



# The Holy Eucharist

The First Sunday after Christmas

December 28, 2014 • 10:30 am

WASHINGTON NATIONAL CATHEDRAL

## THE ENTRANCE RITE

### CARILLON PRELUDE

*Jesu, Joy of Our Desiring*, from *BWV 147*

Johann Sebastian Bach (1685-1750); arr. Leen 't Hart (1920-1992)

### ORGAN VOLUNTARY

*Concerto in G*, *BWV 592*

J. S. Bach

### INTROIT

*I saw a stable*

Alan Bullard (b. 1947)

I saw a stable, low and very bare, a little child in a manger. The oxen knew him, had him in their care, a little child in a manger. The safety of the world was lying there: a little child in a manger. I saw a stable, a stable, low and very bare, a little child in a manger.  
—*Mary Coleridge*

### PROCESSIONAL HYMN • 93

*Sung by all, standing.*

*Angels, from the realms of glory*

*Regent Square*

### OPENING ACCLAMATION

Blessed be the Lord, the God of Israel,  
who comes to us, to set us free.

A child is born to us!

**A Son is given to us!**

By the tender mercy of our God, the dawn from on high breaks upon us,

giving light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

### COLLECT FOR PURITY

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.

### SONG OF PRAISE

*Glory to God*

William Mathias (1934-1992)

Glo - ry to God in the high - est, and peace to God's  
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 WORD OF GOD

### THE COLLECT OF THE DAY

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

*The presider prays the collect and the people respond, Amen.*

*The people are seated.*

### THE FIRST READING

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.**



Jerusalem will worship you, O God  
and Zion will praise your name.  
For you have strengthened the bars of our gates  
and have blest our children within us.

You have established peace on our borders  
and satisfied us with the finest wheat.  
You send our your command to the earth,  
and your word runs swiftly.

You give snow like wool  
and scatter hoarfrost like ashes.  
You scatter your hail like breadcrumbs  
who can stand against your cold?

You send forth your word and melt them;  
you blow with your wind and the waters flow.  
You declare your word to Jacob,  
your statutes and your judgments to Israel.

You have not done so to any other nation;  
to them you have not revealed your judgments.  
**Alleluia!**

THE SECOND READING

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.

*The people stand to sing and remain standing for the Gospel.*

HYMN AT THE SEQUENCE • 82 *Sung by all.*

*Of the Father's love begotten*

*Divinum mysterium*

THE HOLY GOSPEL

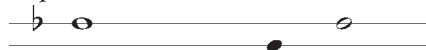
John 1:1-18

*Gospeller*



The Holy Gospel of our Lord Jesus Christ ac - cord - ing to John.

*People*

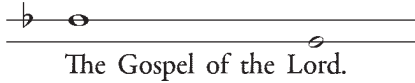


Glory to you, Lord Christ.

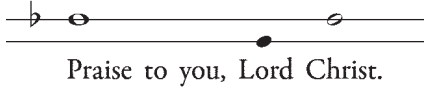
In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines 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.

*Gospeller*



*People*



*The people are seated at the invitation of the preacher.*

THE SERMON

Dean Hall

*The people stand.*

THE NICENE CREED

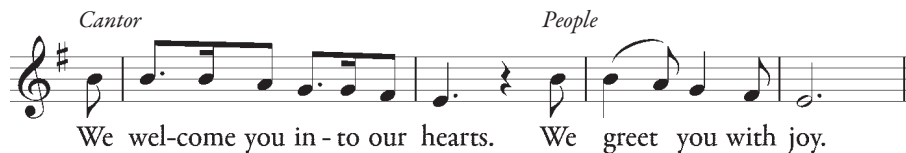
We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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, who with the Father and the Son is worshiped and glorified, who 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.

