



*Christmas Eve*  
FESTIVAL HOLY EUCHARIST

WASHINGTON NATIONAL CATHEDRAL



Dear friends,

Welcome to Washington National Cathedral. Thank you for joining us for our Christmas celebrations. Whether you are here every Sunday or you are just visiting this one time, we are blessed to have you with us, and we hope you will find something of God's love, hope, and peace in this sacred space.

The great miracle of the Christian faith is that God becomes one of us. The infinite becomes finite, and the unknowable God, beyond space and time, becomes a helpless infant totally dependent on the love and care of a young unwed couple. Why? Why would God do such a thing? Why would the Creator of all things deign to be born in a stable? Because of love. God loves us so much that God becomes one of us in order to reach us, in order to lift us toward God. In the process, God hallows all human existence and provides us, in Jesus, with a living example of what it means to be fully human.

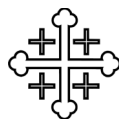
Two thousand years ago, Mary and Joseph wandered their way through the city of Bethlehem looking for a home, searching for a safe place where they could rest. Scripture tells us they were young and in trouble—Mary was not supposed to be pregnant and Joseph was not supposed to stay with her now that she was. But they were in love and they knew that somehow God was calling them to play a role in God's plans for the world. Sometime during the night, a child was born, a special child, a child whose destiny was to be Immanuel—God with us. God with us, not God above us and beyond us, not God transcendent and mysterious, not God out of our reach and free from our experience—but God here, present in this life, in a human person, needing human love. Jesus was born to satisfy our yearnings, to fill that hole in our souls, to bring God closer to us, and to bring all of us closer to our home in God.

A child once said: "I wish I had a picture of God." This is exactly what we are granted in the birth of Jesus. God has shown us God's face. And so, as you leave the Cathedral today, take the Christ child with you. Take his humility and make it your own. Learn to be more patient, more open, more understanding, and more forgiving of others in your life. Take his life of service and make it your life. Learn to take less from others; learn to give more of yourself without the thought of getting anything in return. And finally, take his love and let God's love for you become the source of your love for one another. May we all this Christmastide find the Christ Child again and again, and bring him afresh into our Jesus-starved world. Because he is needed now more than ever.

Merry Christmas and may God bless and keep you this day and always.

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

The Very Reverend Randolph Marshall Hollerith  
*Dean, Washington National Cathedral*



# THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST

Festival Holy Eucharist

December 24, 2023 • 10:00 PM

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*The people's responses are in bold.*

## CARILLON PRELUDE

*Novena di Natale per campagne*

Nino Rota (1911–1979)

I. Little Fife

II. The Flock and the Angel

III. The Manger

IV. Gloria in excelsis Deo

*Lili Fantasi over den Yndigst Rose*

Ann-Kirstine Christiansen (b. 1965)

*Choral Prelude on Rosa Mystica* “Lo, How a Rose E'er Blooming”

Ennis Fruhauf (b. 1944)

*The Manger Carol* “Oxen and Sheep”

Frank P. Law (1918–1985)

Variations on “Noël nouvelet”

Edward M. Nassor (b. 1957)

*O Come, All Ye Faithful*

*Adeste fideles*; arr. E. M. Nassor

*O Little Town of Bethlehem*

*St. Louis*; arr. Milford Myhre (b. 1931)

Paraphrase on “Gloria in excelsis” for carillon

Sjev van Balkom (1922–2004)

*God Rest You Merry, Gentlemen*

*God Rest You Merry*; arr. M. Myrhe

*Hark! The Herald Angels Sing*

*Mendelssohn*; arr. Albert C. Gerken (b. 1938)

*Silent Night*

*Stille Nacht*; arr. Hans Uwe Hielscher (b. 1945)

## PRELUDE

*Personent hodie*

Karl Osterland (b. 1956)

*Of the Father's Love Begotten*

David N. Johnson (1922–1987)

*Stille Nacht, heilige Nacht*

Margaretha Christina de Jong (b. 1961)

*Agnus Dei*

Michael W. Smith (b. 1957); arr. Donnie McClurkin (b. 1959)

*It Came upon the Midnight Clear*

Brenda Portman (b. 1980)

*Here I Am to Worship*

Tim Hughes (b. 1977)

*Gaudete: Dance for Organ*

B. Portman

*(world premiere)*

# THE ENTRANCE RITE

## INTROIT

*Rocking*

*Sung by the choir.*

Czech carol;  
arr. David Willcocks (1919–2015)

Little Jesus, sweetly sleep, do not stir;  
We will lend a coat of fur,  
We will rock you, rock you, rock you,  
We will rock you, rock you, rock you:  
See the fur to keep you warm,  
Snugly round your tiny form.

