



# WELCOME

WASHINGTON NATIONAL CATHEDRAL

NOVEMBER 29, 2020



## Preaching Today

The Rev. Adam Hamilton, senior pastor United Methodist Church of the Resurrection, Leawood, Kans.



## Presiding Today

The Right Rev. Mariann Edgar Budde

## 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](https://cathedral.org/support)

## Your Online Cathedral

Enjoy exclusive online content at [cathedral.org](https://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 Right Rev. Mariann Edgar Budde](#) preaches.

## 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! With your help and that of our D.C.-area partners, we have been able to provide resources for 1,400 families to enjoy a Thanksgiving meal. 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 1, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, December 1, 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 begin to rise again, [we invite you to submit the names](#) of loved ones lost to the coronavirus to be recognized in a weekly memorial service.

## Sunday Evenings in Advent

Sundays, November 29–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](#) of prayer and music shaped by the words of the prophet Isaiah.

## Watching, Waiting, Listening Advent Retreat

Sunday, November 29, 4 pm

On this first Sunday in Advent, slow down and give yourself the gift of being fully in the present moment with this afternoon retreat. Periods of reading, meditation and silence invite us to wait, watch and listen for the stirring of the Spirit. [Register today](#).

## Matthew Shepard Service

Tuesday December 1, 10 am

Join the Cathedral and the Matthew Shepard Foundation at an [online prayer service](#) to celebrate the life of Matthew Shepard on what would have been his 44th birthday. Matthew Shepard was interred at the Cathedral in 2018, 20 years after his murder.

## Advent Reflections & Compline

Wednesdays December 2–23, 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 & 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](#).

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# The Holy Eucharist

The First Sunday of Advent

November 29, 2020 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*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

*I Shall Wear a Crown*

Thomas Whitfield (1954–1992)

*Have Thine Own Way, Lord!*

George C. Stebbins (1846–1945)

## THE ENTRANCE RITE

### INTROIT

*Shone to Him*

Huw Morgan (b. 1975)

Shone to him the earth and sphere together,  
God the Lord has opened a door;  
Son of Mary Virgin, hasten thou to help me,  
Thou Christ of hope,  
Thou door of joy,  
Golden sun of hill and mountain,  
All hail!  
Let there be joy!

*(From *Carmina Gadelica*, compiled and translated by Alexander Carmichael, 1832–1912)*

## 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 call all nations to walk in your light and to seek your ways of justice and peace, for the night is past, and the dawn of your coming is near. As the first candle of this wreath has been lit, bless us and rouse us from sleep, that we may be ready to greet our Lord when he comes, for he is our light and our salvation. Blessed be God for ever. **Amen.**

## HYMN AT THE PROCESSION • 57 (STANZAS 1 & 4)

*Lo! He Comes, with Clouds Descending*

*Sung by all.*

*Helmsley*

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

1. Lo! he comes, with clouds de - scend - ing, once for our sal - va - tion  
4. Yea, a - men! let all a - dore thee, high on thine e - ter - nal  
slain; thou - sand thou - sand the saints at - tend - ing swell the tri - umph  
throne; Sa - vior, take the power and glo - ry; claim the king - dom  
of his train: Al - le - lu - ia! Al - le - lu - ia!  
for thine own: Al - le - lu - ia! Al - le - lu - ia!  
Al - le - lu - ia! Christ the Lord re - turns to reign.  
Al - le - lu - ia! Thou shalt reign, and thou a - lone.

## 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 FIRST 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.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

# THE WORD OF GOD

## THE FIRST LESSON

*This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.*

Isaiah 64:1-9

Isaías 64:1-9

O that you would tear open the heavens  
and come down,  
so that the mountains would quake  
at your presence—  
as when fire kindles brushwood  
and the fire causes water to boil—  
to make your name known to your adversaries,  
so that the nations might tremble at your presence!  
When you did awesome deeds that we did not expect,  
you came down, the mountains quaked  
at your presence.  
From ages past no one has heard,  
no ear has perceived,  
no eye has seen any God besides you,  
who works for those who wait for him.  
You meet those who gladly do right,  
those who remember you in your ways.  
But you were angry, and we sinned;  
because you hid yourself we transgressed.  
We have all become like one who is unclean,  
and all our righteous deeds are like a filthy cloth.  
We all fade like a leaf,  
and our iniquities, like the wind, take us away.  
There is no one who calls on your name,  
or attempts to take hold of you;  
for you have hidden your face from us,  
and have delivered us into the hand of our iniquity.  
Yet, O Lord, you are our Father;  
we are the clay, and you are our potter;  
we are all the work of your hand.  
Do not be exceedingly angry, O Lord,  
and do not remember iniquity forever.  
Now consider, we are all your people.

