



WELCOME

WASHINGTON NATIONAL CATHEDRAL

DECEMBER 27, 2020



Preaching Today

The Rev. Patrick Keyser



Presiding Today

The Rev. Canon Dana Colley Corsello

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support.

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

PRAYERS FOR COVID-19 DEATHS

Each week we pray for those lost to the COVID-19 pandemic. Submit the [names of those lost](#) to be included in the service.

Next Sunday

PREACHING AT 11:15 AM

[The Rev. Canon Dana Colley Corsello preaches](#) and the Rev. Patrick Keyser presides.

Virtual Coffee Hour

Join us for future dates gathering as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

Online Healing Prayer

SUNDAYS 12:45–1:30

Healing ministers are available for private online healing prayers following today's service. Join via Zoom, then break out for a healing minister in a private online chapel. [Register for link](#).

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, December 29, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, December 29, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page](#).

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 cases continue to rise across the nation, [we invite you to submit the names](#) of loved ones lost to the coronavirus to be recognized in a weekly memorial service.

Crèche Exhibit

For 29 years, the Cathedral's extensive collection of nativity scenes has shared the story of that first Christmas through the lens of cultures from around the world. [Enjoy an online gallery](#) of some of our favorites.

Evening Reflections & Compline

Wednesdays through January 6, 7 pm

If you're looking to recharge your spiritual batteries, join us on Wednesday evenings during Advent for ways to make room in our hearts for Christ at Christmas. We'll end each meditation with a brief service of Compline accompanied by music. [Register today](#).

Moving Mindfully into the New Year

Sunday, December 27, 2 pm

2020 has been a year unlike any other and many of us are looking forward to turning the page to a new year. But as poet Naomi Shihab Nye points out, in letting go we create space for noticing and welcoming, grieving and celebration. Join us for this a half day retreat as we explore ways to take stock of the old year while looking forward to the new. [Registration required](#).

Cathedral Docent Spotlight: Christmastide

Tuesday, December 29, 4 pm

Docent Lori Amos explores Christmas images and symbolism, both inside and outside the Cathedral, which can help us to experience the familiar Christmas story in new ways. [Registration required](#).

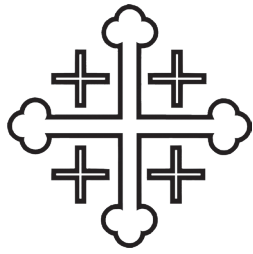
Les Colombes (The Doves) Installation

German artist Michael Pendry brings a flight of more than 2,500 paper doves to the Cathedral nave with a message of hope, inspiration and fresh beginnings. [Learn more](#).

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The Holy Eucharist

The First Sunday after Christmas Day

December 27, 2020 • 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 people's responses are in bold.

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

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

PRELUDE

Child of Peace

Bob Farrell (b. 1948)

Emmanuel

Norman Hutchins (b. 1962)

THE ENTRANCE RITE

INTROIT

Legend of the Little Child, Op. 1363

Carson Cooman (b. 1982)

All day the city cried:

"The king comes,

Prepare!" Awe

Of the singing! Midnight,

the cries renewed: "He is here!"

Where the star flared

We ran: there

No throne; a stable.

A Mother cold,

Shivering: at her feet

A little king, crying,

Like music awakening.

(Euan Tait, b. 1968)

