

# The Holy Eucharist

The First Sunday after Christmas Day

December 26, 2021 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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 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.*

## PRELUDE

*Voluntary on "Wie schön leuchtet"*

Carson Cooman (b. 1982)

*World premiere*

*El Shaddai, El Shaddai*

Michael Card, John Thompson

*Hold Up the Light*

Donnie Harper

## THE ENTRANCE RITE

### INTROIT

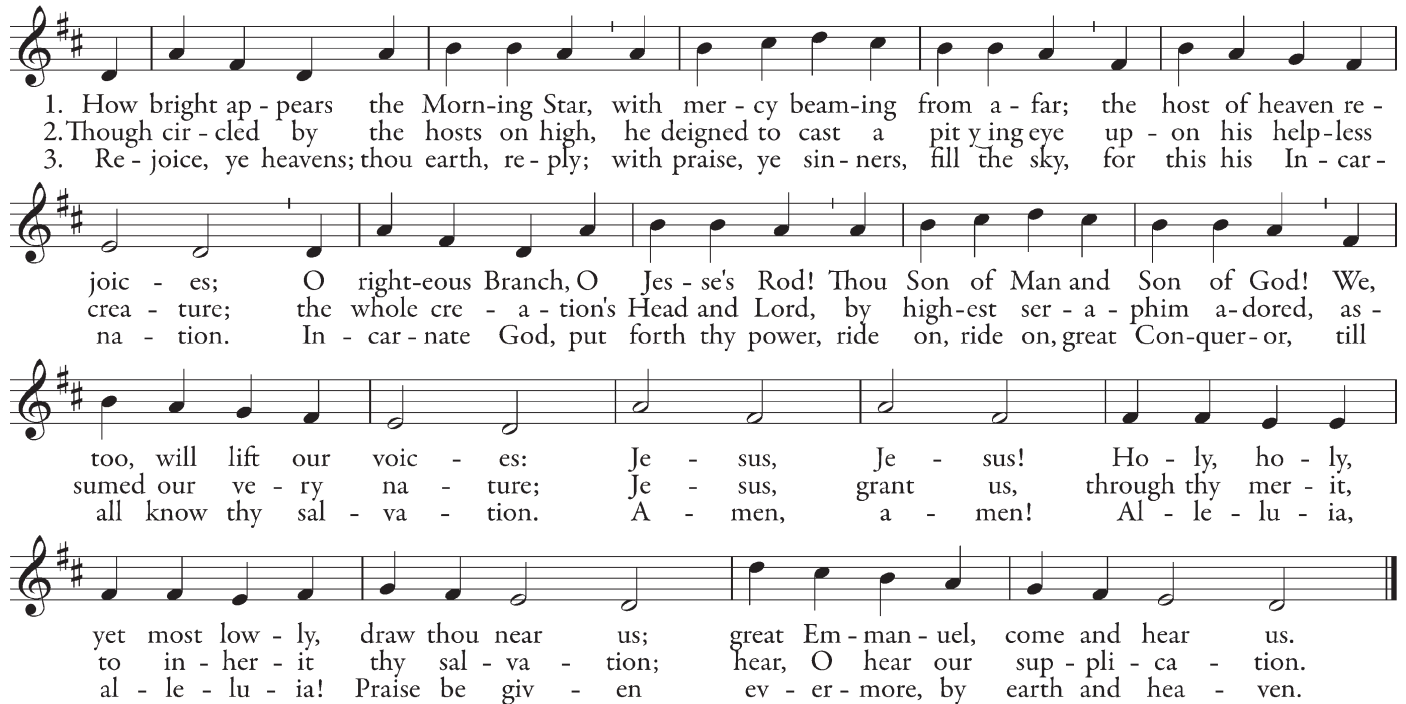
*Verbum caro*

*Sung by the choir.*

Johann Walter (1496–1570)

The Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son.