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.**

Ojalá rasgaras el cielo y bajaras  
haciendo temblar con tu presencia las montañas,  
como cuando el fuego quema las zarzas  
o hace hervir el agua.  
Entonces tus enemigos conocerían tu nombre  
y las naciones temblarían ante ti.  
Cuando hiciste cosas terribles que no esperábamos,  
cuando bajaste, las montañas temblaron ante ti.  
Jamás se ha escuchado ni se ha visto  
que haya otro dios fuera de ti  
que haga tales cosas  
en favor de los que en él confían.  
Tú aceptas a quien hace el bien con alegría  
y se acuerda de hacer lo que tú quieres.  
Tú estás enojado porque hemos pecado;  
desde hace mucho te hemos ofendido.  
Todos nosotros somos como un hombre impuro;  
todas nuestras buenas obras son como un trapo sucio;  
todos hemos caído como hojas marchitas,  
y nuestros crímenes nos arrastran como el viento.  
No hay nadie que te invoque  
ni se esfuerce por apoyarse en ti;  
por eso te ocultaste de nosotros  
y nos has abandonado por causa de nuestra maldad.  
Sin embargo, Señor, tú eres nuestro padre;  
nosotros somos el barro, tú nuestro alfarero;  
¡todos fuimos hechos por ti mismo!  
Señor, no te enojés demasiado  
ni te acuerdes siempre de nuestros crímenes.  
¡Mira que somos tu pueblo!

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

## Psalm 80:1-7

## Salmo 80:1-7

Hear, O Shepherd of Israel, leading Joseph  
like a flock;  
shine forth, you that are enthroned  
upon the cherubim.  
In the presence of Ephraim, Benjamin,  
and Manasseh,  
stir up your strength and come to help us.  
Restore us, O God of hosts;  
show the light of your countenance,  
and we shall be saved.  
O Lord God of hosts,  
how long will you be angered  
despite the prayers of your people?  
You have fed them with the bread of tears;  
you have given them bowls of tears to drink.  
You have made us the derision of our neighbors,  
and our enemies laugh us to scorn.  
Restore us, O God of hosts;  
show the light of your countenance,  
and we shall be saved.

Oh Pastor de Israel, escucha,  
tú que pastoreas a José como a un rebaño;  
tú que te sientas sobre querubines, resplandece.  
Ante Efraín, Benjamín y Manasés,  
despierta tu poder, y ven a salvarnos.  
Oh Dios de los Ejércitos, restáuranos;  
haz resplandecer tu rostro, y seremos salvos.  
Señor Dios de los Ejércitos,  
¿hasta cuándo estarás airado,  
a pesar de las súplicas de tu pueblo?  
Les diste de comer pan de lágrimas,  
y a beber lágrimas en gran abundancia.  
Nos pusiste por escarnio de nuestros vecinos,  
y nuestros enemigos se burlan de nosotros.  
Oh Dios de los Ejércitos, restáuranos;  
haz resplandecer tu rostro, y seremos salvos.

## 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 Corinthians 1:3-9

## 1 Corintios 1:3-9

Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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.**

Que Dios nuestro Padre y el Señor Jesucristo derramen sobre ustedes su gracia y su paz. Siempre doy gracias a mi Dios por ustedes, por la gracia que Dios ha derramado sobre ustedes por medio de Cristo Jesús. Pues por medio de él Dios les ha dado toda riqueza espiritual, así de palabra como de conocimiento, ya que el mensaje acerca de Cristo se estableció firmemente entre ustedes. De este modo no les falta ningún don de Dios mientras esperan el día en que aparezca nuestro Señor Jesucristo. Dios los mantendrá firmes hasta el fin, para que nadie pueda reprocharles nada cuando nuestro Señor Jesucristo regrese. Dios siempre cumple sus promesas, y él es quien los llamó a vivir en unión con su Hijo Jesucristo, nuestro Señor.

