



The Holy Eucharist

The Third Sunday of Advent

December 12, 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

Variations on “Ave maris stella”

Marcel Dupré (1886–1971)

PRELUDE

Exspecto adventum

J. William Greene (b. 1956)

Rejoice, Come On Everybody, Rejoice

Anonymous

Nothing Without You

Jason Nelson (b. 1974), Tonya Nelson, and Dana Sorey

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. You sent your prophets to bring good news to the oppressed and bind up the brokenhearted. Bless us as we light the candles on this wreath. Strengthen our hearts as we prepare for the coming of the Lord. 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 THIRD 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.

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, 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.

Zephaniah 3:14-20

Sofonías 3:14-20

Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The Lord has taken away the judgments against you, he has turned away your enemies. The king of Israel, the Lord, is in your midst; you shall fear disaster no more. On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the Lord.

The Word of the Lord.
Thanks be to God.

¡Canta, ciudad de Sión! ¡Da voces de alegría, pueblo de Israel! ¡Alégrate, Jerusalén, alégrate de todo corazón! El Señor ha retirado la sentencia contra ti y ha rechazado a tus enemigos. El Señor, el Rey de Israel, está en medio de ti: ya no tendrás que temer mal alguno. En aquel tiempo se dirá a Jerusalén: «¡No tengas miedo, Sión, ni dejes que tus manos queden sin fuerzas!» El Señor tu Dios está en medio de ti; ¡él es poderoso, y te salvará! El Señor estará contento de ti. Con su amor te dará nueva vida; en su alegría cantará como en día de fiesta. Dice el Señor: «Yo te libraré entonces del mal que te amenace, de la vergüenza que pese sobre ti. En aquel tiempo actuaré en contra de todos los que te oprimen. Ayudaré a la oveja que cojea y recogeré a la extraviada; convertiré en honor y fama, en toda la tierra, los desprecios que les hicieron. En aquel tiempo los traeré a ustedes, los reuniré; haré que cambie su suerte, y les daré fama y honor entre todos los pueblos de la tierra. Yo, el Señor, lo he dicho.»

Palabra del Señor.
Demos gracias a Dios.

A canticle is a non-metrical song used in liturgical worship with a text taken from Scripture other than the Psalter. Canticles follow the readings in both Morning and Evening Prayer and sometimes are used instead of a psalm in the liturgy of the Eucharist.

Isaiah 12:2-6

Isaías 12:2-6

Surely, it is God who saves me;
 I will trust in him and not be afraid.
 For the Lord is my stronghold and my sure defense,
 and he will be my Savior.
 Therefore you shall draw water with rejoicing
 from the springs of salvation.
 And on that day you shall say,
 Give thanks to the Lord and call upon his Name;
 Make his deeds known among the peoples;
 see that they remember that his Name is exalted.
 Sing the praises of the Lord, for he has done
 great things,
 and this is known in all the world.
 Cry aloud, inhabitants of Zion, ring out your joy,
 for the great one in the midst of you is the Holy
 One of Israel.

He aquí es Dios quien me salva;
 confiaré en él y no temeré.
 Mi fortaleza y mi refugio es el Señor;
 él se hizo mi Salvador.
 Sacarán ustedes aguas con júbilo
 de las fuentes de salvación.
 Aquel día dirán:
 Den gracias al Señor e invoquen su Nombre.
 Cuenten a los pueblos sus hazañas;
 pregonen que su Nombre es excelso.
 Canten alabanzas al Señor, porque ha hecho
 cosas sublimes,
 y esto es conocido por toda la tierra.
 Vitoreen, habitantes de Sión, con gritos de júbilo,
 porque grande es en medio de ti el Santo de Israel.

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 4:4-7

Filipenses 4:4-7

Rejoice in the Lord always; again I will say, Rejoice.
 Let your gentleness be known to everyone. The Lord is
 near. Do not worry about anything, but in everything
 by prayer and supplication with thanksgiving let your
 requests be made known to God. And the peace of
 God, which surpasses all understanding, will guard
 your hearts and your minds in Christ Jesus.

Alégrense siempre en el Señor. Repito: ¡Alégrense!
 Que todos los conozcan a ustedes como personas
 bondadosas. El Señor está cerca. No se aflijan por
 nada, sino preséntenselo todo a Dios en oración;
 pídanle, y denle gracias también. Así Dios les dará
 su paz, que es más grande de lo que el hombre
 puede entender; y esta paz cuidará sus corazones
 y sus pensamientos por medio de Cristo Jesús.

The Word of the Lord.
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

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. To God be the glo - ry— great things He hath done!