*(John 1:14)*

*How Bright Appears the Morning Star**Sung by all.**Wie schön leuchtet**We begin our worship as a gathered community by praising God in song.*


1. How bright ap - pears the Morn-ing Star, with mer - cy beam-ing from a - far; the host of heaven re -  
 2. Though cir - cled by the hosts on high, he deigned to cast a pit y ing eye up - on his help-less  
 3. Re - joice, ye heavens; thou earth, re - ply; with praise, ye sin - ners, fill the sky, for this his In - car -

joic - es; O right-eous Branch, O Jes - se's Rod! Thou Son of Man and Son of God! We,  
 crea - ture; the whole cre - a - tion's Head and Lord, by high-est ser - a - phim a-dored, as -  
 na - tion. In - car - nate God, put forth thy power, ride on, ride on, great Con-quer-or, till

too, will lift our voic - es: Je - sus, Je - sus! Ho - ly, ho - ly,  
 sumed our ve - ry na - ture; Je - sus, grant us, through thy mer - it,  
 all know thy sal - va - tion. A - men, a - men! Al - le - lu - ia,

yet most low - ly, draw thou near us; great Em - man - uel, come and hear us.  
 to in - her - it thy sal - va - tion; hear, O hear our sup - pli - ca - tion.  
 al - le - lu - ia! Praise be giv - en ev - er - more, by earth and hea - ven.

## THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for ever. Amen.

## 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.

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

Glo - ry to God in the high - est, and peace to his

peo - ple on earth. Lord God, heaven - ly King, al - might - y God and Fa - ther,

we wor - ship you, we give you thanks, we praise you for your glo - ry. Lord Je - sus

Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, you take a-way the sin of the

world: have mer - cy on us; you are seat - ed at the right hand of the Fa - ther:

re - ceive our prayer. For you a-lone are the

Ho - ly One, you a-lone are the Lord, you a-lone are the Most High, Je - sus Christ,

with the Ho - ly Spi - rit, in the glo - ry of

God the Fa - ther. A - - - men.

## THE COLLECT FOR THE FIRST SUNDAY AFTER CHRISTMAS DAY

*The collect is the appointed prayer that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.*

The Lord be with you.

**And also with you.**

Let us pray.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of 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 61:10–62:3

I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations. For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God.

The Word of the Lord.

**Thanks be to God.**

Isaías 61:10–62:3

¡Cómo me alegro en el Señor! Me lleno de gozo en mi Dios, porque me ha brindado su salvación, ¡me ha cubierto de victoria! Soy como un novio que se pone su corona o una novia que se adorna con sus joyas. Porque así como nacen las plantas de la tierra y brotan los retoños en un jardín, así hará el Señor que brote su victoria y que todas las naciones entonen cantos de alabanza. Por amor a ti, Sión, no me quedaré callado; por amor a ti, Jerusalén, no descansaré hasta que tu victoria brille como el amanecer y tu salvación como una antorcha encendida. Las naciones verán tu salvación, todos los reyes verán tu gloria. Entonces tendrás un nombre nuevo que el Señor mismo te dará. Tú serás una hermosa corona real en la mano del Señor tu Dios.

Palabra del Señor.

**Demos gracias a Dios.**

Worship the Lord, O Jerusalem;  
 praise your God, O Zion;  
 For he has strengthened the bars of your gates;  
 he has blessed your children within you.  
 He has established peace on your borders;  
 he satisfies you with the finest wheat.  
 He sends out his command to the earth,  
 and his word runs very swiftly.  
 He gives snow like wool;  
 he scatters hoarfrost like ashes.  
 He scatters his hail like bread crumbs;  
 who can stand against his cold?  
 He sends forth his word and melts them;  
 he blows with his wind, and the waters flow.

Glorifica al Señor, oh Jerusalén;  
 alaba a tu Dios, oh Sión;  
 Porque ha fortalecido los cerrojos de tus puertas;  
 ha bendecido a tus hijos dentro de ti.  
 Ha establecido la paz en tus fronteras;  
 te sacia con lo mejor del trigo.  
 El envía su decreto a la tierra,  
 y su palabra corre veloz.  
 Despliega la nieve como lana;  
 derrama la escarcha como ceniza.  
 Esparce su granizo como migajas;  
 ante su frío, ¿quién resistirá?  
 Envía su palabra, y se derriten;  
 sopla su viento, y corren las aguas.

## 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.*

Galatians 3:23-25; 4:4-7

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

The Word of the Lord.  
 Thanks be to God.

