



The Holy Eucharist

The Second Sunday of Advent

December 4, 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

“Canon, Air, and Coda on Psalm 42” from *A Triptych of Advent Hymns*

Ennis Fruhauf (b. 1944)

PRELUDE

Reprise

Paul Manz (1919–2009)

Blessed Be the God of Israel

Brenda Portman (b. 1980)

We Have This Hope

Wayne Hooper (1920–2007)

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 our God, ruler of the universe. John the Baptist calls all people to prepare the Lord's way for the kingdom of heaven is near. Bless us as we light the candles on this wreath. Baptize us with the fire of your Spirit, that we may be a light shining in the darkness welcoming others as Christ has welcomed us for he is our light and our salvation. Blessed be God for ever. **Amen.**

HYMN AT THE PROCESSION • 59

Hark! A Thrilling Voice Is Sounding

Sung by all.

Merton

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



1. Hark! a thrill - ing voice is sound - ing, "Christ is nigh," it seems to say;
2. Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;
3. Lo! the Lamb, so long ex - pect - ed, comes with par - don down from heaven;
4. so when next he comes with glo - ry, and the world is wrapped in fear,
5. Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,



1. "Cast a - way the works of dark - ness, O ye chil - dren of the day."
2. Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.
3. let us haste, with tears of sor - row, one and all to be for - given;
4. may he with his mer - cy shield us, and with words of love draw near.
5. with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

THE OPENING ACCLAMATION

Blessed are you, holy and living One.

You come to your people and set them free.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord. Amen.

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

KYRIE ELEISON

Sung by all, three times.

Avon Gillespie (1938–1989)

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



THE COLLECT FOR THE SECOND 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.

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation:
Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; 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 11:1-10

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea. On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

The Word of the Lord.
Thanks be to God.

Isaías 11:1-10

De ese tronco que es Jesé, sale un retoño; un retoño brota de sus raíces. El espíritu del Señor estará continuamente sobre él, y le dará sabiduría, inteligencia, prudencia, fuerza, conocimiento y temor del Señor. Él no juzgará por la sola apariencia, ni dará su sentencia fundándose en rumores. Juzgará con justicia a los débiles y defenderá los derechos de los pobres del país. Sus palabras serán como una vara para castigar al violento, y con el soplo de su boca hará morir al malvado. Siempre irá revestido de justicia y verdad. Entonces el lobo y el cordero vivirán en paz, el tigre y el cabrito descansarán juntos, el becerro y el león crecerán uno al lado del otro, y se dejarán guiar por un niño pequeño. La vaca y la osa serán amigas, y sus crías descansarán juntas. El león comerá pasto, como el buey. El niño podrá jugar en el hoyo de la cobra, podrá meter la mano en el nido de la víbora. En todo mi monte santo no habrá quien haga ningún daño, porque así como el agua llena el mar, así el conocimiento del Señor llenará todo el país. En ese tiempo el retoño de esta raíz que es Jesé se levantará como una señal para los pueblos; las naciones irán en su busca, y el sitio en que esté será glorioso.

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

Psalm 72:1-7, 18-19

Give the King your justice, O God,
and your righteousness to the King's son;
That he may rule your people righteously
and the poor with justice.
That the mountains may bring prosperity to the people,
and the little hills bring righteousness.
He shall defend the needy among the people;
he shall rescue the poor and crush the oppressor.
He shall live as long as the sun and moon endure,
from one generation to another.

plainsong mode I

Salmo 72:1-7, 18-19

Oh Dios, da tu juicio al Rey,
y tu justicia al Hijo del Rey;
Para que rija a tu pueblo con justicia,
y a tus pobres con juicio;
Para que los montes traigan prosperidad a tu pueblo,
y los collados justicia.
Defenderá a los necesitados del pueblo;
rescatará a los pobres y aplastará al opresor.
Vivirá mientras duren el sol y la luna,
de generación en generación.

He shall come down like rain upon the mown field,
 like showers that water the earth.
 In his time shall the righteous flourish;
 there shall be abundance of peace till the moon shall
 be no more.
 Blessed be the Lord God, the God of Israel,
 who alone does wondrous deeds!
 And blessed be his glorious Name for ever!
 and may all the earth be filled with his glory.
 Amen. Amen.

