

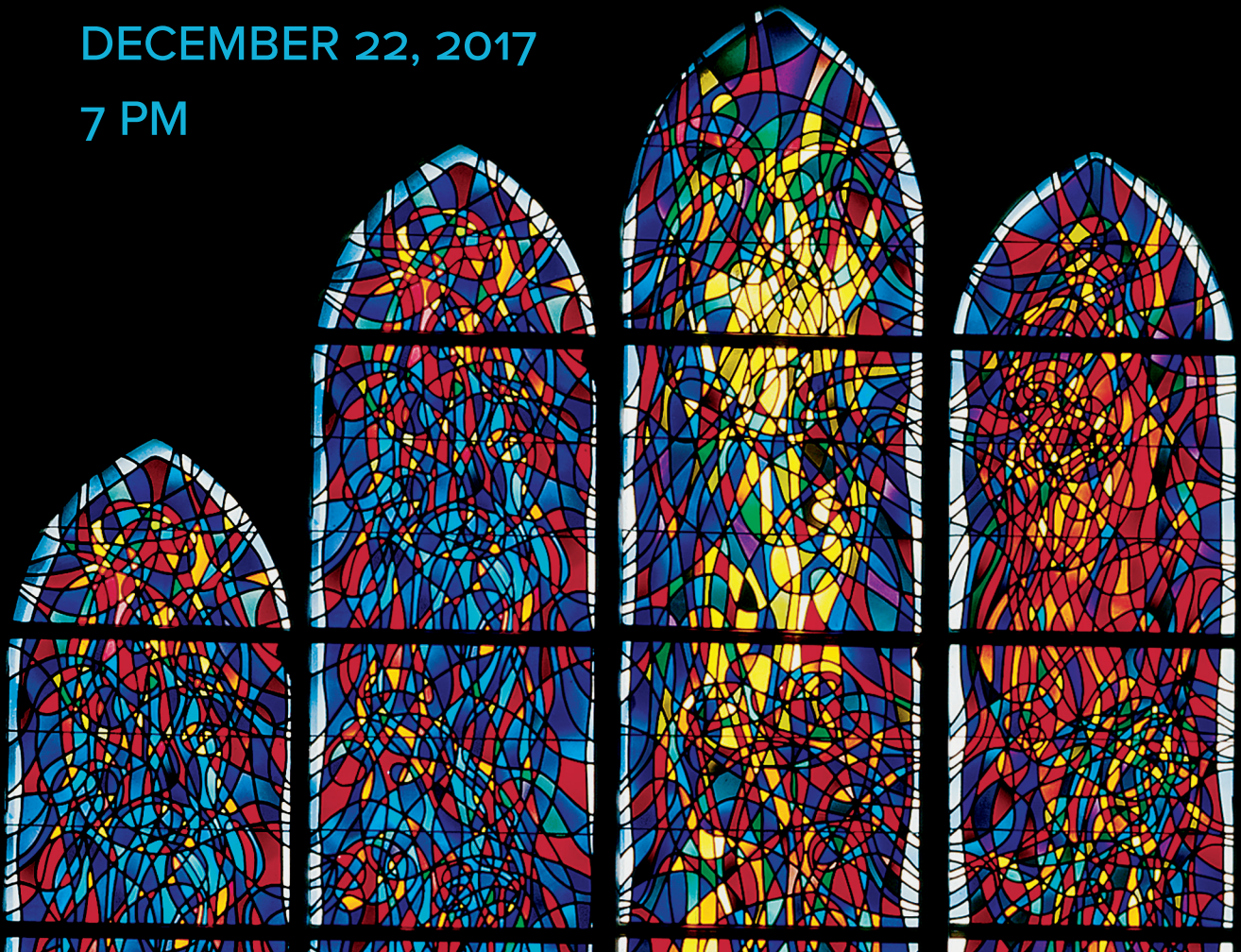
WASHINGTON
NATIONAL
CATHEDRAL

*Go! tell it on the
mountain!*

A GOSPEL CHRISTMAS

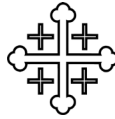
DECEMBER 22, 2017

7 PM



GO, TELL IT ON THE MOUNTAIN A GOSPEL CHRISTMAS

DECEMBER 22, 2017 • 7:00 PM



The people's responses are in bold.