Gálatas 3:23-25; 4:4-7

Antes de venir la fe, la ley nos tenía presos, esperando a que la fe fuera dada a conocer. La ley era para nosotros como el esclavo que vigila a los niños, hasta que viniera Cristo, para que por la fe obtuviéramos la justicia. Pero ahora que ha llegado la fe, ya no estamos a cargo de ese esclavo que era la ley. Pero cuando se cumplió el tiempo, Dios envió a su Hijo, que nació de una mujer, sometido a la ley de Moisés, para rescatarnos a los que estábamos bajo esa ley y concedernos gozar de los derechos de hijos de Dios. Y porque ya somos sus hijos, Dios mandó el Espíritu de su Hijo a nuestros corazones; y el Espíritu clama: «¡Abbá! ¡Padre!» Así pues, tú ya no eres esclavo, sino hijo de Dios; y por ser hijo suyo, es voluntad de Dios que seas también su heredero.

Palabra del Señor.  
 Demos gracias a Dios.

*In the Bleak Midwinter**Sung by all.**Cranham*

*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. In the bleak mid-win - ter, frost - y wind made moan, earth stood hard as i - ron,  
 2. Our God, heaven can - not hold him, nor earth sus - tain; heaven and earth shall flee a - way  
 3. An - gels and arch - an - gels may have gath - ered there, cher - u - bim and ser - a - phim  
 4. What can I give him, poor as I am? If I were a shep - herd,

wa - ter like a stone; snow had fall - en, snow on snow, snow on  
 when he comes to reign: in the bleak mid - win - ter a sta - ble - place suf -  
 thron - ed the air; but his mo - ther on - ly, in her maid - en  
 I would bring a lamb; if I were a wise man, I would do my

snow, in the bleak mid - win - ter, long a - go.  
 ficed the Lord God in - car - nate, Je - sus Christ.  
 bliss, wor - shiped the be - lov - ed with a kiss.  
 part; yet what I can I give him give my heart.

## 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.*

John 1:1-18

Juan 1:1-18

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

**Glory to you, Lord Christ.**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

**¡Gloria a ti, Cristo Señor!**

En el principio ya existía la Palabra; y aquel que es la Palabra estaba con Dios y era Dios. Él estaba en el principio con Dios. Por medio de él, Dios hizo todas las cosas; nada de lo que existe fue hecho sin él. En él estaba la vida, y la vida era la luz de la humanidad. Esta luz brilla en las tinieblas, y las tinieblas no han podido apagarla. Hubo un hombre llamado Juan, a quien Dios envió como testigo, para que diera testimonio de la luz y para que todos creyeran por lo que él decía. Juan no era la luz, sino uno enviado a dar testimonio de la luz. La luz verdadera que alumbra a toda la humanidad venía a este mundo. Aquel que es la Palabra estaba en el mundo; y, aunque Dios hizo el mundo por medio de él, los que son del mundo no lo reconocieron. Vino a su propio mundo, pero los suyos no lo recibieron. Pero a quienes lo recibieron y creyeron en él, les concedió el privilegio de llegar a ser hijos de Dios. Y son hijos

born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

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

de Dios, no por la naturaleza ni los deseos humanos, sino porque Dios los ha engendrado. Aquel que es la Palabra se hizo hombre y vivió entre nosotros. Y hemos visto su gloria, la gloria que recibió del Padre, por ser su Hijo único, abundante en amor y verdad. Juan dio testimonio de él, diciendo: «Éste es aquel a quien yo me refería cuando dije que el que viene después de mí es más importante que yo, porque existía antes que yo.» De su abundancia todos hemos recibido un don en vez de otro; porque la ley fue dada por medio de Moisés, pero el amor y la verdad se han hecho realidad por medio de Jesucristo. Nadie ha visto jamás a Dios; el Hijo único, que es Dios y que vive en íntima comunión con el Padre, es quien nos lo ha dado a conocer.

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

## THE SERMON

The Reverend Canon Jan Naylor Cope

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

## THE 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.

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.



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 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,*

God of grace and peace,  
Hear us, we pray.

Dios de gracia y paz,  
Atiéndenos, te suplicamos.

