

Christmas Eve

FESTIVAL HOLY EUCHARIST



WASHINGTON NATIONAL CATHEDRAL



THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST

Festival Holy Eucharist

December 24, 2020 • 8:00 PM

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

Christmas Medley

Richard Smallwood (b. 1948)

Torches!

John Joubert (1927–2019)

Sung by the Boy Choristers.

People Look East

Anonymous Besançon carol, arr. Paul Treppe (b. 1954)

Sung by the Girl Choristers.

Cantique de Noël

Adolphe Adam (1803–1856)

Sung by AnnaSophia, Cathedral Chorister.

THE ENTRANCE RITE

INTROIT

Ding Dong! Merrily on High

attr. Thoinot Arbeau (1520–1595);

arr. Mack Wilberg (b. 1955); organ part by Peter Stevens (b. 1987)

Ding dong! merrily on high
In heaven the bells are ringing;
Ding dong! verily the sky
Is riven with angel-singing.

Pray you, dutifully prime
Your matin chime, ye ringers;
May you beautifully rime
Your evetime song, ye singers.

Refrain *Gloria,*
 Hosanna in excelsis!
 Gloria,
 Hosanna in excelsis!

Refrain
(George Ratcliffe Woodward, 1848–1934)

E'en so here below, below
Let steeple bells be swungen,
And *io, io, io,*
By priest and people sungen!

Refrain

THE BLESSING OF THE CRÈCHE

Behold, the dwelling of God is with creation.
He will dwell with us, and we shall be his people.

God himself is with us. Alleluia.
Come let us adore him. Alleluia.

Eternal Father, you sent your only-begotten Son to take our human nature upon him, and to be born of a pure virgin: Bless, we pray, this crèche, that it may be a sign of his humble birth; and grant that we who joyfully behold his appearing may be strengthened to greet him when he comes again in glory; even the same Jesus Christ our Lord and Redeemer, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

HYMN AT THE PROCESSION

O Come, All Ye Faithful

Sung by all.

Adeste fideles

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



1. O come, all ye faith - ful, joy - ful and tri - um - phant, O
2. God from God, Light from Light e - ter - nal,
3. Sing, choirs of an - gels, sing in ex - ul - ta - tion,
4. Yea, Lord, we greet thee, born that hap - py morn - ing;

come ye, O come ye to Beth - le - hem;
lo! he ab - hors not the Vir - gin's womb;
sing, all ye ci - ti - zens of heaven a - bove;
Je - sus, to thee be glo - ry given;

come, and be - hold him, born the King of an - gels;
on - ly - be - got - ten Son of the Fa - ther;
glo - ry in the high - est.
Word of the Fa - ther, now in flesh ap - pear - ing;

Refrain

O come, let us a - dore him, O come, let us a - dore him,

O come, let us a - dore him, Christ the Lord.

THE ACCLAMATION OF THE NATIVITY

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

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

The Word became flesh and dwelt among us;

And we beheld his glory.

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 NATIVITY OF OUR LORD JESUS CHRIST

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.

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. **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 9:2-7

Isaías 9:2-7

The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness—
on them light has shined.
You have multiplied the nation,
you have increased its joy;
they rejoice before you
as with joy at the harvest,
as people exult when dividing plunder.
For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.
For all the boots of the tramping warriors
and all the garments rolled in blood
shall be burned as fuel for the fire.
For a child has been born for us,
a son given to us;
authority rests upon his shoulders;
and he is named
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
His authority shall grow continually,
and there shall be endless peace
for the throne of David and his kingdom.
He will establish and uphold it
with justice and with righteousness
from this time onward and forevermore.
The zeal of the Lord of hosts will do this.
The Word of the Lord.
Thanks be to God.

El pueblo que andaba en la oscuridad
vio una gran luz;
una luz ha brillado
para los que vivían en tinieblas.
Señor, has traído una gran alegría;
muy grande es el gozo.
Todos se alegran delante de ti como
en tiempo de cosecha,
como se alegran los que se reparten grandes riquezas.
Porque tú has deshecho
la esclavitud que oprimía al pueblo,
la opresión que lo afligía,
la tiranía a que estaba sometido.
Fue como cuando destruiste a Madián.
Las botas que hacían resonar los soldados
y los vestidos manchados de sangre
serán quemados, destruidos por el fuego.
Porque nos ha nacido un niño,
Dios nos ha dado un hijo,
al cual se le ha concedido el poder de gobernar.
Y le darán estos nombres:
Admirable en sus planes, Dios invencible,
Padre eterno, Príncipe de la paz.
Se sentará en el trono de David;
extenderá su poder real a todas partes
y la paz no se acabará;
su reinado quedará bien establecido,
y sus bases serán la justicia y el derecho
desde ahora y para siempre.
Esto lo hará el ardiente amor del Señor todopoderoso.