Mary's little baby, sleep, sweetly sleep,  
Sleep in comfort, slumber deep;  
We will rock you, rock you, rock you,  
We will rock you, rock you, rock you:  
We will serve you all we can,  
Darling, darling little man.

*(Czech carol "Hajej, nynej"; tr. Percy Dearmer, 1867–1936)*

*The people stand as able.*

## THE BLESSING OF THE CRÈCHE

Behold, the dwelling of God is with creation.  
**He will dwell with us, and we shall be his people.**

God himself is with us. Alleluia.  
**Come let us adore him. Alleluia.**

Eternal Father, you sent your only-begotten Son to take our human nature upon him, and to be born of a pure virgin: Bless, we pray, this crèche, that it may be a sign of his humble birth; and grant that we who joyfully behold his appearing may be strengthened to greet him when he comes again in glory; even the same Jesus Christ our Lord and Redeemer, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

## HYMN AT THE PROCESSION

*O Come, All Ye Faithful*

*Sung by all.*

*Adeste fideles*

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

1. O come, all ye faith - ful, joy - ful and tri - um - phant, O  
2. God from God, Light from Light e - ter - nal,  
3. See how the shep - herds, sum - moned to his cra - dle,  
4. Child, for us sin - ners poor and in a man - ger,  
5. Sing, choirs of an - gels, sing in ex - ul - ta - tion,  
6. Yea, Lord, we greet thee, born that hap - py morn - ing;

1. come ye, O come ye to Beth - - le - hem;  
 2. lo! he ab - hors not the Vir - - gin's womb;  
 3. leav - ing their flocks, draw nigh to gaze;  
 4. we would em - brace thee, with love and awe;  
 5. sing, all ye ci - ti - zens of heaven a - bove;  
 6. Je - sus, to thee be glo - - ry given;

1. come, and be - hold him, born the King of an - gels;  
 2. on - ly - be - got - ten Son of the Fa - ther;  
 3. we too will thith - er bend our joy - ful foot - steps;  
 4. who would not love thee, lov - ing us so dear - ly?  
 5. glo - ry to God, glo - ry in the high - est.  
 6. Word of the Fa - ther, now in flesh ap - pear - ing;

*Refrain*

O come, let us a - dore him, O come, let us a - dore him,

O come, let us a - dore him, Christ the Lord.

## THE ACCLAMATION OF THE NATIVITY

Blessed be God: Father, Son, and Holy Spirit.  
And blessed be God's kingdom, now and for ever. Amen.  
The Word became flesh and dwelt among us;  
And we beheld his glory.

## GLORIA IN EXCELSIS

*Sung by all.*

William Mathias (1934–2012)

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

Glo - ry to God in the high - est, and peace to his  
peo - ple on earth. Lord God, heaven - ly King, al - might - y God and Fa - ther,  
we wor - ship you, we give you thanks, we praise you for your glo - ry. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, you take a-way the sin of the  
world: have mer - cy on us; you are seat - ed at the right hand of the Fa - ther:  
re - ceive our prayer. For you a-lone are the  
Ho - ly One, you a-lone are the Lord, you a-lone are the Most High, Je - sus Christ,  
with the Ho - ly Spi - rit, in the glo - ry of  
God the Fa - ther. A - - - men.

## THE COLLECT FOR THE NATIVITY OF OUR LORD

*The collect is the appointed prayer 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.

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. **Amen.**

*The people are seated.*

## 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 9:2-7

Isaías 9:2-7

The people who walked in darkness  
have seen a great light;  
those who lived in a land of deep darkness—  
on them light has shined.  
You have multiplied the nation,  
you have increased its joy;  
they rejoice before you  
as with joy at the harvest,  
as people exult when dividing plunder.  
For the yoke of their burden,  
and the bar across their shoulders,  
the rod of their oppressor,  
you have broken as on the day of Midian.  
For all the boots of the tramping warriors  
and all the garments rolled in blood  
shall be burned as fuel for the fire.  
For a child has been born for us,  
a son given to us;  
authority rests upon his shoulders;  
and he is named  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.  
His authority shall grow continually,  
and there shall be endless peace  
for the throne of David and his kingdom.  
He will establish and uphold it  
with justice and with righteousness  
from this time onward and forevermore.  
The zeal of the Lord of hosts will do this.

