



WELCOME

WASHINGTON NATIONAL CATHEDRAL

DECEMBER 20, 2020



Preaching Today

The Rev. Canon Jan Naylor Cope



Presiding Today

The Very Rev. Randolph
Marshall Hollerith

An Online House of Prayer for All People

Even though our building is closed for in-person worship this Christmas due to COVID-19, we're committed to bringing all the warmth and beauty of the Cathedral directly to you!

We know this Christmas is different for many. You can help the Cathedral spread hope, faith, joy and peace when it's needed more than ever. Give today at give2wnc.org/2020christmas.

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 Rev. Patrick Keyser preaches](#) and the Rev. Canon Dana Colley Corsello 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](#).

Christmas Family Guide

[Download our Advent & Christmas Companion](#) for Children and Families, where you'll find family-friendly resources for helping your kids experience a meaningful season.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, December 22, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, December 22, 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.

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.

Crèche Exhibit

For 29 years, the Cathedral's extensive collection of nativity scenes has shared the story of that first Christmas through the lens of cultures from around the world. [Enjoy an online gallery](#) of some of our favorites.

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](#).

Moving Mindfully into the New Year

Sunday, December 27, 2 pm

2020 has been a year unlike any other and many of us are looking forward to turning the page to a new year. But as poet Naomi Shihab Nye points out, in letting go we create space for noticing and welcoming, grieving and celebration. Join us for this a half day retreat as we explore ways to take stock of the old year while looking forward to the new. [Registration required](#).

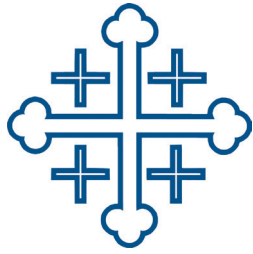
Cathedral Docent Spotlight: Christmastide

Tuesday, December 29, 4 pm

Docent Lori Amos explores Christmas images and symbolism, both inside and outside the Cathedral, which can help us to experience the familiar Christmas story in new ways. [Registration required](#).

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The Holy Eucharist

The Fourth Sunday of Advent

December 20, 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

Es ist ein Ros’ entsprungen, Op. 122, No. 8

Johannes Brahms (1833–1897)

Benedictus

Alec Rowley (1892–1958)

Mariä Wiegenlied, Op. 76, No. 52

Max Reger (1873–1916)

Sung by Kareen, Cathedral Chorister

THE ENTRANCE RITE

INTROIT

Be Born in Me

Bernie Herms (b. 1972) and Nichole Nordeman (b. 1972)

Everything inside me cries for order.
Everything inside me wants to hide.
Is this shadow an angel or a warrior?
If God is pleased with me, why am I so terrified?
Someone tell me I am only dreaming,
Somehow help me see with heaven’s eyes,
And before my head agrees,
My heart is on its knees,
Holy is he.
Blessed am I.

Refrain Be born in me.
Be born in me.
Trembling heart, somehow I believe
That you chose me.
I'll hold you in the beginning,
You will hold me in the end.
Every moment in the middle,
Make my heart your Bethlehem,
Be born in me.

All this time we've waited for the promise.
All this time you've waited for my arms.
Did you wrap yourself inside the unexpected,
So we might know that love would go that far?

Refrain

I am not brave;
I'll never be.
The only thing my heart can offer
Is a vacancy.
I'm just a girl;
Nothing more.
But I am willing,
I am yours.

Be born in me,
Be born in me.

I'll hold you in the beginning,
You will hold me in the end.
Every moment in the middle,
Make my heart your Bethlehem,
Be born in me.

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. In your son, Emmanuel, you have shown us your light and saved us from the power of sin. As the candles on this wreath have been lit, bless us and increase our longing for your presence that at the celebration of your Son's birth his Spirit might dwell anew in our midst. Blessed be God for ever.
Amen.

HYMN AT THE PROCESSION • 66 (STANZAS I, 3-4)

Come, Thou Long-Expected Jesus

Sung by all.

Stuttgart

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

1. Come, thou long - ex - spect - ed Je - sus, born to set thy peo - ple free;
 3. Born thy peo - ple to de - liv - er, born a child, and yet a king,
 4. By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
 born to reign in us for ev - er, now thy gra - cious king - dom bring.
 by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

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 manifiestos,
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.

Lord, have mer - cy, Christ, have mer - cy. Lord, have mer - cy, have mer - cy, O Lord.

THE COLLECT FOR THE FOURTH 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.

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of 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.