*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.*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

Dios de misericordia,  
confesamos que hemos pecado contra ti  
por pensamiento, palabra y obra,  
por lo que hemos hecho  
y lo que hemos dejado de hacer.  
No te hemos amado con todo el corazón;  
no hemos amado a nuestro prójimo  
como a nosotros mismos.  
Sincera y humildemente nos arrepentimos.  
Por amor de tu Hijo Jesucristo,  
ten piedad de nosotros y perdónanos;  
así tu voluntad será nuestra alegría  
y andaremos por tus caminos,  
para gloria de tu Nombre. Amén.

*The presider offers absolution and the people respond, Amen.*

## THE PEACE

The peace of Christ be always with you.  
And also with you.

La paz de Cristo sea siempre con ustedes.  
Y con tu espíritu.



# 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.*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*Holy, Holy*

*Sung by the cantor.*

Richard Smallwood (b. 1948)

Holy, Holy, Lord God, Almighty,  
Holy, Holy, Lord God, Almighty,  
Heaven and earth are full of thy glory.  
All heaven and earth are full of thy glory.  
Lord, Holy and Righteous is your name;  
Omnipotent, Glorious,  
Holy is your name!  
Worthy is the Lamb of God!  
Worthy is the Lamb of God!  
You are worthy of glory, and honor, and power!  
You are worthy of glory, and honor, and power!  
We magnify you,  
We praise you,  
We praise you,  
We praise you!

All heaven and earth are full of thy glory!  
Lord, Holy and Righteous is your name;  
Omnipotent, Glorious,  
Holy is your name!  
We praise you,  
We praise you,  
We praise you,  
Lord, we praise you!

## 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.

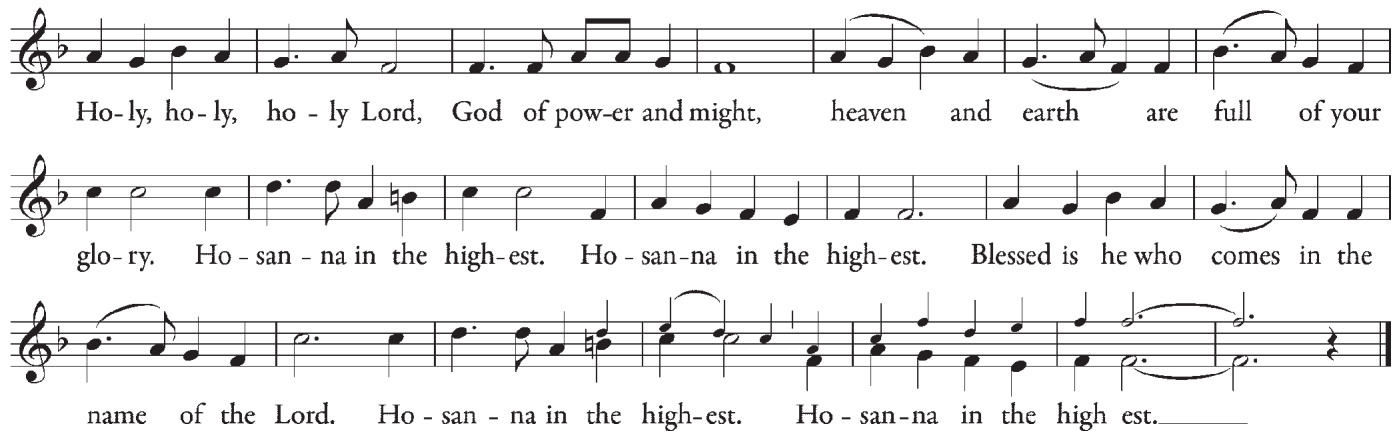
**It is right to give God thanks and praise.**

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 gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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:

*The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.*



*We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

**We remember his death,**

**We proclaim his resurrection,**

**We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with blessed Mary and Joseph, 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