The Word of the Lord.

**Thanks be to God.**

El pueblo que andaba en la oscuridad  
vio una gran luz;  
una luz ha brillado  
para los que vivían en tinieblas.  
Señor, has traído una gran alegría;  
muy grande es el gozo.  
Todos se alegran delante de ti  
como en tiempo de cosecha,  
como se alegran los que se reparten grandes riquezas.  
Porque tú has deshecho  
la esclavitud que oprimía al pueblo,  
la opresión que lo afligía,  
la tiranía a que estaba sometido.  
Fue como cuando destruiste a Madián.  
Las botas que hacían resonar los soldados  
y los vestidos manchados de sangre  
serán quemados, destruidos por el fuego.  
Porque nos ha nacido un niño,  
Dios nos ha dado un hijo,  
al cual se le ha concedido el poder de gobernar.  
Y le darán estos nombres:  
Admirable en sus planes, Dios invencible,  
Padre eterno, Príncipe de la paz.  
Se sentará en el trono de David;  
extenderá su poder real a todas partes  
y la paz no se acabará;  
su reinado quedará bien establecido,  
y sus bases serán la justicia y el derecho  
desde ahora y para siempre.  
Esto lo hará el ardiente amor del Señor todopoderoso.

Palabra de Dios.

**Demos gracias a Dios.**

## ANTHEM

*Sing to the Lord, All the Whole Earth*      *Sung by the choir and the cantor.*

Michael McCarthy (b. 1966)

*Refrain*      Sing to the Lord a new song;  
                 sing to the Lord, all the whole earth.

Sing to the Lord and bless his Name;  
    proclaim the good news of his salvation from day to day.  
Declare his glory among the nations  
    and his wonders among all peoples.

*Refrain*

Ascribe to the Lord the honor due his Name;  
    bring offerings and come into his courts.  
Worship the Lord in the beauty of holiness;  
    let the whole earth tremble before him.

*Refrain*

Then shall all the trees of the wood shout for joy  
before the Lord when he comes,  
    when he comes to judge the earth.  
He will judge the world with righteousness  
    and the peoples with his truth.

*Refrain*

*(Psalm 96:1-3, 8-9, 12-13)*

## 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.*

Titus 2:11-14

The grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

The Word of the Lord.  
**Thanks be to God.**

Tito 2:11-14

Pues Dios ha mostrado su bondad, al ofrecer la salvación a toda la humanidad. Esa bondad de Dios nos enseña a renunciar a la maldad y a los deseos mundanos, y a llevar en el tiempo presente una vida de buen juicio, rectitud y piedad, mientras llega el feliz cumplimiento de nuestra esperanza: el regreso glorioso de nuestro gran Dios y Salvador Jesucristo. Él se entregó a la muerte por nosotros, para rescatarnos de toda maldad y limpiarnos completamente, haciendo de nosotros el pueblo de su propiedad, empeñados en hacer el bien.