Descenderá como el agua sobre el campo segado,
 como la lluvia que empapa la tierra seca.
 En aquel día florecerán los justos,
 y habrá abundancia de paz, hasta que no haya luna.
 ¡Bendito el Señor Dios, el Dios de Israel,
 el único que hace maravillas!
 ¡Bendito para siempre su Nombre glorioso!
 Toda la tierra sea llena de su gloria.
 Amén y Amén.

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 15:4-13

Romanos 15:4-13

Whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will confess you among the Gentiles, and sing praises to your name"; and again he says, "Rejoice, O Gentiles, with his people"; and again, "Praise the Lord, all you Gentiles, and let all the peoples praise him"; and again Isaiah says, "The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope." May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

The Word of the Lord.
Thanks be to God.

Todo lo que antes se dijo en las Escrituras, se escribió para nuestra instrucción, para que con constancia y con el consuelo que de ellas recibimos, tengamos esperanza. Y Dios, que es quien da constancia y consuelo, los ayude a ustedes a vivir en armonía unos con otros, conforme al ejemplo de Cristo Jesús, para que todos juntos, a una sola voz, alaben al Dios y Padre de nuestro Señor Jesucristo. Así pues, acéptense los unos a los otros, como también Cristo los aceptó a ustedes, para gloria de Dios. Puedo decirles que Cristo vino a servir a los judíos para cumplir las promesas hechas a nuestros antepasados y demostrar así que Dios es fiel a lo que promete. Vino también para que los no judíos alaben a Dios por su misericordia, según dice la Escritura: «Por eso te alabaré entre las naciones y cantaré himnos a tu nombre.» En otra parte, la Escritura dice: «¡Alégrense, naciones, con el pueblo de Dios!» Y en otro lugar dice: «Naciones y pueblos todos, ¡alaben al Señor!» Isaías también escribió: «Brotará la raíz de Jesé, que se levantará para gobernar a las naciones, las cuales pondrán en él su esperanza.» Que Dios, que da esperanza, los llene de alegría y paz a ustedes que tienen fe en él, y les dé abundante esperanza por el poder del Espíritu Santo.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Soon and Very Soon

Sung by all.

Andraé Crouch (1942–2015)

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. Soon and ver - y soon we are goin' to see the King,
2. No more cry - in' there we are goin' to see the King,
3. No more dy - in' there we are goin' to see the King,
4. Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,
No more cry - in' there we are goin' to see the King,
No more dy - in' there we are goin' to see the King,
Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,
No more cry - in' there we are goin' to see the King,
No more dy - in' there we are goin' to see the King,
Soon and ver - y soon we are goin' to see the King,



Hal - le - lu - jah, Hal - le - lu - jah, we're goin' to see the King.



Hal - le - lu - jah, Hal - le - lu - jah,



jah, Hal - le - lu - jah, Hal - le - lu - jah.

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 3:1-12

Mateo 3:1-12

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

Glory to you, Lord Christ.

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, "Repent, for the kingdom of heaven has come near." This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Mateo.

¡Gloria a ti, Cristo Señor!

Por aquel tiempo se presentó Juan el Bautista en el desierto de Judea. En su proclamación decía: «¡Vuélvanse a Dios, porque el reino de los cielos está cerca!» Juan era aquel de quien Dios había dicho por medio del profeta Isaías: «Una voz grita en el desierto: "Preparen el camino del Señor; ábranle un camino recto."» La ropa de Juan estaba hecha de pelo de camello, y se la sujetaba al cuerpo con un cinturón de cuero; su comida era langostas y miel del monte. La gente de Jerusalén y todos los de la región de Judea y de la región cercana al Jordán salían a oírle. Confesaban sus pecados y Juan los bautizaba en el río Jordán. Pero cuando Juan vio que muchos fariseos y saduceos iban a que los bautizara, les dijo: «¡Raza de víboras! ¿Quién les ha dicho a ustedes que van a librarse del terrible castigo que se acerca? Pórtense de tal modo que se vea claramente que se han vuelto al Señor, y no presuman diciéndose a sí mismos: "Nosotros somos descendientes de Abraham"; porque les aseguro que incluso a estas piedras Dios puede convertirlas en descendientes de Abraham. El hacha ya está lista para cortar los árboles de raíz. Todo árbol que no da buen fruto, se corta y se echa al fuego. Yo, en verdad, los bautizo con agua para invitarlos a que se vuelvan a Dios; pero el que viene después de mí los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco llevarle sus sandalias. Trae su pala en la mano y limpiará el trigo y lo separará de la paja. Guardará su trigo en el granero, pero quemará la paja en un fuego que nunca se apagará.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

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

The people stand as able.

