



WELCOME

WASHINGTON NATIONAL CATHEDRAL

DECEMBER 13, 2020



Preaching Today

The Very Rev. Randolph
Marshall Hollerith



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 Very Rev. Randolph Marshall Hollerith](#) preaches and the Rev. Canon Jan Naylor Cope 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](#).

Cathedral Close Cares

Thank you for your support of our Cathedral Close Cares initiative! We were able to help provide Thanksgiving meals for 1,400 families, and we hope to provide gift cards for Christmas presents for 400 children. During the ongoing pandemic, it is more vital than ever to [support our neighbors](#) this holiday season.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, December 8, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, December 8, 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.

The Cathedral will be [tolling bells to remember](#) the approximately 300,000 lives lost to COVID-19 on Tuesday, December 15, at 5 pm. If you visit our grounds, please wear your mask and adhere to social distance guidelines.

Advent & Christmas

Here at the Cathedral we're busy planning for the most wondrous time of the year and to bring the glory of a Cathedral Christmas straight to you! Learn about our online [offerings for Advent and Christmas](#).

Christmas Season Passes

Experience the same joy of Christmas, even if a little differently this year. [Sign up for a Christmas Season Pass](#) with your email address, and we'll deliver Christmas directly to your inbox.

Sunday Evenings in Advent

Sundays through December 20, 6 pm

"Prepare Ye the Way of the Lord"—Make room in your heart for the coming season of joy with a [series contemplative and inspirational services](#) shaped by the words of the prophet Isaiah.

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](#).

Advent Writing Workshop

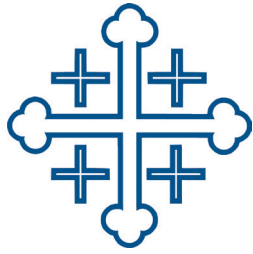
Sunday, December 20, 4 pm

Mary Hall Surface leads this 90-minute online workshop. Inspired by winter scene works of art and two winter poems by Mary Oliver, explore the lessons this season offers when we slow down, look closely and reflect. [Registration required](#).

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The Holy Eucharist

The Third Sunday of Advent

December 13, 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 word “Advent” derives from the Latin *adventus*, meaning “coming.” The season of Advent is a time of preparation and anticipation for the advent or coming of our Lord Jesus Christ, leading up to the celebration of Christmas and the mystery of Christ’s incarnation. While preparation for the humble birth of Jesus is undoubtedly a focus of the season, Advent is equally focused on the second coming of Christ, inviting the faithful to reflective preparation for the coming reign of God. Advent is characterized by expectant restraint, which is reflected in the music, Scripture, and prayers of the liturgy.*

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

Smile

Kirk Franklin (b. 1970)

Breathe

Michael W. Smith (b. 1957)

Surrounded

M. W. Smith

THE ENTRANCE RITE

INTROIT

There’s a Voice in the Wilderness Crying

H. Hugh Bancroft (1904–1988)

There’s a voice in the wilderness crying,

A call from the ways untrod:

Prepare in the desert a highway,

A highway for our God!

The valleys shall be exalted,

The lofty hills brought low;

Make straight all the crooked places

Where the Lord our God may go!

O Zion, that bringest good tidings,

Get thee up to the heights and sing!

Proclaim to a desolate people

The coming of their King.

Like the flowers of the field they perish,
 Like grass our works decay,
 The power and pomp of nations
 Shall pass like a dream away;

But the word of our God endureth,
 The arm of the Lord is strong;
 He stands in the midst of nations,
 And he will right the wrong.

He shall feed his flock like a shepherd,
 The lambs he'll gently hold;
 To pastures of peace he'll lead them,
 And bring them safe to his fold.

(James Lewis Milligan, 1876–1961, alt.)

LIGHTING OF THE ADVENT WREATH

The Advent wreath originally emerged as a devotional tool used in the home but eventually migrated into the church. It is a visual symbol that marks the progression of time in Advent. The symbolism is especially powerful in the Northern Hemisphere as the wreath's growing light contrasts with the increasing darkness of winter.