Palabra de Dios.  
**Demos gracias a Dios.**

*The people stand as able at introduction to the hymn.*



## HYMN AT THE SEQUENCE

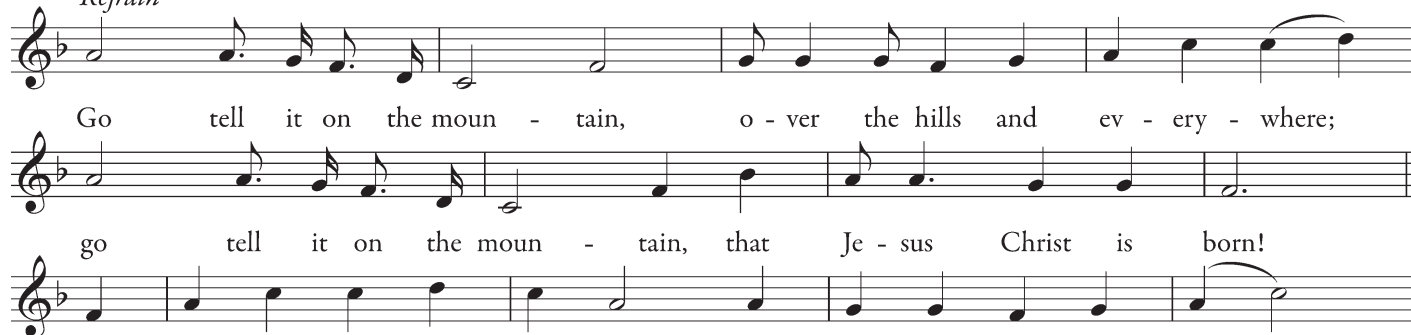
*Go Tell It on the Mountain*

*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.”*

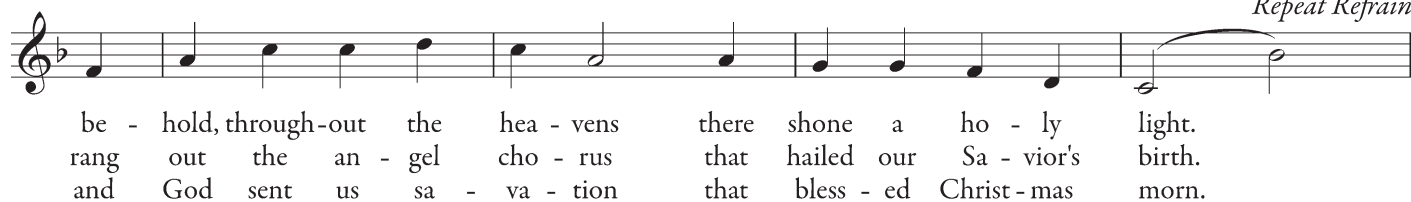
*Refrain*



Go tell it on the moun - tain, o - ver the hills and ev - ery - where;  
go tell it on the moun - tain, that Je - sus Christ is born!

1. While shep - herds kept their watch - ing o'er si - lent flocks by night,
2. The shep - herds feared and trem - bled when lo! a - bove the earth
3. Down in a low - ly man - ger the hum - ble Christ was born,

*Repeat Refrain*



be - hold, through-out the hea - vens there shone a ho - ly light.  
rang out the an - gel cho - rus that hailed our Sa - vior's birth.  
and God sent us sa - va - tion that bless - ed Christ - mas morn.

## 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 2:1-20

Lucas 2:1-20

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

**Glory to you, Lord Christ.**

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!" When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo evangelio de nuestro Señor Jesucristo  
según Lucas.

**Gloria a ti, Cristo Señor**

Por aquel tiempo, el emperador Augusto ordenó que se hiciera un censo de todo el mundo. Este primer censo fue hecho siendo Quirinio gobernador de Siria. Todos tenían que ir a inscribirse a su propio pueblo. Por esto, José salió del pueblo de Nazaret, de la región de Galilea, y se fue a Belén, en Judea, donde había nacido el rey David, porque José era descendiente de David. Fue allá a inscribirse, junto con María, su esposa, que se encontraba encinta. Y sucedió que mientras estaban en Belén, le llegó a María el tiempo de dar a luz. Y allí nació su hijo primogénito, y lo envolvió en pañales y lo acostó en el establo, porque no había alojamiento para ellos en el mesón. Cerca de Belén había unos pastores que pasaban la noche en el campo cuidando sus ovejas. De pronto se les apareció un ángel del Señor, y la gloria del Señor brilló alrededor de ellos; y tuvieron mucho miedo. Pero el ángel les dijo: «No tengan miedo, porque les traigo una buena noticia, que será motivo de gran alegría para todos: Hoy les ha nacido en el pueblo de David un salvador, que es el Mesías, el Señor. Como señal, encontrarán ustedes al niño envuelto en pañales y acostado en un establo.» En aquel momento aparecieron, junto al ángel, muchos otros ángeles del cielo, que alababan a Dios y decían: «¡Gloria a Dios en las alturas! ¡Paz en la tierra entre los hombres que gozan de su favor!» Cuando los ángeles se volvieron al cielo, los pastores comenzaron a decirse unos a otros: «Vamos, pues, a Belén, a ver esto que ha sucedido y que el Señor nos ha anunciado.» Fueron de prisa y encontraron a María y a José, y al niño acostado en el establo. Cuando lo vieron, se pusieron a contar lo que el ángel les había dicho acerca del niño, y todos los que lo oyeron se admiraban de lo que decían los pastores. María guardaba todo esto en su corazón, y lo tenía muy presente. Los pastores, por su parte, regresaron dando gloria y alabanza a Dios por todo lo que habían visto y oído, pues todo sucedió como se les había dicho.

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

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

## THE SERMON

The Right Reverend Mariann Edgar Budde

*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 people stand as able.*

## 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 del cielo y de la 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, y por obra del Espíritu Santo se encarnó de  
María, la Virgen, y se hizo humano. 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,*

God of light and peace,  
Hear us, we pray.