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 96:1-4, 11-13

Salmo 96:1-4, 11-13

Sing to the Lord a new song;
sing to the Lord, all the whole earth.
Sing to the Lord and bless his Name;
proclaim the good news of his salvation
from day to day.
Declare his glory among the nations
and his wonders among all peoples.
For great is the Lord and greatly to be praised;
he is more to be feared than all gods.
Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it;
let the field be joyful and all that is therein.
Then shall all the trees of the wood shout for joy
before the Lord when he comes,
when he comes to judge the earth.
He will judge the world with righteousness
and the peoples with his truth.

Canten al Señor cántico nuevo;
canten al Señor, toda la tierra.
Canten al Señor, bendigan su Nombre;
proclamen de día en día su victoria.
Pregonen entre las naciones su gloria,
en todos los pueblos sus maravillas;
Porque grande es el Señor, y muy digno de alabanza;
más temible es que todos los dioses;
Alégrense los cielos, y gócese la tierra;
trueene la mar y su plenitud;
regocíjese el campo, y todo lo que en él está.
Entonces aclamarán con júbilo todos los árboles
del bosque,
delante del Señor cuando llegue,
cuando llegue a juzgar la tierra.
Juzgará al mundo con justicia,
y a los pueblos con su verdad.

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.

Titus 2:11-14

Tito 2:11-14

The grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

The Word of the Lord.

Thanks be to God.

Pues Dios ha mostrado su bondad, al ofrecer la salvación a toda la humanidad. Esa bondad de Dios nos enseña a renunciar a la maldad y a los deseos mundanos, y a llevar en el tiempo presente una vida de buen juicio, rectitud y piedad, mientras llega el feliz cumplimiento de nuestra esperanza: el regreso glorioso de nuestro gran Dios y Salvador Jesucristo. Él se entregó a la muerte por nosotros, para rescatarnos de toda maldad y limpiarnos completamente, haciendo de nosotros el pueblo de su propiedad, empeñados en hacer el bien.

Palabra del Señor.

Demos gracias a Dios.

*Angels We Have Heard on High**Sung by all.**Gloria*

1. An - gels we have heard on high, sing - ing sweet - ly through the night,
 2. Shep - herds, why this ju - bi - lee? Why these songs of hap - py cheer?
 3. Come to Beth - le - hem and see him whose birth the an - gels sing;
 4. See him in a man - ger laid whom the an - gels praise a - bove;

and the moun - tains in re - ply ech - o - ing their brave de - light.
 What great bright - ness did you see? What glad tid - ings did you hear?
 come a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

Refrain

Glo - - - - - ri - a

in ex - cel - sis De - o. Glo - - - - -

- - - - - ri - a in ex - cel - sis De - o.

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 2:1-20

Lucas 2:1-20

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

Glory to you, Lord Christ.

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!" When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Por aquel tiempo, el emperador Augusto ordenó que se hiciera un censo de todo el mundo. Este primer censo fue hecho siendo Quirinio gobernador de Siria. Todos tenían que ir a inscribirse a su propio pueblo. Por esto, José salió del pueblo de Nazaret, de la región de Galilea, y se fue a Belén, en Judea, donde había nacido el rey David, porque José era descendiente de David. Fue allá a inscribirse, junto con María, su esposa, que se encontraba encinta. Y sucedió que mientras estaban en Belén, le llegó a María el tiempo de dar a luz. Y allí nació su hijo primogénito, y lo envolvió en pañales y lo acostó en el establo, porque no había alojamiento para ellos en el mesón. Cerca de Belén había unos pastores que pasaban la noche en el campo cuidando sus ovejas. De pronto se les apareció un ángel del Señor, y la gloria del Señor brilló alrededor de ellos; y tuvieron mucho miedo. Pero el ángel les dijo: «No tengan miedo, porque les traigo una buena noticia, que será motivo de gran alegría para todos: Hoy les ha nacido en el pueblo de David un salvador, que es el Mesías, el Señor. Como señal, encontrarán ustedes al niño envuelto en pañales y acostado en un establo.» En aquel momento aparecieron, junto al ángel, muchos otros ángeles del cielo, que alababan a Dios y decían: «¡Gloria a Dios en las alturas! ¡Paz en la tierra entre los hombres que gozan de su favor!» Cuando los ángeles se volvieron al cielo, los pastores comenzaron a decirse unos a otros: «Vamos, pues, a Belén, a ver esto que ha sucedido y que el Señor nos ha anunciado.» Fueron de prisa y encontraron a María y a José, y al niño acostado en el establo. Cuando lo vieron, se pusieron a contar lo que el ángel les había dicho acerca del niño, y todos los que lo oyeron se admiraban de lo que decían los pastores. María guardaba todo esto en su corazón, y lo tenía muy presente. Los pastores, por su parte, regresaron dando gloria y alabanza a Dios por todo lo que habían visto y oído, pues todo sucedió como se les había dicho.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Right Reverend Mariann Edgar Budde

