notes.

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 WORD OF GOD

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 people are seated.

THE FIRST READING

Isaiah 2:1-5

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

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 plowshares, 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.

PSALM 122

chant: plainsong

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

The choir introduces the antiphon, then all repeat.



The choir sings the psalm.

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.”

All repeat the antiphon.

THE SECOND READING

Romans 13:11-14

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.

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.

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

HYMN AT THE SEQUENCE

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

We’re marching to Zion

Robert Lowry (1826-1899)

1. Come, we that love the Lord, and let our joys be known;
2. Let those re - fuse to sing who nev - er knew our God;
3. The hill of Zi - on yields a thou - sand sa - cred sweets
4. Then let our songs a - bound, and ev - 'ry tear be dry;

join in a song with sweet ac - cord, join in a song with
but chil - dren of the heav'n - ly King, but chil - dren of the
be - fore we reach the heav'n - ly fields, be - fore we reach the
we're march - ing through Im - man - uel's ground, we're march - ing through Im -

sweet ac - cord, and thus sur - round the throne, and thus sur-round the throne.
heav'n - ly King, may speak their joys a - broad, may speak their joys a - broad.
heav'n - ly fields, or walk the gold - en streets, or walk the gold - en streets.
man - uel's ground, to fair - er worlds on high, to fair - er worlds on high.

We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on;
we're march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

THE HOLY GOSPEL

Matthew 24:36-44

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

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

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Jan Naylor Cope

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.

THE PEACE

The peace of the Lord be always with you.

And also with you.

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Keep your lamps

Negro spiritual, arr. André Thomas (b. 1952)

Keep your lamps trimmed and burning, the time is drawing nigh. Children, don't get weary 'til your work is done.
Christian, journey soon be over, the time is drawing nigh.

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

HYMN AT THE PRESENTATION • 53

Once he came in blessing

Sung by all.

Gottes Sohn ist kommen

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.

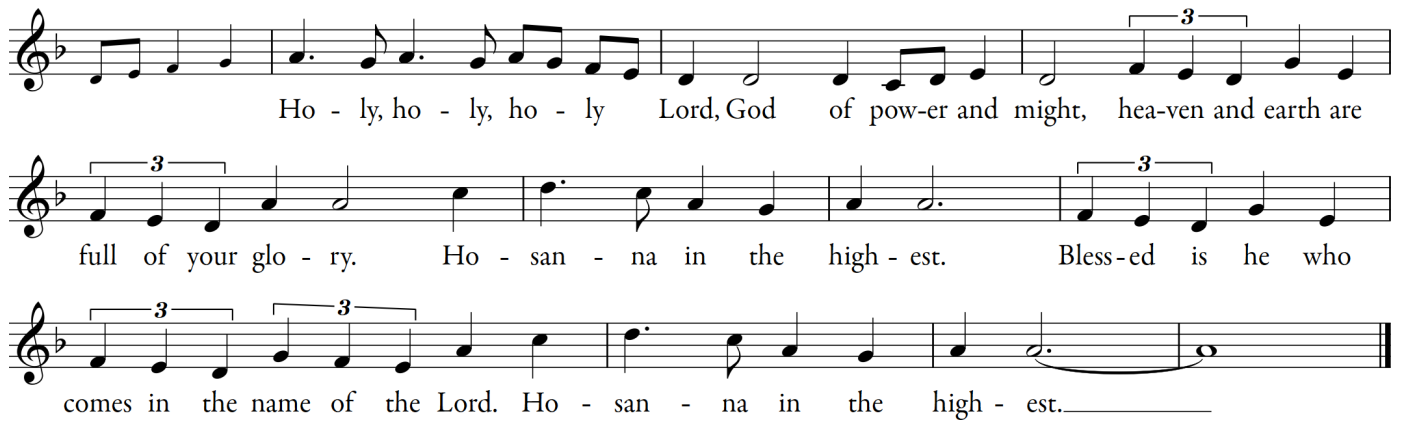
Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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

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.



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 the Apostles Peter and Paul, our patrons, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

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

THE LORD'S PRAYER

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

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

Agnus Dei, from Missa Emmanuel

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

The people are seated.

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

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

MILITARY RECOGNITION SUNDAY

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

ANTHEM DURING THE COMMUNION

The Lamb

John Tavener (1944-2013)

Little Lamb, who made thee? Dost thou know who made thee? Gave thee life and bid thee feed. By the stream and o'er the mead; gave thee clothing of delight, softest clothing woolly bright; gave thee such a tender voice, making all the vales rejoice! Little Lamb, who made thee? Dost thou know who made thee? Little Lamb, I'll tell thee! He is called by thy name, for he calls himself a Lamb; he is meek and he is mild; he became a little child: I a child and thou a lamb, we are called by his name. Little Lamb, God bless thee.

(William Blake, 1757-1827)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

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

HYMN AT THE CLOSING • 57

Lo! he comes, with clouds descending

Helmsley

THE DISMISSAL

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

POSTLUDE

Toccata on "Lo! he comes with clouds descending"

Barry Ferguson (b. 1942)

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

Thank you for worshiping at Washington National Cathedral, your National Cathedral.

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

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

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

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, The Reverend Canon Jan Naylor Cope, The Reverend Canon Dana Corsello, The Reverend Canon Rosemarie Logan Duncan, The Reverend Canon Preston B. Hannibal, The Venerable L. Sue von Rautenkranz, The Girls Cathedral Choir

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

Those wishing to make flower gifts for Christmas are invited to submit their gifts to the Altar Guild before December 3. Please contact Linda Roeckelein at lroeckelein@cathedral.org or 202-537-6215. You may also text FLOWERS and the amount of your gift to 202-856-9005.

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