Blessed are you, O Lord our God, ruler of the universe. You sent your prophets to bring good news to the oppressed and bind up the brokenhearted. As the candles on this wreath have been lit, bless us and strengthen our hearts as we prepare for the coming of the Lord. Blessed be God for ever. **Amen.**

HYMN AT THE PROCESSION • 74 (STANZAS 1–3)

Blest Be the King Whose Coming

Sung by all.

Valet will ich dir geben

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



1. Blest be the King whose coming is in the name of God!
 2. Blest be the King whose coming is in the name of God!
 3. Blest be the King whose coming is in the name of God!

For him let doors be opened, no hearts against him barred!
 By those who truly listen, his voice is truly heard;
 He on - ly to the humble reveals the face of God.

Not robbed in royal splendor, in power and pomp, comes he;
 pi - ty the proud and haugh - ty, who have not learned to heed,
 All power is his, all glo - ry! All things are in his hand,

but clad as are the poor - est, such his hu - mil - i - ty!
 the Christ who is the Prom - ise, who has a - tone - ment made.
 all a - ges and all peo - ples, till time it - self shall end!

THE OPENING ACCLAMATION

Blessed are you, holy and living One.
You come to your people and set them free.

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 manifestos,
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.

KYRIE ELEISON

Sung by all three times.

Avon Gillespie (1938–1989)

The Kyrie eleison is an ancient petition for mercy. In keeping with the restraint characteristic of Advent, the Gloria in excelsis (or a song of praise) is not sung in this season and is replaced by the Kyrie or the Trisagion, an ancient hymn from the Orthodox liturgy.



THE COLLECT FOR THE THIRD SUNDAY OF ADVENT

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.

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, 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 61:1-4, 8-11

Isaías 61:1-4, 8-11

The spirit of the Lord God is upon me,
because the Lord has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the Lord, to display his glory.
They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
For I the Lord love justice,
I hate robbery and wrongdoing;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.
Their descendants shall be known among the nations,
and their offspring among the peoples;
all who see them shall acknowledge
that they are a people whom the Lord has blessed.
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 the Word of God in scripture,
for the Word of God among us,
for the Word of God within us,
Thanks be to God.

El espíritu del Señor está sobre mí,
porque el Señor me ha consagrado;
me ha enviado a dar buenas noticias a los pobres,
a aliviar a los afligidos,
a anunciar libertad a los presos,
libertad a los que están en la cárcel;
a anunciar el año favorable del Señor,
el día en que nuestro Dios
nos vengará de nuestros enemigos.
Me ha enviado a consolar a todos los tristes,
a dar a los afligidos de Sión
una corona en vez de ceniza,
perfume de alegría en vez de llanto,
cantos de alabanza en vez de desesperación.
Los llamarán «robles victoriosos»,
plantados por el Señor para mostrar su gloria.
Se reconstruirán las viejas ruinas,
se levantarán los edificios destruidos hace mucho,
y se repararán las ciudades en ruinas.
Porque el Señor ama la justicia,
y odia el robo y el crimen.
Él les dará fielmente su recompensa
y hará con ellos una alianza eterna.
Sus descendientes serán famosos entre las naciones;
todos los que los vean reconocerán
que son un pueblo que el Señor ha bendecido.
¡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 la Palabra de Dios en las Escrituras,
por la Palabra de Dios entre nosotros,
por la Palabra de Dios dentro de nosotros,
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 126

Salmo 126

When the Lord restored the fortunes of Zion,
then were we like those who dream.
Then was our mouth filled with laughter,
and our tongue with shouts of joy.
Then they said among the nations,
“The Lord has done great things for them.”
The Lord has done great things for us,
and we are glad indeed.
Restore our fortunes, O Lord,
like the watercourses of the Negev.
Those who sowed with tears
will reap with songs of joy.
Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.

Cuando el Señor cambió la suerte de Sión,
éramos como los que sueñan.
Entonces nuestra boca se llenó de risa,
y nuestra lengua de gritos de alegría.
Y decían entre las naciones:
“Ha hecho el Señor proezas con ellos”.
Proezas ha hecho el Señor con nosotros,
y estamos sumamente alegres.
Tú, oh Señor, has cambiado nuestra suerte,
como los torrentes del Neguev.
Los que sembraron con lágrimas,
con gritos de alegría segarán.
Los que van llorando, llevando la semilla,
volverán entre cantares, trayendo sus gavillas.