Dios de luz y paz,  
Escúchanos, te suplicamos.

*The dean prays the concluding collect, 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 también contigo.

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

## 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.*

*An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at [cathedral.org/give](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*A Patre Unigenitus*

*Sung by the choir.*

Carl Rütti (b. 1949)

*Sung in English and Latin.*

*A Patre Unigenitus*

(The Only-begotten of the Father)

Is through a maiden come to us.

Sing we of him and say "Welcome!

*Veni Redemptor gentium."*

(Come, Redeemer of the nations)

*Agnoscat omne seculum*

(Let every age perceive)

A bright star made three kings to come

Him for to seek with their presents,

*Verbum supernum prodiens.*

(The high Word forthcoming)

*A solis ortus cardine*

(From the rising of the sun)

So mighty a Lord is none as he,

And to our kind he hath him knit,

*Adam parens quod polluit.*

(Which our father Adam defiled)

*Refrain* Make we joy now in this fest

*In quo Christus natus est.*

(In which Christ is born)

*Maria ventre concepit,*

(Mary conceived in her womb)

The Holy Ghost was aye her with.

In Bethl'em born he is,

*Consorts Paterni luminis.*

(Sharing in the light of his Father)

*Refrain*

*O Lux beata Trinitas!*

(O Light of the Holy Trinity)

He lay between an ox and ass,

Beside his mother-maiden free:

*Gloria tibi Domine!*

(Glory to thee, O Lord!)

*(Anonymous English carol)*

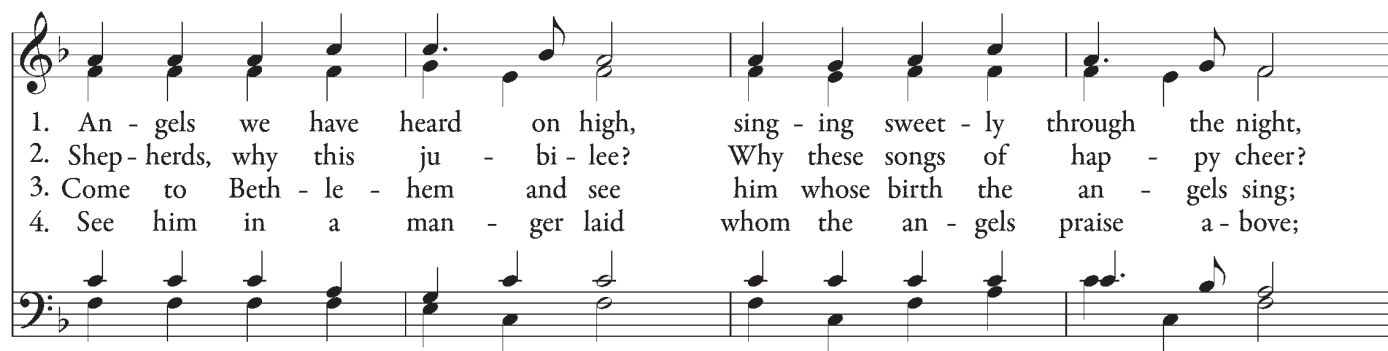
*The people stand as able at the introduction to the hymn.*

