



The Holy Eucharist

The Second Sunday of Advent

December 5, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

*The word “Advent” derives from the Latin *adventus*, meaning “coming.” The season of Advent is a time of preparation and anticipation for the advent or coming of our Lord Jesus Christ, leading up to the celebration of Christmas and the mystery of Christ’s incarnation. While preparation for the humble birth of Jesus is undoubtedly a focus of the season, Advent is equally focused on the second coming of Christ, inviting the faithful to reflective preparation for the coming reign of God. Advent is characterized by expectant restraint, which is reflected in the music, Scripture, and prayers of the liturgy.*

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

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

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

CARILLON PRELUDE

“Canon, Air and Coda on Psalm 42” from *A Triptych of Advent Hymns for Carillon* Ennis Fruhauf (b. 1944)

PRELUDE

Marche religieuse, Op. 15 No. 1 Alexandre Guilmant (1837–1911)

We Need You, Lord Jonathan Butler (b. 1961)

I Need You Donnie McClurkin (b. 1959)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

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

I look from afar: and lo, I see the Power of God coming, and a cloud covering the whole earth. Go ye out to meet him and say: Tell us, art thou he that should come to reign over thy people Israel? High and low, rich and poor, one with another, Go ye out to meet him and say: Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep, tell us, art thou he that should come? Stir up thy strength, O Lord, and come to reign over thy people Israel. Glory be to the Father, and to the Son, and to the Holy Ghost.

(First Responsory of Advent Sunday in the Office of Matins, early medieval Roman rite)

The people stand as able and face the Advent wreath.

LIGHTING OF THE ADVENT WREATH

The Advent wreath originally emerged as a devotional tool used in the home but eventually migrated into the church. It is a visual symbol that marks the progression of time in Advent. The symbolism is especially powerful in the Northern Hemisphere as the wreath's growing light contrasts with the increasing darkness of winter.

Blessed are you, O Lord our God, ruler of the universe. We are called to prepare the Lord's way for the king of heaven is near. Bless us as we light the candles on this wreath. Baptize us with the fire of your Spirit, welcoming others as Christ has welcomed us for he is our light and our salvation. Blessed be God forever. **Amen.**

HYMN AT THE PROCESSION • 67

Comfort, Comfort Ye My People

Sung by all.

Psalm 42

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

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,
3. Make ye straight what long was crook - ed, make the rough - er pla - ces plain;
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.
let your hearts be true and hum - ble, as be - fits his ho - ly reign.
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;
For the glo - ry of the Lord now o'er earth is shed a - broad;
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.
and all flesh shall see the to - ken that the word is nev - er bro - ken.

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 people are seated.

THE WORD OF GOD

THE FIRST LESSON

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

Baruch 5:1-9

Take off the garment of your sorrow and affliction, O Jerusalem, and put on forever the beauty of the glory from God. Put on the robe of the righteousness that comes from God; put on your head the diadem of the glory of the Everlasting; for God will show your splendor everywhere under heaven. For God will give you evermore the name, "Righteous Peace, Godly Glory." Arise, O Jerusalem, stand upon the height; look toward the east, and see your children gathered from west and east at the word of the Holy One, rejoicing that God has remembered them. For they went out from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne. For God has ordered that every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God. The woods and every fragrant tree have shaded Israel at God's command. For God will lead Israel with joy, in the light of his glory, with the mercy and righteousness that come from him.

The Word of the Lord.
Thanks be to God.

Baruc 5:1-9

¡Jerusalén, quítate tu ropa de luto y aflicción, y vístete de gala con el esplendor eterno que Dios te da! Vístete la túnica de la victoria de Dios, y ponte en la cabeza la corona de gloria del Eterno. Dios mostrará en toda la tierra tu esplendor, pues el nombre eterno que Dios te dará es: «Paz en la justicia y gloria en el servicio a Dios.» ¡Levántate, Jerusalén, colócate en lugar alto, mira hacia el oriente y verás cómo vienen tus hijos de oriente y occidente, reunidos por orden del Dios santo, alegres al ver que Dios se acordó de ellos! Cuando se alejaron de ti, iban a pie, llevados por sus enemigos; pero Dios te los traerá gloriosamente, como reyes en su trono. Dios ha ordenado que se aplanen los altos montes y las colinas eternas, que las cañadas se rellenen y la tierra quede plana, para que Israel pase por ellos tranquilamente, guiado por la gloria de Dios. Los bosques y todos los árboles olorosos darán sombra a Israel por orden de Dios, porque él guiará a Israel con alegría, a la luz de su gloria, y le mostrará su amor y su justicia.

Palabra del Señor.
Demos gracias a Dios.