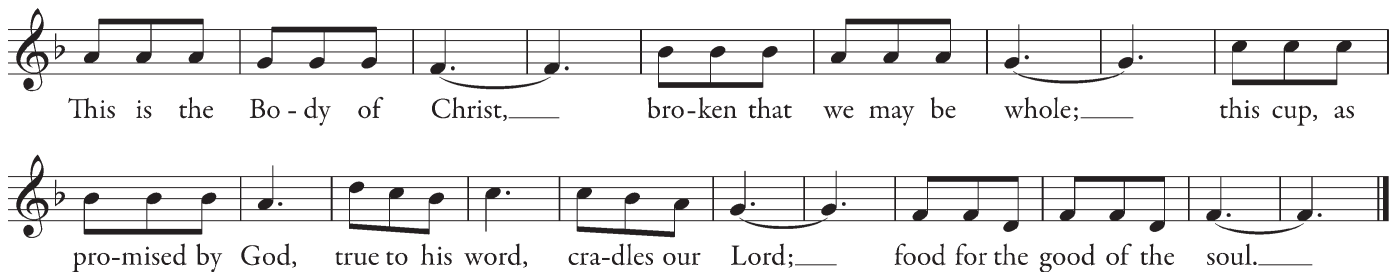
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*This Is the Body of Christ*

*Sung by all.*

John Bell (b. 1949)



This is the Bo - dy of Christ,\_\_\_\_ bro-ken that we may be whole;\_\_\_\_ this cup, as  
pro-mised by God, true to his word, cra-dles our Lord;\_\_\_\_ food for the good of the soul.\_\_\_\_

## THE INVITATION TO HOLY COMMUNION

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

Lord Jesus,  
I believe that you are truly present  
in the Holy Sacrament of the Altar.  
I love you above all things,  
and long for you in my soul.  
Since I cannot now receive you sacramentally,  
come at least spiritually into my heart.  
I embrace you and unite myself entirely to you.  
Let me never be separated from you. Amen.

Señor Jesús  
creo que estás verdaderamente presente  
en el Santísimo Sacramento del Altar.  
Te amo sobre todas las cosas,  
y deseo recibirte en mi alma.  
Como en este momento no puedo recibirte  
sacramentalmente,  
ven al menos espiritualmente a mi corazón.  
Te abrazo y me uno por completo a ti.  
No permitas que jamás me separe de ti. Amén.

## ANTHEM DURING THE COMMUNION

*In dulci iubilo*

*Sung by the choir.*

Anonymous German melody;  
arr. Bob Chilcott (b. 1955)

*In dulci iubilo* (In quiet joy)  
Let us our homage show;  
Our heart's joy reclineth  
*In praesepio* (In a manger)  
And like a bright star shineth  
*Matris in gremio.* (In a mother's lap)  
*Alpha es et O!* (You are Alpha and  
Omega)  
*O Jesu parvule!* (O infant Jesus)  
My heart is sore for thee!  
Hear me, I beseech thee,  
*O Puer optime!* (O greatest of children)  
My prayer let it reach thee,  
*O Princeps gloriae!* (O prince of glory)  
*Trahe me post te!* (Draw me after you)

*O Patris caritas,* (O love of the Father)  
*O nati lenitas!* (O mercy of the Son)  
Deeply were we stained  
*Per nostra crimina;* (Through our sins)  
But thou hast for us gained  
*Coelorum gaudia.* (The joys of heaven)  
O that we were there!  
*Ubi sunt gaudia,* (Where are the joys)  
If that they be not there?  
There are angels singing  
*Nova cantica,* (New songs)  
There the bells are ringing  
*In Regis curia:* (In the king's courts)  
O that we were there!

*(Original German and Latin attr. Henry Suso, 1295–1366; English and Latin version by Robert Lucas de Pearsall, 1795–1856)*

## THE POSTCOMMUNION PRAYER

Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

Omnipotente y sempiterno Dios,  
te damos gracias porque nos has nutrido con el  
alimento espiritual  
del preciosísimo Cuerpo y Sangre de tu Hijo,  
nuestro Salvador Jesucristo;  
y porque nos aseguras, en estos santos misterios,  
que somos miembros vivos del Cuerpo de tu Hijo  
y herederos de tu reino eterno.  
Y ahora, Padre, envíanos al mundo para cumplir  
la misión que tú nos has encomendado,  
para amarte y servirte como fieles testigos de  
Cristo nuestro Señor.  
A él, a ti y al Espíritu Santo,  
sea todo honor y gloria, ahora y por siempre. Amén.