THE PRAYERS OF THE PEOPLE

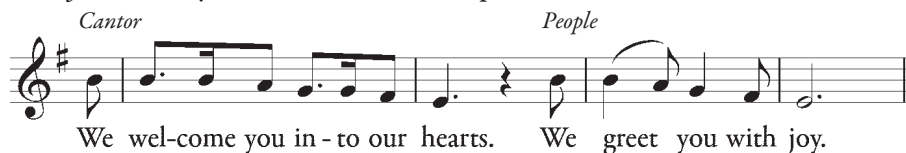
*Holy God:* You join heaven and earth through the birth of your Holy Child.



*Intimate God:* You send your Son to draw us ever closer to yourself.



*Merciful God:* In you we have life full of hope, abundant and new.



*For Love:* That knows no bounds.

*Cantor* *People*

We pray to you. We greet you, child of love.

The musical notation for 'For Love' is written on a single staff in G major (one sharp). The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Peace:* That transcends conflict and deepens truth.

*Cantor* *People*

We pray to you. We greet you, child of peace.

The musical notation for 'For Peace' is written on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Joy:* That gladdens the hearts of those who know only tears.

*Cantor* *People*

We pray to you. We greet you, child of joy.

The musical notation for 'For Joy' is written on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Grace:* Abundant and free, to be received and shared.

*Cantor* *People*

We pray to you. We greet you, child of grace.

The musical notation for 'For Grace' is written on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Health:* Ease those who suffer in mind, body, or spirit.

*Cantor* *People*

We pray to you. Christ Je - sus, heal our hearts.

The musical notation for 'For Health' is written on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Light:* Free all who live under the shadow of oppression.

*Cantor* *People*

We pray to you. Christ Je - sus, free our hearts.

The musical notation for 'For Light' is written on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Witness:* Summon your people to courage, truth, and reconciliation.

*Cantor* *People*

We pray to you. Christ Je - sus, sum-mon our hearts.

The musical notation for 'For Witness' is written on a single staff in G major. The Cantor part consists of four measures: G4 (quarter), A4-B4 (quarter), C5 (quarter), and D5 (half). The People part consists of four measures: D5 (quarter), E5-F5 (quarter), G5 (quarter), and A5 (half).

*For Faith:* Incarnate God, be present to those who do not know your love.

Musical notation for the hymn 'For Faith'. It features a treble clef and a key signature of one sharp (F#). The melody is written on a single staff. The lyrics are: 'We pray to you. Christ Je - sus, be in our hearts.' The notation is divided into two parts: 'Cantor' and 'People'.

*Christ Child:* Purify our hearts and forgive our every failing.

Musical notation for the hymn 'Christ Child'. It features a treble clef and a key signature of one sharp (F#). The melody is written on a single staff. The lyrics are: 'Christ child, all mer - ci - ful. For - give us all our sins.' The notation is divided into two parts: 'Cantor' and 'People'.

*Christ Among Us:* Guide our lives after your example of obedience and service.

Musical notation for the hymn 'Christ Among Us'. It features a treble clef and a key signature of one sharp (F#). The melody is written on a single staff. The lyrics are: 'Christ Je - sus, all lov - ing. Fire our hearts with love.' The notation is divided into two parts: 'Cantor' and 'People'.

*Christ in Glory:* Create us anew to love and serve only you.

Musical notation for the hymn 'Christ in Glory'. It features a treble clef and a key signature of one sharp (F#). The melody is written on a single staff. The lyrics are: 'God's Son, our sal - va - tion. Re - ceive our prayer.' The notation is divided into two parts: 'Cantor' and 'People'.