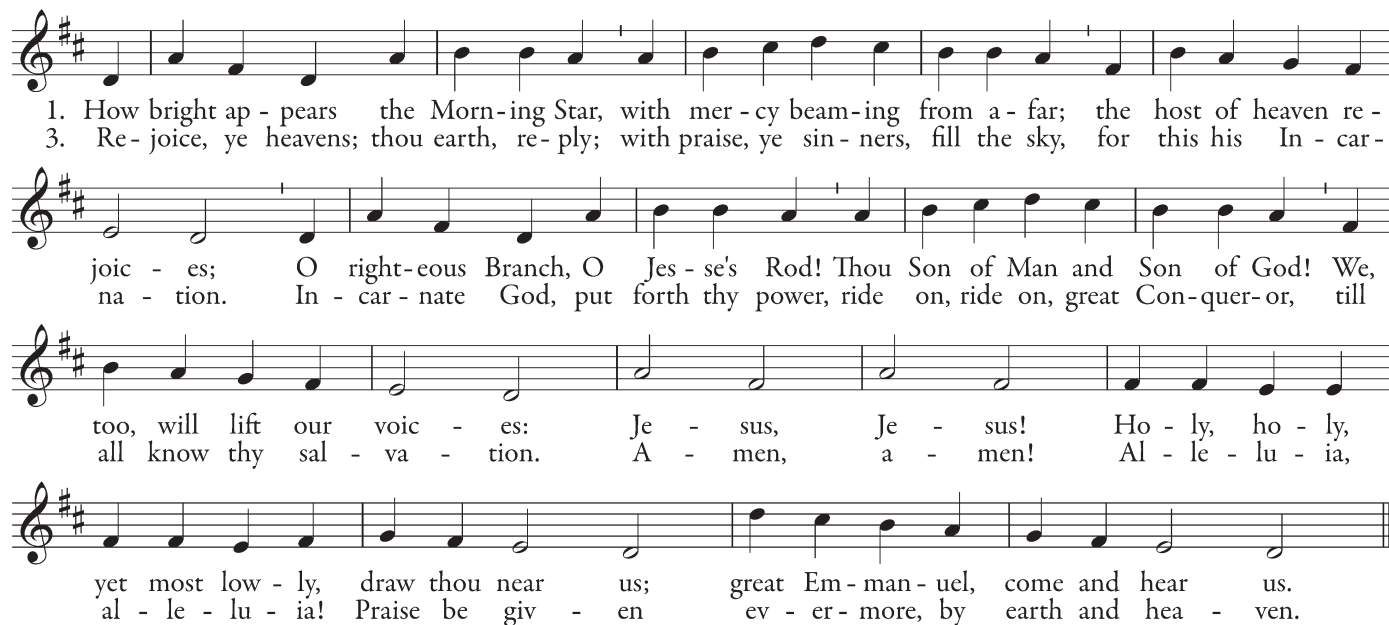
HYMN AT THE PROCESSION • 497 (STANZAS 1, 3)

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 -
 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,
 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,
 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.
 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 prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.
And also with you.
Let us pray.

Almighty God, you spoke and your Word became flesh, breathing a new song of joy and praise into the world. Grant that we may bear the good news of your salvation, proclaiming your promise of peace to the ends of the earth; 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

Isaías 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.

¡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 quedará 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.

THE PSALM

Sung by the cantor.

chant: Daryl L. A. Hunt (b. 1970)

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

Psalm 147:13-16, 20-21

Salmo 147:13-16, 20-21

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 declares his word to Jacob,
his statutes and his judgments to Israel.
He has not done so to any other nation;
to them he has not revealed his judgments.
Hallelujah!

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.
Declara su palabra a Jacob,
sus estatutos y sus juicios a Israel.
No ha tratado así a ninguna otra nación,
ni les ha dado a conocer sus mandatos.
¡Aleluya!

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

Gálatas 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.

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.

*Let All Mortal Flesh Keep Silence**Sung by all.**Picardy*

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. Let all mor - tal flesh keep si - lence, and with fear and trem - bling
 2. King of kings, yet born of Ma - ry, as of old on earth he
 3. Rank on rank the host of hea - ven spreads its van-guard on the
 4. At his feet the six - winged ser - aph; cher - u - bim with sleep - less

stand; pon - der noth - ing earth - ly - mind - ed, for with bless - ing
 stood, Lord of lords in hu - man ves - ture, in the Bo - dy
 way, as the Light of Light de - scend - eth from the realms of
 eye, veil their fa - ces to the Pres - ence, as with cease - less

in his hand Christ our God to earth de -
 and the Blood he will give to all the
 end - less they day, cry, that the powers of hell the
 voice - they cry, "Al - le - lu - ia, al - le - lu - ia"

scend - - - eth, our full hom - age to de - mand.
 faith - - - ful his own self for heaven - ly food.
 va - - - nish as the dark - ness clears a way.
 lu - - - ia! Al - le - lu - ia, Lord Most High!"

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 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.

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 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 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 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 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.

Después de cada intercesión,

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.

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Joy to the World

Sung by the cantor. Lowell Mason (1792–1872); arr. D. L. A. Hunt

Joy to the world, the Lord is come!

Let earth receive her King;

Let every heart prepare him room,

And heaven and nature sing.

Joy to the earth, the Savior reigns!

Let men their songs employ;

While fields and floods, rocks, hills, and plains,

Repeat the sounding joy.

He rules the world with truth and grace,

And makes the nations prove

The glories of his righteousness,

And wonders of his love.