2. O per - fect re - demp - tion, the pur - chase of blood!

3. Great things He hath taught us, great things He hath done,

So loved He the world that He gave us His Son,

To ev - 'ry be - liev - er, the prom - ise of God;

And great our re - joic - ing through Je - sus the Son;

Who yield - ed His life, an a - tone - ment for sin,

The vil - est of - fend - er who tru - ly be - lies,

But pur - er and high - er and great - er will be

And o - pened the life - gate that all may go in.

That mo - ment from Je - sus a par - don re - ceives.

Our won - der, our trans - port, when Je - sus we see.

Praise the Lord, praise the Lord, let the earth hear His voice!

Praise the Lord, praise the Lord, let the peo - ple re - joice!

O come to the Fa - ther through Je - sus, the Son,

and give Him the glo - ry— great things He hath done!

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 3:7-18

Lucas 3:7-18

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

Glory to you, Lord Christ.

John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin 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." And the crowds asked him, "What then should we do?" In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" He said to them, "Collect no more than the amount prescribed for you." Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages." As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." So, with many other exhortations, he proclaimed the good news to the people.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

Cuando la gente salía para que Juan los bautizara, él les decía: «¡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 vayan a decir entre ustedes: "¡Nosotros somos descendientes de Abraham!"; porque les aseguro que incluso a estas piedras Dios puede convertirlas en descendientes de Abraham. Además, 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.» Entonces la gente le preguntó: «¿Qué debemos hacer?» Juan les contestó: «El que tenga dos trajes, dele uno al que no tiene ninguno; y el que tenga comida, compártala con el que no la tiene.» Se acercaron también para ser bautizados algunos de los que cobraban impuestos para Roma, y le preguntaron a Juan: «Maestro, ¿qué debemos hacer nosotros?» Juan les dijo: «No cobren más de lo que deben cobrar.» También algunos soldados le preguntaron: «Y nosotros, ¿qué debemos hacer?» Les contestó: «No le quiten nada a nadie, ni con amenazas ni acusándolo de algo que no haya hecho; y confórmense con su sueldo.» La gente estaba en gran expectativa, y se preguntaba si tal vez Juan sería el Mesías; pero Juan les dijo a todos: «Yo, en verdad, los bautizo con agua; pero viene uno que los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco desatarle la correa de sus sandalias. Trae su aventador en la mano, para limpiar el trigo y separarlo de la paja. Guardará el trigo en su granero, pero quemará la paja en un fuego que nunca se apagará.» De este modo, y con otros muchos consejos, Juan anunciaba la buena noticia a la gente.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Patrick L. Keyser

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,

**We pray to you, O Lord,
Lord, have mercy.**

**Te suplicamos, oh Señor,
Señor, ten piedad.**

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

Faithful Is Our God (I Shall Recover It All)

Sung by the cantor.

Jules Bartholomew

Faithful, faithful,
Faithful is our God.

Jesus, Jesus,
Jesus is our God.

I'm reaping the harvest God promised me!
Take back what the devil stole from me,
And I rejoice today,
For I shall recover it all!
Yes, I rejoice today,
For I shall recover it all!

I'm reaping the harvest God promised me!
Take back what the devil stole from me,
And I rejoice today,
For I shall recover it all!
Yes, I rejoice today,
For I shall recover it all!

Holy, Holy,
Holy is our God.

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

Rejoice in the Lord Always

Sung by the choir.

Anonymous

Rejoice in the Lord always, and again I say, Rejoice.

Let your softness be known unto all men: the Lord is e'en at hand.

Be careful for nothing; but in all prayer and supplication, let your petitions be manifest unto God with giving of thanks.

And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen.

(Philippians 4:4-7)

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 • 65

Prepare the Way, O Zion

Sung by all.

Bereden väg för Herran

1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2. He brings God's rule, O Zi - on; he comes from heaven a - bove.
3. Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.

Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.

Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.

Oh, blest is Christ that came in God's most ho - ly name.

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

Fugue in G minor, BWV 542/ii

Johann Sebastian Bach (1685–1750)

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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Patrick L. Keyser, Priest Associate; Gospellers: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, 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 Dana Colley Corsello, Canon Vicar, 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 Olivia P. L. Hilton, The Reverend Lucretia Mann, The Reverend Sarah E. Slater; Musicians: The Professional Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, 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 Father Elmer Francis; in memory of Joan Sager Vandemark; in honor of the anniversary of Janie Leigh Wall Carter and the Reverend Wilson Rosser Carter.

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ADVENT & CHRISTMAS 2021 AT WASHINGTON NATIONAL CATHEDRAL

SUNDAY, DECEMBER 12: THIRD SUNDAY OF ADVENT

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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