PRELUDE

*Emmanuel
In the bleak midwinter*

Andrew K. Barnett (b. 1984) & Imani-Grace Cooper (b. 1991)
A. K. Barnett

INTROIT

What is the crying in Jordan

St. Mark's, Berkeley; arr. Jason K. West (b. 1958)

What is the crying at Jordan? Who hears, O God, the prophecy? Dark is the season, dark our hearts and shut to mystery. Who then shall stir in this darkness, prepare for joy in the winter night? Mortal in darkness we lie down, blind-hearted seeing no light. Lord, give us grace to awake us, to see the branch that begins to bloom; in great humility is hid all heaven in a little room. Now comes the day of salvation, in joy and terror the Word is born! God gives himself into our lives; O let salvation dawn.
(Carol Christopher Drake, b. 1933)

The people remain seated.

ACCLAMATION OF THE NATIVITY

Officiant The people who walked in darkness
People **have seen a great light.**

Officiant For to us a child is born,
People **unto us a Son is given.**

Officiant His name will be called Wonderful Counselor, Mighty God,
People **the Everlasting Father, the Prince of Peace.**

Officiant Glory to God in the highest,
People **and peace to God's people on earth.**

OPENING PRAYER

My brothers and sisters: in the name of Christ I welcome you. We have come together as Christmas draws near to prepare for our celebration of the birth of God's beloved Son. Through the days of Advent we have followed the light of Christ, and now we travel in spirit with Mary and Joseph to Bethlehem to acclaim with the multitude of the heavenly host the coming of the Prince of Peace. Through Scripture and silence, prayer and song, let us hear again the wonderful story of our redemption, and, hearing, let us rejoice and respond with lively faith.

THE FIRST LESSON • JOHN 1:1-13

in which the Word, present with God since the beginning, becomes flesh and dwells among us

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.

Reader The Word became flesh
People and came to live among us. Amen.

The people stand.

HYMN

O come, O come, Emmanuel

Veni, veni, Emmanuel; arr. A. K. Barnett



1. O come, O come Em - man - u - el, and ran - some cap - tive
2. O come, thou Wis - dom from on high, who or - derest all things
3. O come, thou Day - spring from on high, and cheer us by thy
4. O come, De - sire of na - tions, bind in one the hearts of
5. O come, O come Em - man - u - el, and ran - some cap - tive

Is - - ra - el, that mourns in lone - ly ex - - ile
might - i - ly: to us the path of know - ledge
draw - ing nigh; dis - perse the gloom - y clouds of
all man - kind; bid thou our sad di - vis - sions
Is - - ra - el, that mourns in lone - ly ex - - ile

here un - til the Son of God ap - pear.
show, and teach us in her ways to go.
night, and death's dark shad - ow put to flight.
cease, and be thy - self our King of Peace.
here un - til the Son of God ap - pear.

Re - joice! Re - joice! Em - man - u - el shall come to thee, O Is - ra - el!

The people are seated.

THE SECOND LESSON • JEREMIAH 11:1-2, 4-6

in which God promises relationship forever: "You shall be my people, and I will be your God"

The word that came to Jeremiah from the Lord: "Hear the words of this covenant and speak to the people of Judah and the inhabitants of Jerusalem. You shall say to them, 'Thus says the Lord, the God of Israel:... Listen to my voice, and do all that I command you. So you shall be my people, and I will be your God, that I may perform the oath that I swore to your ancestors, to give them a land flowing with milk and honey, as at this day.' Then I answered, "So be it, Lord.' And the Lord said to me: Proclaim all these words in the cities of Judah, and in the streets of Jerusalem; Hear the words of this covenant and do them."

Reader The Word became flesh
People **and came to live among us. Amen.**

ANTHEM

Toda la tierra

Alberto Taulé (1932-2007)

Verses 1 and 2 are sung in Spanish.