2 Samuel 7:1-11, 16

Now when the king was settled in his house, and the Lord had given him rest from all his enemies around him, the king said to the prophet Nathan, “See now, I am living in a house of cedar, but the ark of God stays in a tent.” Nathan said to the king, “Go, do all that you have in mind; for the Lord is with you.” But that same night the word of the Lord came to Nathan: Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?” Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the Lord declares to you that the Lord will

2 Samuel 7:1-11, 16

Cuando el rey David estuvo ya instalado en su palacio, y el Señor le había concedido la paz con todos sus enemigos de alrededor, le dijo a Natán, el profeta: «Como puedes ver, yo habito en un palacio de cedro, mientras que el arca de Dios habita bajo simples cortinas.» Y Natán le contestó: «Pues haz todo lo que te has propuesto, porque cuentas con el apoyo del Señor.» Pero aquella misma noche, el Señor se dirigió a Natán y le dijo: «Ve y habla con mi siervo David, y comunícale que yo, el Señor, he dicho: “No serás tú quien me construya un templo para que habite en él. Desde el día en que saqué de Egipto a los israelitas, hasta el presente, nunca he habitado en templos, sino que he andado en simples tiendas de campaña. En todo el tiempo que anduve con ellos, jamás le pedí a ninguno de sus caudillos, a quienes puse para que gobernaran a mi pueblo Israel, que me construyera un templo de madera de cedro.” Por lo tanto, dile a mi siervo David que yo, el Señor todopoderoso, le digo: “Yo te saqué del redil, y te quité de andar tras el rebaño, para que fueras el jefe de mi pueblo Israel; te he acompañado por dondequiera que has ido, he acabado con todos los enemigos que se te enfrentaron, y te he dado gran fama, como la que tienen los hombres importantes de este mundo. Además he preparado un lugar para mi pueblo Israel, y allí los he instalado para que vivan en un sitio propio, donde nadie los moleste ni los malhechores los opriman como al principio, cuando puse caudillos que gobernaran a mi pueblo Israel. Yo haré que te

make you a house. Your house and your kingdom shall be made sure forever before me; your throne shall be established forever.

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.

veas libre de todos tus enemigos. Y te hago saber que te daré descendientes. Tu dinastía y tu reino estarán para siempre seguros bajo mi protección, y también tu trono quedará establecido para siempre.»»

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.

**CANTICLE: THE SONG OF MARY
(MAGNIFICAT)**

Sung by the cantor.

plainchant tone VIII

The Song of Mary, also called the Magnificat from the opening word of the Latin text, is the song of joy that Mary sang after she visited her cousin Elizabeth and shared the news that she would bear a son.

Luke 1:46-55

Lucas 1:46-55

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior;
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has come to the help of his servant Israel,
for he has remembered his promise of mercy,
The promise he made to our fathers,
to Abraham and his children for ever.

Proclama mi alma la grandeza del Señor,
se alegra mi espíritu en Dios mi Salvador,
porque ha mirado la humillación de su esclava.
Desde ahora me felicitarán todas las generaciones,
porque el Poderoso ha hecho obras grandes por mí;
su Nombre es santo.
Su misericordia llega a sus fieles,
de generación en generación.
El hace proezas con su brazo;
dispersa a los soberbios de corazón.
Derriba del trono a los poderosos,
y enaltece a los humildes.
A los hambrientos los colma de bienes,
y a los ricos despide vacíos.
Auxilia a Israel, su siervo,
acordándose de la misericordia,
Como lo había prometido a nuestros padres,
en favor de Abrahán y su descendencia
para siempre.

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.

Romans 16:25-27

Romanos 16:25-27

Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

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.

Alabemos a Dios, que puede hacerlos a ustedes firmes conforme al evangelio que yo anuncio y la enseñanza acerca de Jesucristo. Esto está de acuerdo con lo que Dios ha revelado de su designio secreto, el cual estuvo oculto desde antes que el mundo existiera, pero ahora se ha dado a conocer por los escritos de los profetas, de acuerdo con el mandato del Dios eterno. Este secreto del plan de Dios se ha dado a conocer a todas las naciones, para que crean y obedezcan. ¡A Dios, el único y sabio, sea la gloria para siempre por medio de Jesucristo! Amén.

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 • 265 (STANZAS 1-3)

The Angel Gabriel from Heaven Came

Sung by all.

Gabriel's Message

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. The an - gel Ga - bri - el from hea - ven came,
2. "For know a bless - ed Mo - ther thou shalt be,
3. Then gen - tle Ma - ry meek - ly bowed her head,
his wings as drift - ed snow, his eyes as flame;
all gen - er - a - tions laud and hon - or thee,
"To me be as it pleas - eth God," she said,
"All hail," said, he, "thou low - ly maid - en Ma - ry,
thy Son shall be Em - man - u - el, by seers fore - told,
"my soul shall laud and mag - ni - fy his ho - ly Name."
most high - ly fa - vored la - dy," Glo - - - - ri - a!
most high - ly fa - vored la - dy," Glo - - - - ri - a!
Most high - ly fa - vored la - dy, Glo - - - - ri - a!