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 light and peace,
Hear us, we pray.

Después de cada intercesión,

Dios de luz y paz,
Atiéndenos, te suplicamos.

The presider prays the concluding collect, 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, 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 this Christmas at give2wnc.org/2020christmas or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Star Carol

Sung by the choir.

John Rutter (b. 1945)

Sing this night, for a boy is born in Bethlehem,
Christ our Lord in a lowly manger lies;
Bring your gifts, come and worship at his cradle,
Hurry to Bethlehem and see the son of Mary!

Refrain See his star shining bright
In the sky this Christmas night!
Follow me joyfully;
Hurry to Bethlehem and see the son
of Mary!

Angels bright, come from heaven's highest glory,
Bear the news with its message of good cheer:
"Sing, rejoice, for a King is come to save us,
Hurry to Bethlehem and see the son of Mary!"

Refrain

See, he lies in his mother's tender keeping;
Jesus Christ in her loving arms asleep.
Shepherds poor, come to worship and adore him,
Offer their humble gifts before the son of Mary.

Refrain
Let us all pay our homage at the manger,
Sing his praise on this joyful Christmas Night;
Christ is come, bringing promise of salvation;
Hurry to Bethlehem and see the son of Mary!

Refrain

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

Sung by all.

Picardy

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'r and might,
heav'n and earth are full of your glo - ry. Ho - san - na in the high - est.
Bless'd 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 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,

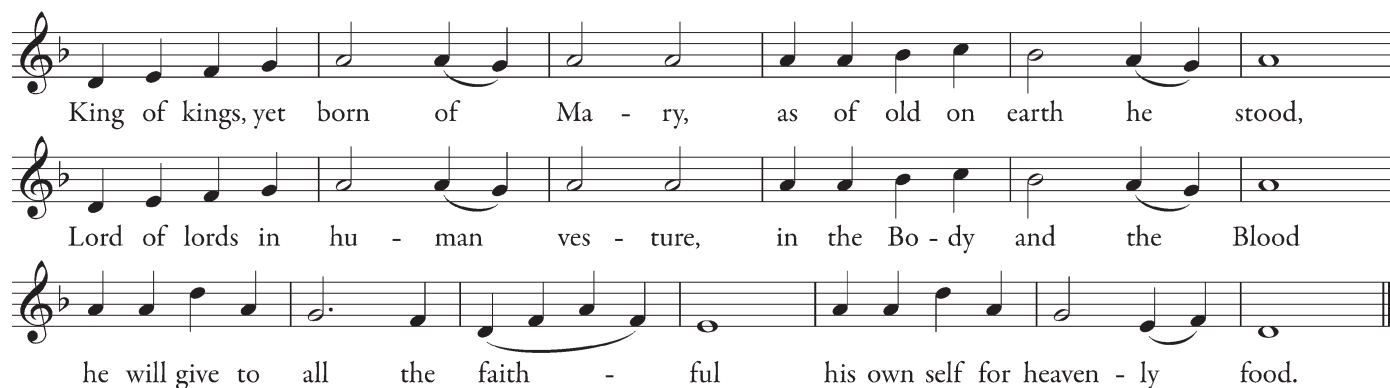
Notre Père..., Padre nuestro..., Vater unser...,

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.



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.

El presidente 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

Jesus, Jesus, Oh, What a Wonderful Child

Sung by the cantor.

Negro spiritual; arr. Lloyd Larson (b. 1954)

Refrain Jesus, Jesus, oh, what a wonderful child.
 Jesus, Jesus, so lowly, meek, and mild;
 New life, new hope, new joy he brings!
 Listen to the angels sing,
 "Glory, glory, glory
 To the newborn King!"

He was herald by the angels,
 Born in a lowly manger.
 The Virgin Mary was his mother,
 And Joseph was his earthly father.

Three wise men came from afar;
 They were guided by a shining star,
 To see King Jesus where he lay
 In a manger filled with hay.