All earth is waiting to see the Promised One, and open furrows await the seed of God.
All the world, bound and struggling, seeks true liberty; it cries out for justice and searches for the truth.
Thus says the prophet to those of Israel: A virgin mother will bear Emmanuel,
one whose name is 'God with us' our Savior shall be; with him hope will blossom once more within our hearts.
In lowly stable the Promised One appeared; yet feel his presence throughout the earth today,
for he lives in all Christians and is with us now; again, with his coming he brings us liberty.

THE PROMISE OF INCARNATION

Officiant All the earth is waiting
People **to see the Promised One.**

Officiant All the world, bound and struggling,
People **seeks true liberty.**

Officiant All the world is ready.
People **O come let us adore him, Christ the Lord.**

Officiant Glory to God in the highest,
People **and peace to God's people on earth.**

The people stand.

CAROL

O Come, all ye faithful

Adeste fideles; arr. David Willcocks (1919-2015), adapt. A. K. Barnett

The choir sings an interlude between verses.

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 on Christ - mas morn - ing,

Come ye, O come ye to Beth - - le - hem;
 Born of a vir - gin, a mor - tal he comes;
 Sing, all ye cit - i - zens of heav - en a - bove;
 Je - sus to thee be glo - - ry giv'n;

Come and be - hold him, Born the King of An - gels;
 Son of the Fa - ther, now in flesh ap - pear - ing;
 Glo - ry to God, 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 people are seated.

THE THIRD LESSON • AMAZING PEACE

by Dr. Maya Angelou (1928-2014)

ANTHEM

A place at the table

Brian Mann (b. 1979)

For everyone born, a place at the table, for everyone born, clean water and bread, a shelter, a space, a safe place for growing, for everyone born, a star overhead, and God will delight when we are creators of justice and joy, compassion and peace: Yes, God will delight when we are creators of justice, justice and joy! For woman and man, a place at the table, revising the roles, deciding the share, with wisdom and grace, dividing the power, for woman and man, a system that's fair, and God will delight when we are creators of justice and joy, compassion and peace. For young and for old, a place at the table, a voice to be heard, a part in the song, the hands of a child in hands that are wrinkled, for young and for old, the right to belong, for just and unjust, a place at the table, the user and used, with need to forgive, in anger, in hurt, a mindset of mercy, for just and unjust, a new way to live. For everyone born, a place at the table, to live without fear, and simply to be, to work, to speak out, to witness and worship, for everyone born, the right to be free, and God will delight when we are creators of justice and joy, compassion and peace: Yes, God will delight when we are creators of justice, justice and joy! (*Shirley Murray, b. 1931*)

THE FOURTH LESSON • LUKE 2:1-7

in which the Messiah is born

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.

<i>Reader</i>	The Word became flesh
<i>People</i>	and came to live among us. Amen.

The people stand.

CAROL

Lo, how a Rose e'er blooming

Es ist ein Ros; arr. A. K. Barnett

1. Lo how a Rose e'er boom - ing from ten - der stem hath sprung!
 2. I - sa - iah 'twas fore - told it, the Rose I have in mind,
 3. O Flower, whose fra-grance ten - der with sweet-ness fills the air,

Of Jes - se's lin - eage com - ing as seers of old have sung.
 with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.
 dis - pel in glo - rious splen - dor the dark-ness ev - ery-where;

It came, a blos - som bright, a - mid the
 To show God's love a - right, she bore to
 true man, yet ve - ry God, from sin and

cold of win - ter, when half spent was the night.
 us a Sa - vior, when half spent was the night.
 death now save us, and share our ev - ery load.

The people are seated.

ANTHEM

Born to set me free

Patrick Lundy (b. 1967)

Never thought a little babe would grow up to be the one who would make all the difference in my life. For you saved me, you raised me, new life you gave me. Now I'm changed to bless your name. O Jesus, precious Jesus, you were born to set me free.