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.**



## HYMN AT THE SEQUENCE

*My Lord, What a Morning*

*Sung by all.*

Negro spiritual

*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.”*

### Refrain

My Lord, what a morn - ing, my Lord, what a morn - ing, O  
my Lord, what a morn - ing, when the stars be - gin to fall.  
1. You'll hear the trum - pet sound,  
2. You'll hear the sin - ner mourn, to wake the na - tions un - der - ground,  
3. You'll hear the Chris - tian shout,  
look - ing to my God's right hand, when the stars be - gin to fall.

*Repeat Refrain*

## 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.*

Mark 13:24-37

Marcos 13:24-37

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

**Glory to you, Lord Christ.**

Jesus said, “In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see ‘the Son of Man coming in clouds’ with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

**¡Gloria a ti, Cristo Señor!**

Jesús dijo: «En aquellos días, pasado el tiempo de sufrimiento, el sol se oscurecerá, la luna dejará de dar su luz, las estrellas caerán del cielo y las fuerzas celestiales temblarán. Entonces se verá al Hijo del hombre venir en las nubes con gran poder y gloria. Él mandará a los ángeles, y reunirá a sus escogidos de los cuatro puntos cardinales, desde el último rincón de la tierra hasta el último rincón del cielo. Aprendan esta enseñanza de la higuera: Cuando sus ramas se ponen tiernas, y brotan sus hojas, se dan cuenta ustedes de que ya el verano está cerca. De la misma manera, cuando vean que suceden estas cosas, sepan que el Hijo del hombre ya está a la puerta. Les aseguro que todo esto sucederá antes que muera la gente de este tiempo. El cielo y la tierra dejarán de existir, pero mis palabras no dejarán de cumplirse. Pero en cuanto al día y la hora, nadie lo sabe, ni aun los ángeles del cielo, ni el Hijo. Solamente lo sabe el

do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.”

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

Padre. Por lo tanto, manténganse ustedes despiertos y vigilantes, porque no saben cuándo llegará el momento. Deben hacer como en el caso de un hombre que, estando a punto de irse a otro país, encargó a sus criados que le cuidaran la casa. A cada cual le dejó un trabajo, y ordenó al portero que vigilara. Manténganse ustedes despiertos, porque no saben cuándo va a llegar el señor de la casa, si al anochecer, a la medianoche, al canto del gallo o a la mañana; no sea que venga de repente y los encuentre durmiendo. Lo que les digo a ustedes se lo digo a todos: ¡Manténganse despiertos!»

El Evangelio del Señor.  
Te alabamos, Cristo Señor.

## THE SERMON

The Reverend Adam Hamilton  
*Senior Pastor, United Methodist Church of the Resurrection, Leawood, Kansas*

*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.*

## ANTHEM

*God the Sculptor of the Mountains*

Gerre Hancock (1934–2012)

God the sculptor of the mountains,  
God the miller of the sand,  
God the jeweler of the heavens,  
God the potter of the land:  
You are womb of all creation,  
We are formless; shape us now.

God the nuisance to the Pharaoh,  
God the cleaver of the sea,  
God the pillar of the darkness,  
God the beacon of the free:  
You are gate of all deliverance,  
We are sightless; lead us now.

God the unexpected infant,  
God the calm, determined youth,  
God the table-turning prophet,  
God the resurrected Truth:  
You are present every moment,  
We are searching; meet us now.

*(John Thornburg, b. 1954)*



## 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,*

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](http://cathedral.org/support).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

"But Who May Abide"  
from *Messiah*, HWV 56

*Sung by the cantor.*

George Frideric Handel (1685–1759)

But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire.

(*Malachi 3:2*)

## 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:

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

### 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.*

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

### ANTHEM DURING THE COMMUNION

*Bright Morning Stars*

*Sung by the cantor.*

Anonymous American melody  
 arr. D. L. A. Hunt

Bright morning stars are rising,  
 Bright morning stars are rising,  
 Bright morning stars are rising.  
 Day is breaking in my soul.  
 Oh, where are our dear fathers?  
 Oh, where are our dear fathers?  
 They are down in the valley praying.  
 Day is breaking in my soul.

Oh, where are our dear mothers?  
 Oh, where are our dear mothers?  
 They are gone to heaven shouting.  
 Day is breaking in my soul.  
 Bright morning stars are rising,  
 Bright morning stars are rising,  
 Bright morning stars are rising.  
 Day is breaking in my soul.