# HYMN AT THE PRESENTATION

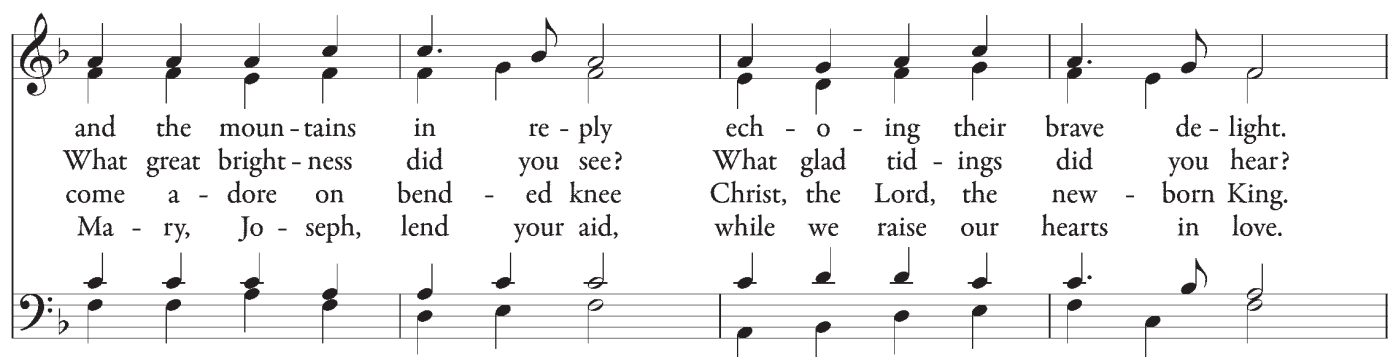
*Angels We Have Heard on High*

*Sung by all.*

*Gloria*



1. An - gels we have heard on high, sing - ing sweet - ly through the night,  
 2. Shep - herds, why this ju - bi - lee? Why these songs of hap - py cheer?  
 3. Come to Beth - le - hem and see him whose birth the an - gels sing;  
 4. See him in a man - ger laid whom the an - gels praise a - bove;



and the moun - tains in re - ply ech - o - ing their brave de - light.  
 What great bright - ness did you see? What glad tid - ings did you hear?  
 come a - dore on bend - ed knee Christ, the Lord, the new - born King.  
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

*Refrain*



Glo - - - - - ri - a



in ex - cel - sis De - o. Glo - - - - -



- - - - - ri - a in ex - cel - sis De - o.

## 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 gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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

*Sung by all.*

Michele Fowlin

*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,  
heav-en and earth are full of your glo - ry. 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.

*We recall God's acts of salvation history. The dean 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 blessed Mary and Joseph, 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 dean 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 la tentación  
y líbranos del mal.  
Porque tuyo es el reino, el poder y la gloria,  
ahora y por siempre. Amén.**

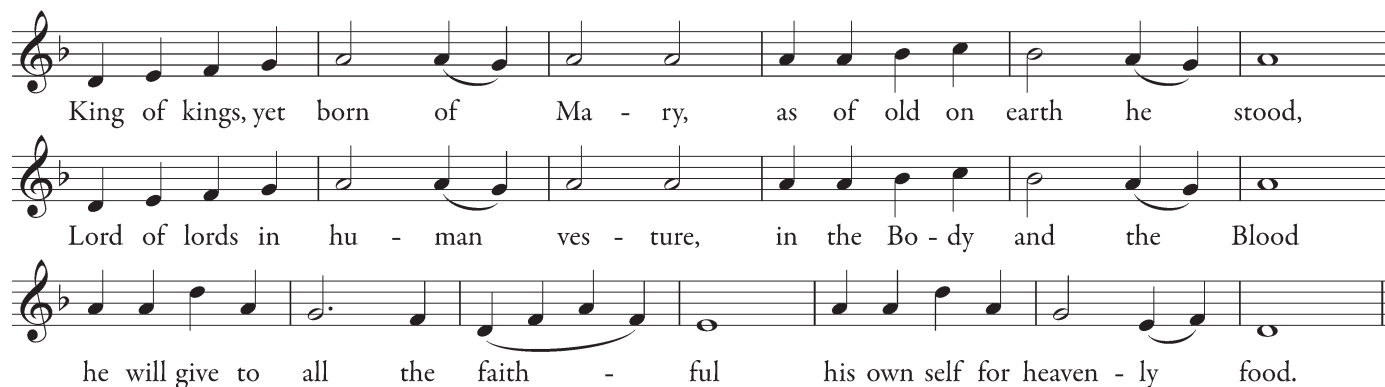
## THE BREAKING OF THE BREAD

*The dean breaks the bread in silence.*

## FRACTION ANTHEM

*Sung by all.*

*Picardy*



King of kings, yet born of Ma - ry, as of old on earth he stood,  
Lord of lords in hu - man ves - ture, in the Bo - dy and the Blood  
he will give to all the faith - ful his own self for heaven - ly food.

## THE INVITATION TO HOLY COMMUNION

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

*Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.*

## ANTHEM DURING THE COMMUNION

*Ding Dong! Merrily on High*

*Sung by the choir.*

French carol; arr. Mack Wilberg (b. 1955);  
organ part by Peter Stevens (b. 1987)

*Sung in English and Latin.*

Ding dong! merrily on high in heaven the bells are ringing;  
Ding dong! verily the sky is riven with angel-singing.

*Refrain* Gloria, hosanna in excelsis! (Gloria, hosanna in the highest!)

E'en so here below, below, let steeple bells be swungen,  
And io, io, io, by priest and people sungen!