MEDITATION

The Reverend Canon Jan Naylor Cope

MUSICAL MEDITATION

Peace that passes understanding

A. K. Barnett

May the peace that passes understanding be with you. (*Philippians 4:7, alt.*)

PEACE

Officiant The peace of Christ be always with you.
People **And also with you.**

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

THE OFFERTORY

The people remain seated while an offering is received to support the Cathedral's work of sharing God's love with the world.

ANTHEM AT THE OFFERTORY

A child is born

Thad Jones (1923-1986)

Now, out of the night, soft as the dawn, into the light; this Child, innocent Child, soft as a fawn, this Child is born. One small heart, one pair of eyes, one work of art, there in her arms, there he lies, trusting and warm, blessed that morn, a child is born. (*Alec Wilder, 1907-1980*)

THE CANDLE LIGHTING

The people remain seated as their tapers are lighted from the Advent Wreath. To pass the light, please hold lighted tapers upright and allow others to light their wicks from the flame.

ANTHEM AT THE CANDLE LIGHTING

What child is this

arr. Michael McElroy and Joseph Joubert (b. 1958)

What child is this who laid to rest on Mary's lap is sleeping, whom Angels greet with anthems sweet, while shepherds watch are keeping? So bring him incense, gold and myrrh, come peasant King to own him the King of kings salvation brings, let loving hearts enthrone him. This, this is Christ the King, whom shepherds guard and angels sing. Haste, haste, to bring him laud, the babe, the son of Mary. Oh, raise, raise a song on high, his mother sings her lullaby. Joy, oh joy for Christ is born, the babe, the son of Mary. (*William Chatterton Dix, 1837-1898*)

The people stand.

CAROL

*Silent Night**Stille Nacht*; arr. A. K. Barnett

1. Si - lent night, ho - ly night, all is calm, all is bright
 2. Si - lent night, ho - ly night, shep - herds quake at the sight;
 3. Si - lent night, ho - ly night, Son of God, love's pure light;
 4. Si - lent night, ho - ly night, Won - drous star, lend thy light;

round yon vir - gin mo - ther and child. Ho - ly in - fant, so ten - der and mild,
 glo - ries stream from hea - ven a - far, Hea - ven - ly hosts sing "Al - le - lu - ia!"
 ra - diant beams from thy ho - ly face, with the dawn of re - deem - ing grace,
 with the an - gels let us sing Al - le - lu - ia to our King;

Sleep in hea - ven - ly peace, Sleep in hea - ven - ly peace.
 Christ the Sav - ior is born. Christ the Sa - vior is born.
 Je - sus, Lord, at thy birth, Je - sus, Lord, at thy birth.
 Christ the Sav - ior is born; Christ the Sav - ior is born.

The people remain standing.

THE FIFTH LESSON • LUKE 2:8–20

in which the shepherds go to worship the Christ-child

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.

Officiant Glory to God in the highest heaven,
People and on earth, peace among those whom God favors!

Please gently extinguish your candles and, upon exiting, place used tapers in the baskets provided.

ANTHEM

Angels we have heard on high

Gloria; arr. Stanley Thurston

The people sing the refrain: Gloria in excelsis Deo.

Angels we have heard on high, sweetly singing o'er the plains,
and the mountains in reply echoing their joyous strains.

Gloria, in excelsis Deo! Gloria, in excelsis Deo!

Shepherds, why this jubilee? Why your joyous strains prolong?
What the gladsome tidings be which inspire your heavenly song?

Gloria, in excelsis Deo! Gloria, in excelsis Deo!

Come to Bethlehem and see Christ whose birth the angels sing;
come, adore on bended knee, Christ the Lord, the newborn King.

Gloria, in excelsis Deo! Gloria, in excelsis Deo!

See him in a manger laid, whom the choirs of angels praise;
Mary, Joseph, lend your aid, while our hearts in love we raise.

Gloria, in excelsis Deo! Gloria, in excelsis Deo!