## THE BLESSING

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

*Joy to the World**Sung by all.**Antioch*

1. Joy to the world! the Lord is come: let earth re - ceive her  
 2. Joy to the world! the Sa - vior reigns; let us our songs em -  
 3. No more let sins and sor - rows grow, nor thorns in - fest the  
 4. He rules the world with truth and grace, and makes the na - tions



King; let ev - ery heart pre - pare him room,  
 ploy, while fields and floods, rocks, hills, and plains,  
 ground; he comes to make of his bless - ings flow  
 prove the glo - ries of his right - eous - ness,



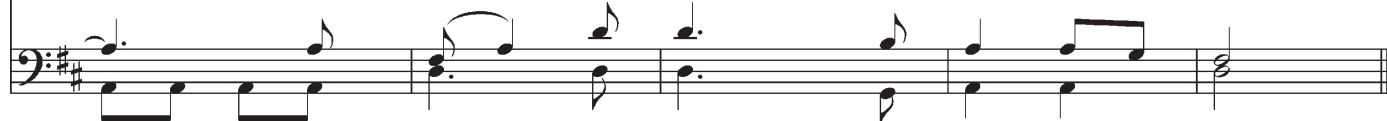
and heaven and na - ture sing, and heaven and na - ture  
 re - peat the sound - ing joy, re - peat the sound - ing  
 far as the curse is found, far as the curse is  
 and won - ders of his love, and won - ders of his



and heaven and na - ture sing, and  
 re - peat the sound - ing joy, re -  
 far as the curse is found, far  
 and won - ders of his love, and



sing, and heaven, and heaven and na - ture sing.  
 joy, re - peat, re - peat the sound - ing joy.  
 found, far as, far as the curse is found.  
 love, and won - ders, won - ders of his love.



heaven and na - ture sing,  
 peat the sound - ing joy,  
 as the curse is found,  
 won - ders of his love,

THE DISMISSAL

Go in the peace of Christ.  
Thanks be to God.

Vayan en la paz de Cristo.  
Demos gracias a Dios.

POSTLUDE

*Fantasy on an Old English Carol*

Angela Kraft Cross (b. 1958)

**PARTICIPANTS** Presider: The Reverend Patrick L. Keyser, Priest Associate; Preacher: The Reverend Canon Jan Naylor Cope, Provost; 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 Dana Colley Corsello, Canon Vicar; Musicians: The Professional Cathedral Choir, Canon Mike McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Marshall Keys, saxophone.

**FLOWERS** The High Altar: in memory of Hibbard G. James; Candelabra in the High Altar Sanctuary: in loving memory of Charles and Mary Russell Bounds; Canterbury Pulpit: in memory of George Walker Guthrie; Stone Lectern: in loving memory of Marilyn Ehrlich and Nancy J. McKee; in loving memory of Frank T. Anania and Marie T. Anania; St. Mary's Chapel Altar: in memory of Mr. and Mrs. Larz Anderson; Holy Spirit Chapel Altar: in memory of Ann Wilson, and in honor of Barlow Burke's birthday and retirement; St. John's Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Norman Prince Tomb: in honor of Norman Prince; Children's Chapel Altar: in memory of Wayne Evan Matejik; Christ Child Tree: in honor of Andrew, Kurt, and Stefan Moss, Jennifer and Robert Vettori, Jr., and Lydia Hynson, and in honor of The Great Mystery of the Incarnation; War Memorial Chapel Altar: in memory of Margaret H. Howard; Dulin Bay: given in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin; Folger Bay: given in memory of J. Clifford Folger and Kathrine Dulin Folger; Advent Wreath: in loving memory of Sarah Stewart Scarborough; Bethlehem Chapel Altar: in honor of David, Michael, and Peter Lee; Angus Dun Font: in honor of Helen Barnard and in thanksgiving for her service to the Cathedral; Prince Tomb Crypt: in honor of Frederick Henry Prince and Abigail Norman Prince; Resurrection Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Good Shepherd Chapel Altar: in loving memory of Matthew Bixler; St. Joseph's Chapel Altar: in memory of the Seferlis and Tidball families.

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