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.

1 Thessalonians 5:16-24

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil. May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this.

For the Word of God in scripture,
for the Word of God among us,
for the Word of God within us,
Thanks be to God.


1 Tesalonicenses 5:16-24

Estén siempre contentos. Oren en todo momento. Den gracias a Dios por todo, porque esto es lo que él quiere de ustedes como creyentes en Cristo Jesús. No apaguen el fuego del Espíritu. No desprecien el don de profecía. Sométanlo todo a prueba y retengan lo bueno. Apártense de toda clase de mal. Que Dios mismo, el Dios de paz, los haga a ustedes perfectamente santos, y les conserve todo su ser, espíritu, alma y cuerpo, sin defecto alguno, para la venida de nuestro Señor Jesucristo. El que los llama es fiel, y cumplirá todo esto.

Por la Palabra de Dios en las Escrituras,
por la Palabra de Dios entre nosotros,
por la Palabra de Dios dentro de nosotros,
Demos gracias a Dios.

*Hark! the Glad Sound! the Savior Comes**Sung by all.**Richmond*

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. Hark! the glad sound! the Sa - vior comes, the Sa - vior prom - ised long;
 2. He comes, the pris - oners to re - lease in Sa - tan's bond - age held;
 3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure;
 4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro - claim;

let ev - ery heart pre - pare a throne, and ev - ery voice a song.
 the gates of brass be - fore him burst, the i - ron fet - ters yield.
 and with the trea - sures of his grace to en - rich the hum - ble poor.
 and heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.

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 1:6-8, 19-28

Juan 1:6-8, 19-28

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

Glory to you, Lord Christ.

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. This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed and did not deny it, but confessed, “I am not the Messiah.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the prophet?” He answered, “No.” Then they said to him, “Who are you? Let us have an answer for those who sent us. What do you say about yourself?” He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’” as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, “Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?” John answered them, “I baptize with water. Among you stands one whom you do not know, the one who

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

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. Éste es el testimonio de Juan, cuando las autoridades judías enviaron desde Jerusalén sacerdotes y levitas a preguntarle a Juan quién era él. Y él confesó claramente: «Yo no soy el Mesías.» Le volvieron a preguntar: «¿Quién eres, pues? ¿El profeta Elías?» Juan dijo: «No lo soy.» Ellos insistieron: «Entonces, ¿eres el profeta que ha de venir?» Contestó: «No.» Le dijeron: «¿Quién eres, pues? Tenemos que llevar una respuesta a los que nos enviaron. ¿Qué nos puedes decir de ti mismo?» Juan les contestó: «Yo soy una voz que grita en el desierto: “Abran un camino derecho para el Señor”, tal como dijo el profeta Isaías. Los que fueron enviados por los fariseos a hablar con Juan, le preguntaron: «Pues si no eres el Mesías, ni Elías ni el profeta, ¿por qué bautizas?» Juan les contestó: «Yo

is coming after me; I am not worthy to untie the thong of his sandal.” This took place in Bethany across the Jordan where John was baptizing.

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

bautizo con agua; pero entre ustedes hay uno que no conocen y que viene después de mí. Yo ni siquiera merezco desatarle la correa de sus sandalias.» Todo esto sucedió en el lugar llamado Betania, al otro lado del río Jordán, donde Juan estaba bautizando.

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros
y por nuestra salvación
bajó del cielo:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato:
padeció y fue sepultado.
Resucitó al tercer día, según las Escrituras,
subió al cielo
y está sentado a la derecha del Padre.
De nuevo vendrá con gloria
para juzgar a vivos y muertos,
y su reino no tendrá fin.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en el Espíritu Santo,
Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo
recibe una misma adoración y gloria,
y que habló por los profetas.
Creemos en la Iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo Bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Hear us, O God.
For your mercy is great.

Después de cada intercesión,

Atiéndenos, O Dios.
Porque grande es tu misericordia.