Refrain

THE POSTCOMMUNION PRAYER

God our Father,
in this night you have made known to us again
the coming of our Lord Jesus Christ:
confirm our faith and fix our eyes on him
until the day dawns
and Christ the Morning Star rises in our hearts.
To him be glory both now and for ever. Amen.

Dios nuestro Padre,
en esta noche has manifestado a nosotros otra vez
la venida de nuestro Señor Jesucristo:
confirma nuestra fe y fija nuestros ojos en él
hasta que el día amanezca
y Cristo la Estrella de la Mañana nace
en nuestros corazones.
A él sea la gloria ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING

Hark! the Herald Angels Sing

Sung by all.

Mendelssohn

1. Hark! the her - ald an - gels sing glo - ry to the new - born King!
2. Christ, by high - est heaven a - dored; Christ, the ev - er - last - ing Lord;
3. Hail the heav'n - born Prince of Peace! Hail the Sun of Right - eous - ness!

Peace on earth and mer - cy mild, God and sin - ners rec - on - ciled!
late in time be - hold him come, off - spring of the Vir - gin's womb.
Light and life to all he brings, risen with heal - ing in his wings;

Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;
Veiled in flesh the God - head see; hail the in - car - nate De - i - ty.
Mild he lays his glo - ry by, born that we no more may die,

with the an - gel - ic host pro - claim Christ is born in Beth - le - hem!
 Pleased as man with us to dwell: Je - sus, our Em - man - u - el!
 born to raise us from the earth, born to give us sec - ond birth.

Refrain

Hark! the her - ald an - gels sing glo - ry to the new - born King!

THE DISMISSAL

Go in peace. Proclaim the Word made flesh.
 Glory, thanks, and praise to God.

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

POSTLUDE

Improvisation on "Adeste fideles"

Francis Pott (b. 1957)

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

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Bishop, Episcopal Diocese of Washington

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The Reverend Yoimel González Hernández
Dean, Latino Deacons School, Episcopal Diocese of Washington

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G. Scott Sanders
Verger, Washington National Cathedral

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Canon Michael McCarthy
Director of Music, Washington National Cathedral

Thomas M. Sheehan
Organist and Associate Director of Music, Washington National Cathedral

Michele Fowlin, *singer*

Marshall Keys, *saxophone*

Victor Simonson, *piano*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Candas I. Barnes

Jamie S. Sycamore



THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL

The Right Reverend Mariann Edgar Budde
Bishop, Episcopal Diocese of Washington

The Very Reverend Randolph Marshall Hollerith
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The Cathedral Band

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Thomas M. Sheehan
Organist and Associate Director of Music

George H. Fergus
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Alyssa Bui, David R. Donoghue,
Christopher Florance, Joseph A. Laroski III,
Mary Morgan Lilley, Rowan Tsao



A gift in celebration of Christ's birth is made to the glory of God
and in thanksgiving for the
William Carter and Maurine Stuart families.

DECEMBER 25: CHRISTMAS DAY

Organ Recital • 12:00 PM

Organists Thomas Sheehan and George Fergus play a Christmas recital of
holiday favorites on the Cathedral's Great Organ.

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In memory of Hibbard G. James • In loving memory of Charles and Mary Russell Bounds • In memory of George W. Guthrie • In loving memory of Marilyn Ehrlich and Nancy J. McKee • In memory of Mr. and Mrs. Larz Anderson • In loving memory of James H. Lewis and Betty Prater Lewis • In memory of Ann Wilson • In thanksgiving for the Charles Ray Long family and friends • In honor of Norman Prince • In honor of Frederick Henry Prince and Abigail Norman Prince • In memory of Wayne Evan Matejik • In honor of Andrew, Kurt, and Stefan Moss; Jennifer and Robert Vettori, Jr., and Lydia Hynson • In honor of The Great Mystery of the Incarnation • In memory of Margaret H. Howard • In memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin • In memory of J. Clifford Folger and Kathrine Dulin Folger • In honor of David, Michael, and Peter Lee • In honor of Helen Barnard and in thanksgiving for her service to the Cathedral • In memory of Charlie Habanananda • In loving memory of Favour H. Slater and Mary and Sherman Hazeltine • In memory of the Seferlis and Tidball families • In memory of Lieutenant James Norbert Matthews • In loving memory of Matthew Bixler.

COVER: The Virgin Mary and the Christ Child from the Epiphany window in Bethlehem Chapel. Designed by John W. Lisle; installed, 1912.

Photo by Danielle E. Thomas.

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