

# The Holy Eucharist

The First Sunday of Advent

December 1, 2024 • 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 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.*

## CARILLON PRELUDE

*People Look East*

*Besançon; arr. Frank P. Law (1918–1985)*

## PRELUDE

*Wachet auf, ruft uns die Stimme, BWV 645*

Johann Sebastian Bach (1685–1750)

*O Come, O Come Emmanuel*

plainsong adapt. Thomas Helmore (1811–1890);  
arr. Michael McElroy (b. 1967), Joseph Joubert, Buryl Red (b. 1936)

## THE ENTRANCE RITE

### INTROIT

*Advent Responsory*

Michael McCarthy (b. 1966)

I look from afar: and lo, I see the Power of God coming, and a cloud covering the whole earth. Go ye out to meet him and say: Tell us, art thou he that should come to reign over thy people Israel? High and low, rich and poor, one with another, Go ye out to meet him and say: Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep, tell us, art thou he that should come? Stir up thy strength, O Lord, and come to reign over thy people Israel. Glory be to the Father, and to the Son, and to the Holy Ghost.

*(First Responsory of Advent Sunday in the Office of Matins, early medieval Roman rite)*

*The people stand as able and face the Advent wreath.*

## THE 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.*

O faithful and loving God, we praise you for your tender compassion and give you thanks for your steadfast love for us and all creation. Bless us as we light the first candle of this wreath and see its light, that we may be strengthened by the hope of your advent among us, and live toward the completion of all things in you. Blessed be God for ever. **Amen.**

## THE ADVENT LITANY IN PROCESSION

plainsong

*The use of a litany in procession has been a part of Christian liturgy for centuries. In the medieval Western Church, the Sunday mass typically began with an extended litany in procession with petitions to God. This Advent litany draws on this tradition and reflects the expectation and longing of the season in its repeated refrain.*

Cantor All Cantor

A voice cries in the wil - der - ness, prepare ye the way of the Lord. Lift up all the deep val - leys.

All Cantor All

Lower all the steep moun-tains. The glory of the Lord shall be re - vealed. All flesh shall see it to - geth - er.

Ruler of all things in heaven and earth, may the desert blossom like a rose, and may we, passing through what you have made good, guide each other to your holy mountain, where wolf and lamb can lie down together in peace, for we look to you in hope.

All

Come, Lord Je - sus! Come!

Judge of the Nations, may we not put you to the test in our arrogance, but find wisdom, restraint, and courage to beat our swords into plowshares and no longer to study the ways of war, for we look to you in hope.

**Come, Lord Jesus! Come!**

Lord of compassion, forgive us all of our sins and wrongdoings, that we may be filled with the grace of the Holy Spirit to amend our lives, for we look to you in hope.

**Come, Lord Jesus! Come!**

Foretold by John on the banks of the Jordan, immerse us into a baptism of repentance, so that we may rise from water, reaching out our hands to people of all faiths who long for your goodness, for we look to you in hope.

**Come, Lord Jesus! Come!**

Lamb of God, enlighten and strengthen your Church, so that we may be stewards of your abundance and joyful heralds of the banquet to which all are invited, for we look to you in hope.

**Come, Lord Jesus! Come!**



# 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.*

Jeremiah 33:14-16

The days are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The Lord is our righteousness."

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

Jeremías 33:14-16

El Señor afirma: «Llegará el día en que cumpliré las promesas de bendición que hice al pueblo de Israel y de Judá. Cuando llegue ese tiempo y ese día, haré que David tenga un descendiente legítimo, que establecerá la justicia y la rectitud en el país. En aquel tiempo Judá estará a salvo y Jerusalén vivirá segura. Éste es el nombre con que la llamarán: "El Señor es nuestra victoria.»»

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

## THE PSALM

chant: plainsong mode 1

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

Psalms 25:1-8

To you, O Lord, I lift up my soul;  
my God, I put my trust in you;  
let me not be humiliated,  
nor let my enemies triumph over me.  
Let none who look to you be put to shame;  
let the treacherous be disappointed in their schemes.  
Show me your ways, O Lord,  
and teach me your paths.  
Lead me in your truth and teach me,  
for you are the God of my salvation;  
in you have I trusted all the day long.  
Remember, O Lord, your compassion and love,  
for they are from everlasting.  
Remember not the sins of my youth  
and my transgressions;  
remember me according to your love  
and for the sake of your goodness, O Lord.  
Gracious and upright is the Lord;  
therefore he teaches sinners in his way.  
He guides the humble in doing right  
and teaches his way to the lowly.