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.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti,
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo que has creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. 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

Christ, We Wait

Sung by the cantor.

Carson Cooman (b. 1982)

Christ, we wait;
you will come,
like a pilgrim toward the city gate.

Stars will fall
like branches cut
from the trees beside the road you take.

Clouds of glory
will be spread
cast like cloaks upon the way ahead.

We praise now
for the day
when the falling stars prepare your way!

Christ, we wait.

(Richard Leach, b. 1953)

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 sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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 130

Sung by all.

Franz Schubert (1797–1828)

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 power and might,____

Ho - ly, ho - ly, ho - ly Lord, God of power and might,____

hea - ven and earth are full,____ full____ of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est.

Bless - ed 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 John the Baptist, 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

Agnus Dei

Sung by all.

Richard Proulx (1937–2010)

Cantor

1. Je - sus, wis - dom and might - y Lord:
2. Je - sus, true branch of Jes - se's tree: you take a - way the sins of the world,
3. De - sire of na - tions, our Em - man - u - el:

1.2. *All*
have mer - cy on us, have mer - cy on us. 3. *All*
grant us peace, grant us peace.

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 into my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
I embrace you and unite myself entirely to you.
Let me never be separated from you. Amen.

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.
Te abrazo y me uno por completo a ti.
No permitas que jamás me separe de ti. Amén.

ANTHEM DURING THE COMMUNION

O Come to the Altar

Sung by the cantor.

Chris Brown (b. 1981), Mack Brock (b. 1983)
Steven Furtick (b. 1980), and Wade Joye (b. 1976)

Are you hurting and broken within?
Overwhelmed by the weight of your sin?
Jesus is calling.
Have you come to the end of yourself?
Do you thirst for a drink from the well?
Jesus is calling.

Refrain O come to the altar;
 The Father's arms are open wide.
 Forgiveness was bought with
 The precious blood of Jesus Christ.

So, leave behind your regrets and mistakes.
Come today, there's no reason to wait;
Jesus is calling.
Bring your sorrows and trade them for joy.
From the ashes, a new life is born;
Jesus is calling.

Refrain
Oh, what a Savior!
Isn't he wonderful?
Sing hallelujah, Christ is risen!
Bow down before him,
For he is Lord of all!
Sing hallelujah, Christ is risen!

Refrain

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth a people,
forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo nuestro
Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING

We're Marching to Zion

Sung by all.

Robert S. Lowry (1826–1899)

1. Come, we that love the Lord, and let our joys be known;
2. Let those re - fuse to sing who nev - er knew our God;
3. The hill of Zi - on yields a thou - sand sa - cred sweets
4. Then let our songs a - bound, and ev - 'ry tear be dry;

join in a song with sweet ac - cord, join in a song with
but chil - dren of the heav'n - ly King, but chil - dren of the
be - fore we reach the heav'n - ly fields, be - fore we reach the
we're march - ing through Im - man - uel's ground, we're march - ing through Im -

sweet ac - cord, and thus sur - round the throne, and thus sur-round the throne.
heav'n - ly King, may speak their joys a - broad, may speak their joys a - broad.
heav'n - ly fields, or walk the gold - en streets, or walk the gold - en streets.
man - uel's ground, to fair - er worlds on high, to fair - er worlds on high.

We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on;
we're march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

THE DISMISSAL

As we await our coming Savior,
go in the peace of Christ.
Thanks be to God.

Mientras esperamos la venida de nuestro Salvador,
vayan en la paz de Cristo.
Demos gracias a Dios.

POSTLUDE

Toccata on "Veni Emmanuel"

Adolphus Hailstork (b. 1941)

GREENS The greens are given to the glory of God in thanksgiving for and in loving memory of Sarah Stewart Scarborough; Everett G. Fuller; Joan Sager Vandemark; Father Elmer Francis; Hibbard G. James; and Margaret H. Howard; in honor of the anniversary of Janie Leigh Wall Carter and the Reverend Wilson Rosser Carter; and in honor of David, Michael, and Peter Lee.

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Marshall Keys, *saxophone*

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