CANTICLE: THE SONG OF ZECHARIAH *Sung by the choir.*

plainsong tone I

The Song of Zechariah, also called the Benedictus Dominus Deus from the opening words of the Latin text, is a canticle based on the song of thanksgiving that Zechariah sang after the naming of his son John the Baptist.

Luke 1:68-79

Lucas 1:68-79

Blessed be the Lord, the God of Israel;
he has come to his people and set them free.
He has raised up for us a mighty savior,
born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies,
from the hands of all who hate us.
He promised to show mercy to our fathers
and to remember his holy covenant.
This was the oath he swore to our father Abraham,
to set us free from the hands of our enemies,

Bendito sea el Señor, Dios de Israel,
porque ha visitado y redimido a su pueblo,
Suscitándonos un poderoso Salvador
en la casa de David su siervo,
Según lo había predicho desde antiguo
por boca de sus santos profetas.
Es el Salvador que nos libra de nuestros enemigos,
y de la mano de todos los que nos odian,
Realizando la misericordia que tuvo con nuestros padres,
recordando su santa alianza
y el juramento que juró a nuestro padre Abrahán;

Free to worship him without fear,
 holy and righteous in his sight
 all the days of our life.
 You, my child, shall be called the prophet of the
 Most High,
 for you will go before the Lord to prepare his way,
 To give his people knowledge of salvation
 by the forgiveness of their sins.
 In the tender compassion of our God
 the dawn from on high shall break upon us,
 To shine on those who dwell in darkness and the
 shadow of death,
 and to guide our feet into the way of peace.

Para concedernos que, libres de temor,
 arrancados de la mano de los enemigos,
 le sirvamos con santidad y justicia
 en su presencia, todos nuestros días.
 Y a ti, niño, te llamarán profeta del Altísimo,
 porque irás delante del Señor a preparar sus caminos,
 Anunciando a su pueblo la salvación,
 el perdón de sus pecados.
 Por la entrañable misericordia de nuestro Dios,
 nos visitará el sol que nace de lo alto,
 Para iluminar a los que viven en tinieblas y
 en sombra de muerte,
 para guiar nuestros pasos por el camino de la paz.

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.

Philippians 1:3-11

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

The Word of the Lord.
Thanks be to God.

Filipenses 1:3-11

Cada vez que me acuerdo de ustedes doy gracias a mi Dios; y cuando oro, siempre pido con alegría por todos ustedes; pues ustedes se han hecho solidarios con la causa del evangelio, desde el primer día hasta hoy. Estoy seguro de que Dios, que comenzó a hacer su buena obra en ustedes, la irá llevando a buen fin hasta el día en que Jesucristo regrese. Es muy justo que yo piense así de todos ustedes, porque los llevo dentro de mi corazón y porque todos ustedes son solidarios conmigo de la bondad que Dios me ha mostrado, ya sea que esté yo en la cárcel o que me presente delante de las autoridades para defender y confirmar el anuncio del evangelio. Pues Dios sabe cuánta nostalgia siento de todos ustedes, con el tierno amor que me infunde Cristo Jesús. Pido en mi oración que su amor siga creciendo más y más todavía, y que Dios les dé sabiduría y entendimiento, para que sepan escoger siempre lo mejor. Así podrán vivir una vida limpia, y avanzar sin tropiezos hasta el día en que Cristo vuelva; pues ustedes presentarán una abundante cosecha de buenas acciones gracias a Jesucristo, para honra y gloria de Dios.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

God Will Take Care of You

Sung by all.

God Cares

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. Be not dis-mayed what-e'er be-tide, God will take care of you; be-neath his wings of love a-bide,
2. Through days of toil when heart doth fail, God will take care of you; when dan-gers fierce your path as-sail,
3. All you may need he will pro-vide, God will take care of you; noth-ing you ask will be de-nied,
4. No mat-ter what may be the test, God will take care of you; lean, wea-ry one, up-on his breast,
God will take care of you. God will take care of you, through ev-ery day,
God will take care of you.
God will take care of you.
o'er all the way; he will take care of you, God will take care of you.

THE HOLY GOSPEL

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

Luke 3:1-6

Lucas 3:1-6

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

Glory to you, Lord Christ.

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.’”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Era el año quince del gobierno del emperador Tiberio, y Poncio Pilato era gobernador de Judea. Herodes gobernaba en Galilea, su hermano Filippo gobernaba en Iturea y Traconítide, y Lisaniás gobernaba en Abilene. Anás y Caifás eran los sumos sacerdotes. Por aquel tiempo, Dios habló en el desierto a Juan, el hijo de Zacarías, y Juan pasó por todos los lugares junto al río Jordán, diciendo a la gente que ellos debían volverse a Dios y ser bautizados, para que Dios les perdonara sus pecados. Esto sucedió como está escrito en el libro del profeta Isaías: «Una voz grita en el desierto: “Preparen el camino del Señor; ábranle un camino recto. Todo valle será rellenado, todo cerro y colina será nivelado, los caminos torcidos serán enderezados, y allanados los caminos disparejos. Todo el mundo verá la salvación que Dios envía.»»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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 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,
Porque grande es tu misericordia.**

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

CONFESSION OF SIN & ABSOLUTION

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

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

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

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

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

THE HOLY COMMUNION

THE OFFERTORY

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

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

My World Needs You

Show me your face,
Fill up this space,
My world needs you right now,
My world needs you right now.
I can't escape
Being afraid.
Fill me with you right now;
My world needs you right now.