## THE PEACE

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

*The people greet one another with a sign of God's peace and then are seated.*

## THE OFFERTORY

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

## ANTHEM AT THE OFFERTORY

*The Wexford Carol*

arr. John Rutter (b. 1945)

*The people stand for the presentation hymn and remain standing.*

## HYMN AT THE PRESENTATION • 84

*Sung by all.*

*Love came down at Christmas*

*Gartan*

## THE HOLY COMMUNION

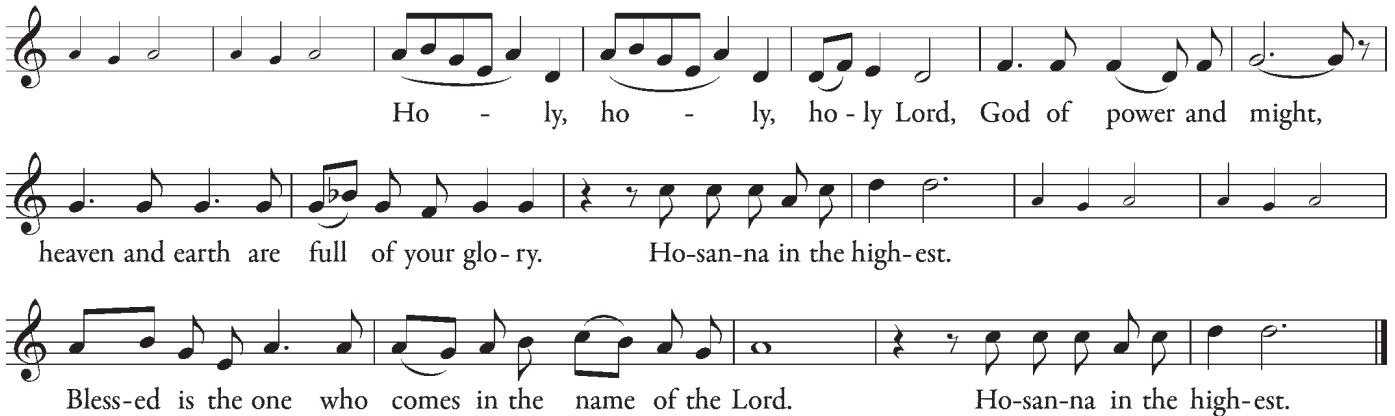
### THE GREAT THANKSGIVING

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.

The presider offers our thanks to God for the grace and mercy made available to us in Christ, and in response we sing:

SANCTUS & BENEDICTUS

W. Mathias



Ho - ly, ho - ly, ho - ly Lord, God of power and might,  
heaven and earth are full of your glo - ry. Ho-san-na in the high-est.  
Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

The presider gives thanks to God for the reconciling work of Christ's passion and resurrection and prays over the bread and wine.

Therefore, according to his command, O God,  
**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 Mary, the mother of Jesus, 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. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

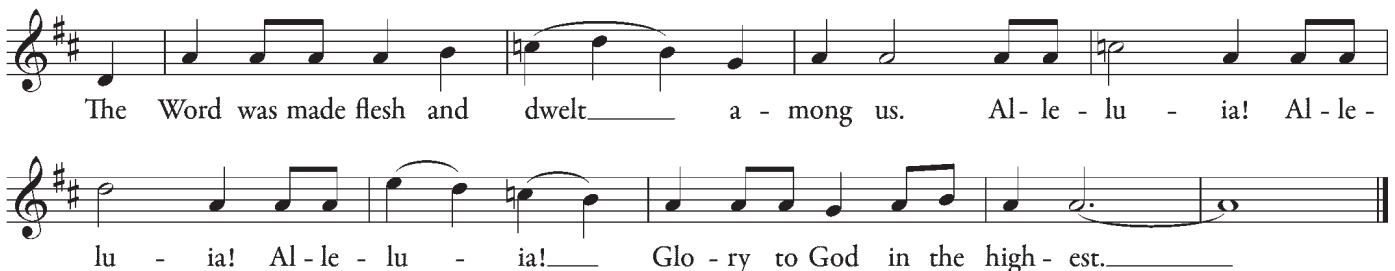
AMEN.