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 1:26-38

Lucas 1:26-38

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

Glory to you, Lord Christ.

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favored one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

A los seis meses, Dios mandó al ángel Gabriel a un pueblo de Galilea llamado Nazaret, donde vivía una joven llamada María; era virgen, pero estaba comprometida para casarse con un hombre llamado José, descendiente del rey David. El ángel entró en el lugar donde ella estaba, y le dijo: «¡Salve, llena de gracia! El Señor está contigo.» María se sorprendió de estas palabras, y se preguntaba qué significaría aquel saludo. El ángel le dijo: «María, no tengas miedo, pues tú gozas del favor de Dios. Ahora vas a quedar encinta: tendrás un hijo, y le pondrás por nombre Jesús. Será un gran hombre, al que llamarán Hijo del Dios altísimo, y Dios el Señor lo hará Rey, como a su antepasado David, para que reine por siempre sobre el pueblo de Jacob. Su reinado no tendrá fin.» María preguntó al ángel: «¿Cómo podrá suceder esto, si no vivo con ningún hombre?» El ángel le contestó: «El Espíritu Santo vendrá sobre ti, y el poder del Dios altísimo se posará sobre ti. Por eso, el niño que va a nacer será llamado Santo e Hijo de Dios. También tu parienta Isabel va a tener un hijo, a pesar de que es anciana; la que decían que no podía tener hijos, está encinta desde hace seis meses. Para Dios no hay nada imposible.» Entonces María dijo: «Yo soy esclava del Señor; que Dios haga conmigo como me has dicho.» Con esto, el ángel se fue.

El Evangelio del Señor.

Te alabamos, Cristo Señor.

THE SERMON

The Reverend Canon Jan Naylor Cope

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

THE NICENE CREED

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the 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.

Holy and merciful God,
in your presence we confess
our sinfulness, our shortcomings,
and our offenses against you.
You alone know how often we have sinned
in wandering from your ways,
in wasting your gifts, in forgetting your love.
Have mercy on us, O Lord,
for we are ashamed and sorry
for all we have done to displease you.
Forgive our sins;
help us to live in your light,
and walk in your ways,
for the sake of Jesus Christ our Savior.

Santo y misericordioso Dios,
en tu presencia confesamos
nuestra pecaminosidad, nuestros defectos,
y nuestras ofensas contra ti.
Solo tú sabes con qué frecuencia hemos pecado
en vagar de tus caminos,
en desperdiciar tus dones, en olvidar tu amor.
Ten misericordia de nosotros, O Señor,
porque estamos avergonzados y arrepentidos
por todo lo que hemos hecho para desagradarte.
Perdona nuestros pecados;
ayúdanos para vivir en tu luz,
y caminar en tus caminos,
por amor de Jesucristo nuestro Salvador.

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 this Christmas at give2wnc.org/2020christmas or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"The People That Walked in Darkness"
from *Messiah*, HWV 56

Sung by the cantor.

George Frideric Handel (1685–1759)

The people that walked in darkness have seen a great light;
and they that dwell in the land of the shadow of death, upon them hath the light shined.

(Isaiah 9:2)

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 indeed right and good to give you thanks and praise, almighty God and everlasting Father, through Jesus Christ your Son. He is the one foretold by all the prophets, whom the Virgin Mother bore with love beyond all telling. John the Baptist was his herald and made him known when at last he came. In his love Christ fills us with joy as we prepare to celebrate his birth, so that when he comes again he may find us watching in prayer, our hearts filled with wonder and praise.

And so, with angels and archangels, and with all the company of heaven, we proclaim your glory, and join in their unending hymn of praise:

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 the blessed Virgin Mary, 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 in 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

“Quia fecit mihi magna”
from *Magnificat*, BWV 243

Sung by the cantor.

Johann Sebastian Bach (1685–1750)

Sung in Latin.

For he has done great things for me, and holy is his Name.

(*Luke 1:49*)

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 • 56 (STANZAS I, 4-6)

O Come, O Come, Emmanuel

Sung by all.

Veni, veni, Emmanuel

1. O come, O come, Em - man - u - el, and ran - som cap - tive Is - ra - el,
 4. O come, thou Branch of Jes - se's tree, free them from Sa - tan's ty - ran - ny
 5. O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;
 6. O come, thou Day-spring from on high, and cheer us by thy draw - ing night;
 that mourns in lone - ly ex - ile here un - til the Son of God ap - pear.
 that trust thy might - y power to save, and give them vic - tory o'er the grave.
 make safe the way that leads on high, and close the path to mis - er - y.
 dis - perse the gloom - y clouds of night, and death's dark shad - ow put to flight.
 Re-joice! Re-joice! Em - man - u - el shall come to thee, O Is - ra - el!

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

Peace in the Valley

Thomas A. Dorsey (1899-1993)

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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