Sung by the cantor.

Power, fall down.
Bring with it a sound
That points us to your right now,
Erase substitutes right now.
Fix what I see,
And God, please fix me.
My world needs you right now;
Let us see you right now.

Kirk Franklin (b. 1970)

Storms may come,
But we call your name!
All things change.
Kingdoms fall,
One thing forever reigns,
Is your name.
Jesus!

Oh, how sweet to know,
That your great name will never change!
It stays the same.
Show me your face,
Come fill this space.
My world needs you right now,
My world needs you right now.

The people stand as able.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

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

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

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

THE LORD'S PRAYER

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

And now, as our Savior Christ has taught us, we are bold to say,

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas, como también
nosotros perdonamos a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei from Missa Emmanuel

Sung by all.

Richard Proulx (1937-2010)

Cantor

1. Je - sus, wis - dom and might - y Lord:
2. Je - sus, true branch of Jes - se's tree: you take a - way the sins of the world,
3. De - sire of na - tions, our Em - man - u - el:

1.2. *All* have mer - cy on us, have mer - cy on us. || 3. *All* grant us peace, grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

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

ANTHEM DURING THE COMMUNION

People, Look East

Sung by the choir.

Besançon; arr. Barry Ferguson (b. 1942)

People, look east. The time is near
Of the crowning of the year.
Make your house fair as you are able,
Trim the hearth and set the table.
People, look east and sing today:
Love, the guest, is on the way.
Furrows, be glad. Though earth is bare,
One more seed is planted there:
Give up your strength the seed to nourish,
That in course the flower may flourish.
People, look east and sing today:
Love, the rose, is on the way.

Stars, keep the watch. When night is dim
One more light the bowl shall brim,
Shining beyond the frosty weather,
Bright as sun and moon together.
People, look east, and sing today:
Love, the star, is on the way.
Angels, announce to man and beast
Him who cometh from the East.
Set every peak and valley humming
With the word, the Lord is coming.
People, look east and sing today:
Love, the Lord, is on the way.

(Eleanor Farjeon, 1861–1965)

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

“Le Monde dans l’attente du Sauveur”

Marcel Dupré (1886–1971)

(“The World Awaiting the Savior”) from *Symphonie-Passion*, Op. 23

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Patrick L. Keyser, Priest Associate; Gospellers: The Reverend Canon Kelly Brown Douglas, Canon Theologian, 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 Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Dr. Lisa Barrowclough, The Reverend Nan A. Peete, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Professional Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music, and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

ADVENT GREENS Advent greens are given to the glory of God. In loving memory of Sarah Stewart Scarborough; in Thanksgiving; in memory of Joan Sager Vandemark.

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ADVENT & CHRISTMAS 2021 AT WASHINGTON NATIONAL CATHEDRAL

SUNDAY, DECEMBER 5: SECOND SUNDAY OF ADVENT

Handel's *Messiah* • 4:00 PM (in-person + online)

SATURDAY, DECEMBER 11

Cathedral Choral Society's Joy of Christmas • 2:00 & 6:00 PM (in-person)

SUNDAY, DECEMBER 12: THIRD SUNDAY OF ADVENT

Holy Eucharist • 11:15 AM (in-person + online)

Cathedral Choral Society's Joy of Christmas • 4:00 PM (in-person + online)

TUESDAY, DECEMBER 14

Blue Christmas Service • 7:00 PM (in-person + online)

FRIDAY, DECEMBER 17

Christmas with the King's Singers • 7:30 PM (in-person + online)

SUNDAY, DECEMBER 19: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 11:15 AM (in-person + online)

Gospel Christmas • 6:00 PM (in-person + online)

THURSDAY, DECEMBER 23

Family Christmas Service with Pageant • 11:00 AM (in-person + online) **passes required**

Christmas Lessons and Carols • 6:00 PM (in-person + online) **passes required**

FRIDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (in-person + online) **passes required**

Holy Eucharist of Christmas Eve • 10:00 PM (in-person + online) **passes required**

SATURDAY, DECEMBER 25: CHRISTMAS DAY

Holy Eucharist of Christmas Day • 11:15 AM (in-person + online)

Organ Recital • 1:30 PM (in-person + online)

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

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