THE LORD'S PRAYER

Rejoicing in the presence of God here among us, let us now pray, each in our own language, the prayer that Jesus Christ has taught us,  
Notre Père..., Padre nuestro..., Our Father...,

THE BREAKING OF THE BREAD AND THE FRACTION ANTHEM

Michael McCarthy (b. 1966)



The Word was made flesh and dwelt a - mong us. Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!  
Glo - ry to God in the high - est.

INVITATION *The people are seated.*

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Gluten-free wafers are available; please make your need known to the minister. If you desire to receive prayers for healing, you are invited to proceed to War Memorial Chapel after receiving Holy Communion.*

ANTHEM DURING THE COMMUNION

*O magnum mysterium*

Tomás Luis de Victoria (c.1548-1611)

*The people stand.*

## POSTCOMMUNION PRAYER

God our Creator, whose Word has come among us in the Holy Child of Bethlehem: may the light of faith illuminate our hearts and shine in our words and deeds; through him who is Christ the Lord. Amen.

## BLESSING

*The presider offers a blessing and the people respond, Amen.*

## DISMISSAL

*Gospeller*

Let us go forth in the name of Christ, al - le - lu - ia,  
al - le - lu - ia.

*People*

Thanks be to God, al - le - lu - ia,  
al - le - lu - ia.

## CLOSING HYMN • 100

*Sung by all.*

*Joy to the world*

*Antioch*

## ORGAN VOLUNTARY

*Prelude in D major, BWV 532*

J. S. Bach

**WORSHIP LEADERS:** Rev. Dr. Kelly Brown Douglas, The Very Reverend Gary Hall, Rev. Rebecca Myers, Rev. Dr. Francis H. Wade, Cathedral Singers

**FLOWER GIFTS:** High Altar: in memory of Hibbard G. James, and in loving memory of Lansing Kemton DD, Rt. Reverend Benjamin Dagwell, Philip Hulley, Margaret Hulley Watzek, C.H. Watzek, A.R. Watzek, Mr. & Mrs. Kanah Hulley; the candelabra in the High Altar sanctuary: in loving memory of Mary Russell and Charles Bounds; altar in St. Mary's Chapel: in memory of Mr. and Mrs. Larz Anderson, and in loving memory of the Reverend and Mrs. Norman Egerton and Robert Marsden Goodchild; St. Mary's Chapel gates: in loving memory of Richard Hewitt; the altar in Holy Spirit Chapel: in memory of Ann Wilson, and in loving memory of Rosanna Milner Warner and Frank J. Murray; the altar in St. John's Chapel: in thanksgiving for the Charles Ray Long family and friends; the altar in Children's Chapel: in memory of Wayne Evan Matejik; the 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; altar in War Memorial Chapel: 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; Woodrow Wilson tomb: in thanksgiving for and in honor of President Woodrow Wilson; the altar in Bethlehem Chapel: 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; the Prince tombs in St. John's Chapel and outside Bethlehem Chapel: in memory of and in thanksgiving for Norman Prince along with his parents, Frederick Henry Prince and Abbie Norman Prince; the altar in Resurrection Chapel: in thanksgiving for the Charles Ray Long family and friends; ushers' carnations: in memory of Lieutenant James Norbert Matthews; altar at St. Joseph's Chapel: in memory of Marion & Constantine Seferlis.



WASHINGTON

NATIONAL CATHEDRAL

**PERMISSIONS** *Canticle 20, Glory to God: Gloria in excelsis.* Music: William Mathias (1934-1992). © 1976 Oxford University Press. *Sanctus and benedictus: Holy, holy, holy.* Setting: William Mathias (1934-1992). © 1976 Oxford University Press. Reprinted under OneLicense.net #A-709283. Postcommunion prayer from: *Common Worship: Times and Seasons.* Church House Publishing, Copyright © The Archbishops' Council 2000. Cover photo: Ken Cobb. Psalm translation from St. Helena's Psalter. Church Publishing Inc. © The Order of St. Helena 2004. Permission requested.

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