The Very Reverend Randolph Marshall Hollerith

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.
Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Hear us, O God.
For your mercy is great.

Atiéndenos, oh Dios;
Tu misericordia es grande.

CONFESSION OF SIN & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

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

Come, Thou Long Expected Jesus

Sung by the ensemble.

arr. Meredith Andrews (b. 1983)

Come, thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the earth thou art:
Dear desire of every nation,
Joy of every longing heart.

Born thy people to deliver,
Born a child and yet a king,
Born to reign in us forever,
Now thy gracious kingdom bring.

By thine own eternal Spirit
Rule in all our hearts alone;
By thine all sufficient merit
Raise us to thy glorious throne.

You draw the hearts of shepherds;
You draw the hearts of kings;
Even as a baby you were changing everything.
You called me to your kingdom,
Before your lips could speak,
And even as a baby you were reaching out for me.
And now we are awaiting
The day of your return,
When every eye will see you
As heaven comes to earth.
Until the sky is opened,
Until the trumpet sounds,
The bride is getting ready,
The church is singing out.

(Charles Wesley, 1707–1788; M. Andrews)

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

PRESENTATION HYMN • 67 (STANZAS I–2)

Comfort, Comfort Ye My People

Sung by all.

Psalm 42

1. Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;
2. Hark, the voice of one that cri - eth in the des - ert far and near,
com - fort those who sit in dark - ness mourn - ing 'neath their sor - rows' load.
call - ing us to new re - pent - ance since the king - dom now is here.
Speak ye to Je - ru - sa - lem of the peace that waits for them;
Oh, that warn - ing cry o - bey! Now pre - pare for God a way;
tell her that her sins I cov - er, and her war - fare now is o - ver.
let the val - leys rise to meet him and the hills bow down to greet him.

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, John the Baptist, 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

This Is the Record of John

Sung by the choir.

Grayston Ives (b. 1948)

This is record of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who art thou?”

And he confessed, and denied not; and said plainly, “I am not the Christ.”

And they asked him, “What art thou then? Art thou Elias?” And he said, “I am not.” And they asked him, “Art thou the prophet?” And he answered, “No.”

Then said they unto him, “What art thou, that we may give an answer unto them that sent us? What sayest thou of thyself?”

And he said, “I am the voice of him that crieth in the wilderness, ‘Make straight the way of the Lord.’”

(John 1:19-23a)

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 • 76

On Jordan's Bank the Baptist's Cry

Sung by all.

Winchester New



1. On Jor - dan's bank the Bap - tist's cry an - noun - ces that the Lord is nigh;
2. Then cleansed be ev - ery breast from sin; make straight the way for God with - in;
3. For thou art our sal - va - tion, Lord, our ref - uge, and our great re - ward;
4. To heal the sick stretch out thine hand, and bid the fall - en sin - ner stand;
5. All praise, e - ter - nal Son, to thee, whose ad - vent doth thy peo - ple free;



1. a - wake and heark - en, for he brings glad tid - ings of the King of kings.
2. and let each heart pre - pare a home where such a might - y guest may come.
3. with - out thy grace we waste a - way like flowers that with - er and de - cay.
4. shine forth, and let thy light re - store earth's own true love - li - ness once more.
5. whom with the Fa - ther we a - dore and Ho - ly Spi - rit ev - er - more.

THE DISMISSAL

Go forth in peace to prepare the way of the Lord.
Thanks be to God.

Vayan en paz para preparar el camino del Señor.
Demos gracias a Dios.

POSTLUDE

Toccata on "Creator alme siderum"

Pietro Yon (1886–1943)

Thank you for joining us in worship.

The work of this Cathedral is made possible entirely through the support of individuals like you. 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 and house of prayer for all people.

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

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

ADVENT & CHRISTMAS 2022

SUNDAY, DECEMBER 4: SECOND SUNDAY OF ADVENT

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: 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 Vincent P. Harris, The Reverend Martha Johns, The Reverend Julius Rodriguez; Musicians: The Girls 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 Advent wreath in Bethlehem Chapel: in memory of Joan Sager Vandemark.

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