*Refrain*

Pray you, dutifully prime your matin chime, ye ringers;  
May you beautifully rime your evetime song, ye singers.

*Refrain*

## ANTHEM DURING THE COMMUNION

*The Night That Christ Was Born*

*Sung by the ensemble.*

Kirk Franklin (b. 1971)

Listen to the angels,  
Rejoicing e'er so sweetly,  
Receiving heaven's glory,  
The night that Christ was born.

Can't you see the people,  
Coming from every nation,  
Pleading for salvation,  
The night that Christ was born.

Oh, such a wonderful savior,  
To be born in a manger,  
So that I can share his favor,  
And my heart be made anew!

Listen to the trumpets,  
Shouting through the darkness,  
Crying "holy, holy,"  
The night that Christ was born.

*The people stand as able at the introduction to the hymn.*

## HYMN AFTER THE COMMUNION

*Silent Night*

*Sung by all.*

*Stille Nacht*

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

round yon vir - gin mo - ther and child. Ho - ly in - fant, so ten - der and mild,  
glo - ries stream from hea - ven a - far, heaven - ly hosts sing al - le - lu - ia;  
ra - diant beams from thy ho - ly face, with the dawn of re - deem - ing grace,

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



## THE POSTCOMMUNION PRAYER

God our Father,  
in this night you have made known to us again  
the coming of our Lord Jesus Christ:  
confirm our faith and fix our eyes on him  
until the day dawns  
and Christ the Morning Star rises in our hearts.  
To him be glory both now and for ever. Amen.

Dios nuestro Padre,  
en esta noche has manifestado a nosotros otra vez  
la venida de nuestro Señor Jesucristo:  
confirma nuestra fe y fija nuestros ojos en él  
hasta que el día amanezca  
y Cristo la Estrella de la Mañana  
nazca en nuestros corazones.  
A él sea la gloria ahora y por siempre. Amén.

## THE BLESSING

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

## HYMN AT THE CLOSING

*Hark! the Herald Angels Sing*

*Sung by all.*

*Mendelssohn*

1. Hark! the her - ald an - gels sing glo - ry to the new - born King!  
2. Christ, by high - est heaven a - dored; Christ, the ev - er - last - ing Lord;  
3. Hail the heav'n - born Prince of Peace! Hail the Sun of Right - eous - ness!

Peace on earth and mer - cy mild, God and sin - ners rec - on - ciled!  
late in time be - hold him come, off - spring of the Vir - gin's womb.  
Light and life to all he brings, risen with heal - ing in his wings;

Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;  
Veiled in flesh the God - head see; hail the in - car - nate De - i - ty.  
Mild he lays his glo - ry by, born that we no more may die,

with the an - gel - ic host pro - claim Christ is born in Beth - le - hem!  
 Pleased as man with us to dwell: Je - sus, our Em - man - u - el!  
 born to raise us from the earth, born to give us sec - ond birth.

*Refrain*

Hark! the her - ald an - gels sing glo - ry to the new - born King!

## THE DISMISSAL

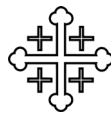
Go in peace. Proclaim the Word made flesh.  
 Thanks be to God.

Vayan en paz. Proclamen la Palabra hecha carne.  
 Demos gracias a Dios.

## POSTLUDE

Toccata on "God Rest Ye Merry, Gentlemen"

Mark A. Miller (b. 1967)



A gift in celebration of Christ's birth is made to the glory of God  
 and in thanksgiving for the  
 William Carter Dulin and Maurine Stuart Dulin families.



THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL

The Right Reverend Mariann Edgar Budde  
*Bishop, Episcopal Diocese of Washington*

The Very Reverend Randolph Marshall Hollerith  
*Dean*

The Reverend Canon Jan Naylor Cope  
*Provost*

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Canon Kelly Brown Douglas  
*Canon Theologian*

The Reverend Canon Rosemarie Logan Duncan  
*Canon for Worship*

The Reverend Canon Leonard L. Hamlin, Sr.  
*Canon Missioner and Minister of Equity and Inclusion*

The Reverend Canon John L. Peterson  
*Canon for Reconciliation and Global Justice*

The Right Reverend Ann M. Ritonia  
*Bishop Suffragan for Armed Forces and Federal Ministries, The Episcopal Church*  
*Canon*