(Isaac Watts, 1674–1748)

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:

SANCTUS & BENEDICTUS • S 125

Sung by all.

Richard Proulx (1937–2010)

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, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high-est. 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 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

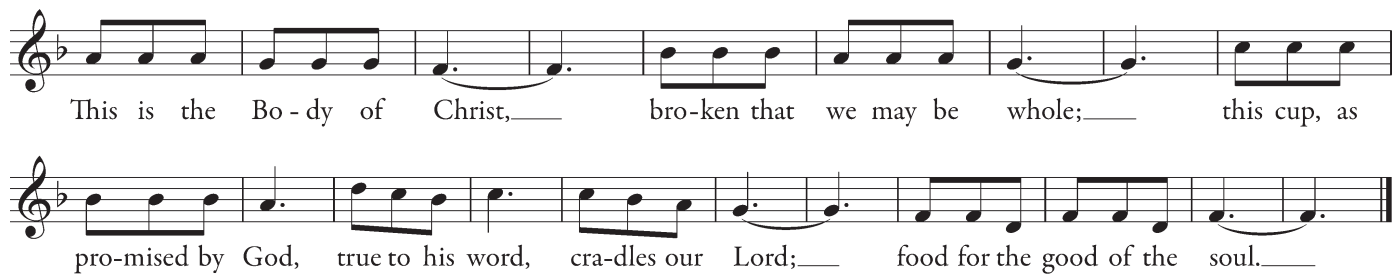
The presider breaks the bread in silence.

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

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

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
that I may welcome your presence with joy.
I embrace you and unite myself entirely to you.
Let me never be separated from you. Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La presidenta invita a todos a rezar esta oración.

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
para que pueda recibir tu presencia con alegría.
Te abrazo y me uno por completo a ti.
No permitas que jamás me separe de ti. Amén.

ANTHEM DURING THE COMMUNION

Word of God, Come Down on Earth

Sung by the cantor.

Richard Wayne Dirksen (1921–2003)

Word of God, come down on earth,
Living rain from heaven descending;
Touch our hearts and bring to birth
Faith and hope and love unending,
Word almighty, we revere you;
Word made flesh, we long to hear you.
Word eternal, throned on high,
Word that brought to life creation,
Word that came from heaven to die,
Crucified for our salvation,
Saving Word, the world restoring,
Speak to us, your love outpouring.
Word that caused blind eyes to see,
Speak and heal our mortal blindness;
Deaf we are; our healer be;
Loose our tongues to tell your kindness.
Be our Word in pity spoken;
Heal the world, by our sin broken.
Word that speaks your Father's love,
One with him beyond all telling,
Word that sends us from above
God the Spirit, with us dwelling,
Word of truth, to all truth lead us,
Word of life, with one Bread feed us.

(James Quinn SJ, 1919–2010)

THE POSTCOMMUNION PRAYER

Almighty God,
we thank you for feeding us
with spiritual food in the Sacrament
of Christ's Body and Blood.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out
in the power of your Spirit
to live and work
to your praise and glory. Amen.

Omnipotente Dios,
te damos gracias por alimentarnos
con el alimento espiritual en el Sacramento
del Cuerpo y Sangre de Cristo.
Por él te ofrecemos nuestras almas y cuerpos para
ser un sacrificio vivo.
Envíanos
en el poder de tu Espíritu
para vivir y trabajar
para tu alabanza y gloria. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 99

Go Tell It on the Mountain

Sung by all.

Negro spiritual

Refrain



Go tell it on the moun - tain, o - ver the hills and ev - ery - where;
go tell it on the moun - tain, that Je - sus Christ is born!
1. While shep - herds kept their watch - ing o'er si - lent flocks by night,
2. The shep - herds feared and trem - bled when lo! a - bove the earth
3. Down in a low - ly man - ger the hum - ble Christ was born,
be - hold, through-out the hea - vens there shone a ho - ly light.
rang out the an - gel cho - rus that hailed our Sa - vior's birth.
and God sent us sa - va - tion that bless - ed Christ - mas morn.

Repeat Refrain

THE DISMISSAL

Go in peace. Proclaim the Word made flesh.
Thanks be to God.

Vayan en paz. Proclamen la Palabra hecha carne.
Gloria, gracias, y alabanza a Dios.

POSTLUDE

Toccatina on "Joy to the World"

Brenda Portman (b. 1980)

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Matthew Goinz, *singer*

Marshall Keys, *saxophone*

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