## 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

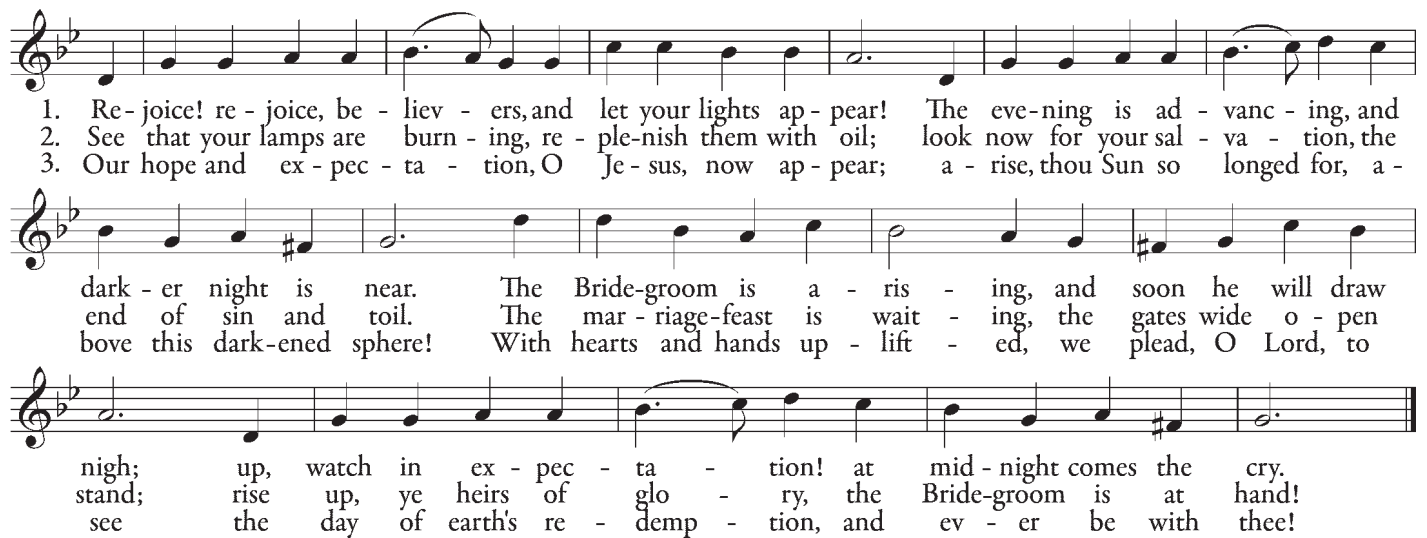
*The presider blesses the people, and the people respond, Amen.*

## HYMN AT THE CLOSING • 68

*Rejoice! Rejoice, Believers*

*Sung by all.*

*Llangloffan*



1. Re-joice! re-joice, be-liev-ers, and let your lights ap-pear! The eve-ning is ad-vanc-ing, and  
2. See that your lamps are burn-ing, re-ple-nish them with oil; look now for your sal-va-tion, the  
3. Our hope and ex-pec-ta-tion, O Je-sus, now ap-pear; a-rise, thou Sun so longed for, a-  
dark-er night is near. The Bride-groom is a-ris-ing, and soon he will draw  
end of sin and toil. The mar-riage-feast is wait-ing, the gates wide o-pen  
bove this dark-ened sphere! With hearts and hands up-lift-ed, we plead, O Lord, to  
nigh; up, watch in ex-pec-ta-tion! at mid-night comes the cry.  
stand; rise up, ye heirs of glo-ry, the Bride-groom is at hand!  
see the day of earth's re-demp-tion, and ev-er be with thee!

## 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

*Nun komm, der Heiden Heiland*

Pamela Decker (b. 1955)

### **A Prayer attributed to St. Francis**

Lord, make us instruments of your peace.  
Where there is hatred, let us sow love;  
where there is injury, pardon;  
where there is discord, union;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.  
Grant that we may not so much seek to be consoled as to console;  
to be understood as to understand;  
to be loved as to love.  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life. Amen.



### **Oración atribuida a San Francisco de Asís**

Señor, haznos instrumentos de tu paz.  
Donde haya odio, sembremos amor;  
donde haya ofensa, perdón;  
donde haya discordia, unión;  
donde haya duda, fe;  
donde haya desesperación, esperanza;  
donde haya tinieblas, luz;  
donde haya tristeza, gozo.  
Concede que no busquemos ser consolados, sino consolar;  
ser comprendidos, sino comprender;  
ser amados, sino amar.  
Porque dando, es como recibimos;  
perdonando, es como somos perdonados;  
y muriendo, es como nacemos a la vida eterna. Amén.

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