The Reverend Canon Samuel Van Culin  
*Canon for Anglican Communion Ministry*

Canon Jon Meacham  
*Canon Historian*

The Reverend Patrick L. Keyser  
*Associate Priest for Worship*

The Reverend Spencer W. Brown  
*Priest Associate*

The Reverend Jo Nygard Owens  
*Pastor for Digital Ministry*





## SERVICE PARTICIPANTS

### BISHOP'S CHAPLAIN

The Venerable Steve Seely  
*Archdeacon, Episcopal Diocese of Washington*

### READERS

Martha Rooney Webb  
C. Howie Hodges II

### INTERCESSOR

Joi Rutherford

### MUSICIANS

The Cathedral Choir  
The Cathedral Contemporary Ensemble  
Canon Michael McCarthy  
*Canon for Music and Director of Institutional Planning*  
Thomas M. Sheehan  
*Organist and Associate Director of Music*  
Julie DeBoer  
*Chorister Program Director and Associate Director of Music*  
Michele Fowlin  
*Associate Director of Music for Contemporary Worship*  
Dr. Edward M. Nassor  
*Carillonneur*

### VERGERS

Dr. Torrence N. Thomas  
*Head Cathedral Verger*  
G. Scott Sanders  
*Cathedral Verger*  
Jennifer Moulton-Post  
*Assistant Verger*  
Catherine Able-Thomas  
Simone Bramble  
Dan Hewitt  
Verne Rinker

### ACOLYTES

Matthew Florance, *Head Acolyte*  
Jackson Wilson, *Head Acolyte*  
Katharine A. Carter  
Gabriel Donoghue  
Amber Lin  
Zach Mahan  
Chinwuba Nwokoye  
Anya Prokop  
Kevin Shin, Jr.  
Duncan Taylor  
Olivia Wu

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## **FLOWERS THROUGHOUT THE CATHEDRAL ARE GIVEN TO THE GLORY OF GOD.**

**HIGH ALTAR:** in memory of Hibbard G. James • **CANDELABRA IN THE HIGH ALTAR SANCTUARY:** in loving memory of Charles and Mary Russell Bounds • **PULPIT:** in loving memory of Lynn Laun Lindert • **LECTERN:** in memory of George Walker Guthrie • **ALTAR IN THE CHAPEL OF ST. MARY THE VIRGIN:** in memory of Mr. and Mrs. Larz Anderson, and in loving memory of James H. Lewis and Betty Prater Lewis • **GATES OF THE CHAPEL OF ST. MARY THE VIRGIN:** in memory of Sheila Lyons • **ALTAR IN THE CHAPEL OF THE HOLY SPIRIT:** in memory of Ann Wilson • **ALTAR IN THE CHAPEL OF ST. JOHN:** in thanksgiving for the Charles Ray Long family and friends • **NORMAN PRINCE TOMB IN THE CHAPEL OF ST. JOHN:** in honor of Norman Prince • **ALTAR IN CHILDREN'S CHAPEL:** in memory of Wayne Evan Matejik • **CHRIST CHILD TREE:** in honor of Andrew, Kurt, and Stefan Moss, Jennifer and Robert Vettori, Jr., and Lydia Hynson, and in honor of The Great Mystery of the Incarnation • **ALTAR IN WAR MEMORIAL CHAPEL:** in memory of Margaret H. Howard; **DULIN BAY:** given in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin • **FOLGER BAY:** given in memory of J. Clifford Folger and Kathrine Dulin Folger • **WELCOME URNS AT THE WEST END OF THE NAVE:** in memory of Marie and Frank T. Anania, and in memory of Frances and Robert A. Reed • **ALTAR IN THE CHAPEL OF THE NATIVITY:** in honor of David, Michael, and Peter Lee • **ANGUS DUN FONT:** in honor of Helen Barnard and in thanksgiving for her service to the Cathedral • **PRINCE TOMB CRYPT:** in honor of Frederick Henry Prince and Abigail Norman Prince • **CHAPEL OF THE GOOD SHEPHERD:** in memory of William S. Lassiter • **ALTAR IN THE CHAPEL OF THE RESURRECTION:** in thanksgiving for the Charles Ray Long family and friends • **GATES OF THE CHAPEL OF ST. JOSEPH OF ARIMATHEA COLUMBARIUM:** in memory of the Seferlis and Tidball families • **ALTAR IN THE CHAPEL OF ST. JOSEPH OF ARIMATHEA:** in memory of Alice and George Bohlinger, Jr., Jane Bohlinger Yago, and Harriet Barrow • **USHERS' CARNATIONS:** in memory of Lieutenant James Norbert Matthews.

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