CLOSING PRAYER

People 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 CHRISTMAS BLESSING

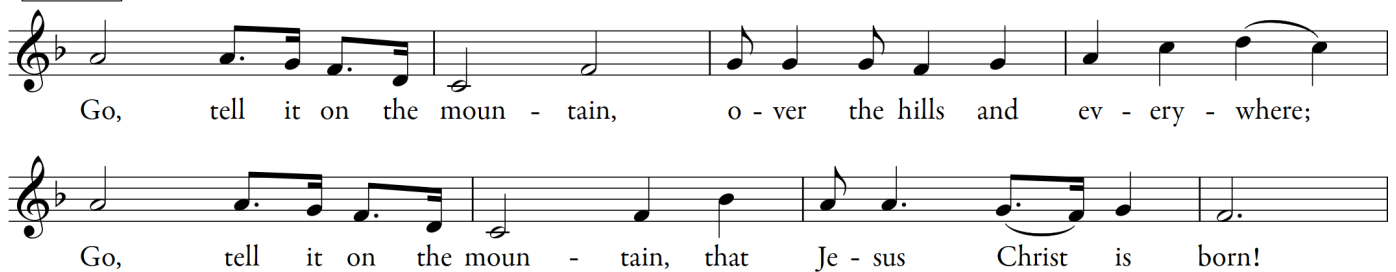
- Officiant* May God, who has loved the eternal Son from before the foundation of the world, shed that love upon you.
- People* **Amen.**
- Officiant* May Jesus Christ, who by his incarnation gathered into one things earthly and heavenly, fill you with joy and peace.
- People* **Amen.**
- Officiant* May the Holy Spirit, by whom Mary became the God-bearer, give you grace to carry the good news of Christ.
- People* **Amen.**
- Officiant* And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.
- People* **Amen.**

CAROL

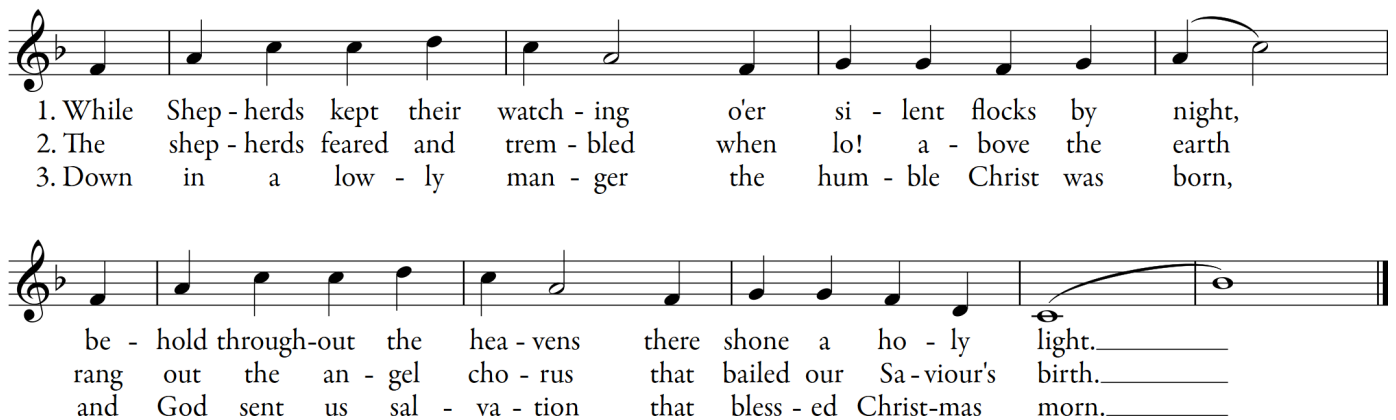
Go, tell it on the mountain

Traditional Spiritual; arr. A. K. Barnett

Refrain



The final Refrain is followed by a choir interlude, then all sing the Refrain twice



SENDING

- Officiant* Go, now, and tell it on the mountain!
- People* **That Jesus Christ is born!**

POSTLUDE

Joy to the world

M. McElroy and J. Joubert

*And the Word became flesh and dwelt among us,
and we have seen his glory,
the glory as of a father's only son,
full of grace and truth. —John 1:14*

Dear friends,

Welcome to Washington National Cathedral! We are glad you are here with us to share in our Christian celebrations. Thank you for taking time out of your busy schedules to pause and enjoy the wonder of this special season.

Frederick Buechner in his book, *The Longing for Home: Reflections at Midlife*, writes: “Our stories are all stories of searching. We search for a good self to be and for good work to do. We search to become human in a world that tempts us always to be less than human or looks to us to be more. We search to love and to be loved. And in a world where it is often hard to believe in much of anything, we search to believe in something holy and beautiful and life-transcending that will give meaning and purpose to the lives we live.”

In the birth of the Christ child, I believe we have found a source of holy, beautiful, transcendent and life-giving meaning that can give our lives great purpose. I believe that in the manger we have found the answer to all our longings and the end of all our searchings. In this miraculous event we discover that the holy and infinite God has chosen to become one of us, not in great power or prestige, but as a vulnerable child born to a poor unwed couple in the stable of a small town. God comes not to punish us but to love us, as one of us. God comes to show us the path to lives of deep meaning and purpose because in the incarnation we are not just taught about the nature of God's love—we literally see it embodied and lived out in the life of Jesus. At Christmas, God comes to show us the way home, to a home we have never seen but a home we have longed for all our lives.

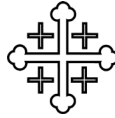
In this day and age when our culture seems to be pulling itself apart, when it is increasingly easy to demonize others rather than honor them, our God shows us a different way. On Christmas, the Holy One stoops to become one of us and in so doing shows us that deep and abiding love always involves humility, vulnerability and trust. In Christ, we are given a guide, a yardstick, to measure ourselves against and to hold up as an example of what we can be at our best. Now more than ever we need the good news of Immanuel, “God with us.”

We are blessed by your presence today and we hope this service of praise and worship will be a blessing to you. No matter why you have come, please know that you are welcome here, today and always.

Merry Christmas and may God bless and keep you.

A handwritten signature in black ink, appearing to read "Randolph Marshall Hollerith". The signature is fluid and cursive, with a large, stylized initial "R" and "M".

The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral



WORSHIP LEADERS

CLERGY

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Andrew K. Barnett
Associate for Worship and Music

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Dana Colley Corsello
Vicar

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

The Reverend Dr. Wesley S. Williams, Jr.

READERS

Tanya Aquino
Dr. Ken Myrie
Norman Pugh-Newby

MUSICIANS

Washington National Cathedral Band
Washington Performing Arts Gospel Choir
under the direction of
Stanley Thurston
Artist-in-residence

VERGERS

Dr. Torrence N. Thomas
Head Cathedral Verger
Kevin R. Thomas
Cathedral Verger
Jane Gilchrist
Scott Sanders

USHERS

Valerie Ciccone
Head Usher
Angela Wilson
Deputy Head Usher
Kerry Fergus
Deputy Head Usher

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O come, O come, Emmanuel. Text: latin, ca. 9th cent.; ver. *Hymnal 1940*, alt. Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, Processionale, 15th cent.; adapt. and arr. Andrew K. Barnett (b. 1984). *O come, all ye faithful*. Text: John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others, alt. Public Domain. Music: *Adeste fideles*, present form of melody att. John Francis Wade (1711-1786); harm. The English Hymnal, 1906. Adapted and arr. Andrew K. Barnett (b. 1984). Public Domain. *Lo, how a rose e'er blooming*. Text: German, 15th cent.; tr. Theodore Baker (1851-1934). Music: *Es ist ein ros*, melody from *Alte Catholische Geistliche Kirchengesang*, 1599; harm. Michael Praetorius (1571-1621). *Silent night*. Text: Joseph Mohr (1792-1848); tr. John Freeman Young (1820-1885). Public Domain. Music: *Stille Nacht*, melody Franz Xaver Gruber (1787-1863); harm. Carl H. Reinecke (1824-1910). Public Domain. *Go, tell it on the mountain*. Text: Luke 2:8-20; adapt. John W. Work, Jr. (1871-1925) Music: African American Spiritual; adapt. and arr. Andrew K. Barnett (b. 1984). Words used by permission of Mrs. J. W. Work. Reprinted under OneLicense.net #A-709283.



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