Salmo 25:1-8

A ti, Señor, elevo el alma;  
Dios mío: Pongo mi confianza en ti;  
no permitas que sea avergonzado  
ni que mis enemigos me derroten.  
Que nadie que en ti confía sea humillado;  
que sea humillado el traidor en sus ardides.  
Muéstrame, Señor, tus sendas  
y enséñame todos tus caminos.  
Enseña y guíame con tu verdad  
porque tú eres mi Dios de salvación  
y en ti he confiado el día entero.  
Recuerda, Señor, tu compasión y amor  
porque perduran para siempre.  
No recuerdes mis pecados juveniles ni mis culpas;  
recuérdame conforme a tu piedad,  
por amor de tu bondad, Señor.  
Dios es bondadoso y recto;  
le enseña su camino al pecador;  
lleva al humilde a hacer lo justo  
y al sumiso le muestra su sendero.

## THE SECOND LESSON

*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

1 Thessalonians 3:9-13

How can we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith. Now may our God and Father himself and our Lord Jesus direct our way to you. And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

The Word of the Lord.  
Thanks be to God.

1 Tesalonicenses 3:9-13

¿Cómo podremos dar suficientes gracias a nuestro Dios por ustedes y por el mucho gozo que a causa de ustedes tenemos delante de él? Día y noche suplicamos a Dios que nos permita verlos personalmente y completar lo que todavía falte en su fe. Deseamos que Dios mismo nuestro Padre, y nuestro Señor Jesús, nos ayuden para que podamos ir a visitarlos. Y que el Señor los haga crecer y tener todavía más amor los unos para con los otros y para con todos, como nosotros los amamos a ustedes. Que los haga firmes en sus corazones, santos e irreprochables delante de Dios nuestro Padre cuando regrese nuestro Señor Jesús con todo su pueblo santo. Amén.

Palabra de Dios.  
Demos gracias a Dios.

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

## 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,  
*Repeat Refrain*  
look - ing to my God's right hand, when the stars be - gin to fall.

## 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 21:25-36

Lucas 21:25-36

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

**Glory to you, Lord Christ.**

Jesus said, "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near." Then he told them a parable: "Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away. Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

## THE SERMON

*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.*

Santo evangelio de nuestro Señor Jesucristo según Lucas.

**Gloria a ti, Cristo Señor.**

Jesús dijo: «Habrán señales en el sol, en la luna y en las estrellas; y en la tierra las naciones estarán confusas y se asustarán por el terrible ruido del mar y de las olas. La gente se desmayará de miedo al pensar en lo que va a sucederle al mundo; pues hasta las fuerzas celestiales serán sacudidas. Entonces se verá al Hijo del hombre venir en una nube con gran poder y gloria. Cuando comiencen a suceder estas cosas, anímense y levanten la cabeza, porque muy pronto serán libertados.» También les puso esta comparación: «Fíjense en la higuera, o en cualquier otro árbol. Cuando ven que brotan las hojas, se dan cuenta ustedes de que ya está cerca el verano. De la misma manera, cuando vean que suceden estas cosas, sepan que el reino de Dios ya está cerca. 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. Tengan cuidado y no dejen que sus corazones se hagan insensibles por los vicios, las borracheras y las preocupaciones de esta vida, para que aquel día no caiga de pronto sobre ustedes como una trampa. Porque vendrá sobre todos los habitantes de la tierra. Estén ustedes preparados, orando en todo tiempo, para que puedan escapar de todas estas cosas que van a suceder y para que puedan presentarse delante del Hijo del hombre.»

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Patrick L. Keyser

## 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 PEACE

The peace of the Lord be always with you.  
And also with you.

La paz del Señor sea siempre con ustedes.  
Y también contigo.

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

## THE HOLY COMMUNION

### THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, 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 Spotless Rose*

*Sung by the choir.*

Herbert Howells (1892–1983)

A spotless Rose is blowing  
Sprung from a tender root  
Of ancient seers' foreshowing  
Of Jesse promised fruit  
It's fairest bud unfolds to light  
Amid the cold, cold winter  
And in the dark midnight

The Rose which I am singing  
Whereof Isaiah said  
Is from it's sweet root springing  
In Mary, purest Maid  
For through our God's great love and might  
The blessed babe she bare us  
In a cold, cold winter's night.

*(Anonymous German text; trans. Catherine Winkworth, 1827–1878)*

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

### PRESENTATION HYMN • 53 (STANZAS 1–2)

*Once He Came in Blessing*

*Sung by all.*

*Gottes Sohn ist kommen*

1. Once he came in bless - ing, all our ills re - dress - ing; came in like-ness low - ly,  
2. Still he comes with - in us, still his voice would win us from the sins that hurt us,

Son of God most ho - ly; bore the cross to save us, hope and free-dom gave us.  
would to Truth con - vert us; not in tor-ment hold us, but in love en - fold us.



## 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 our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

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

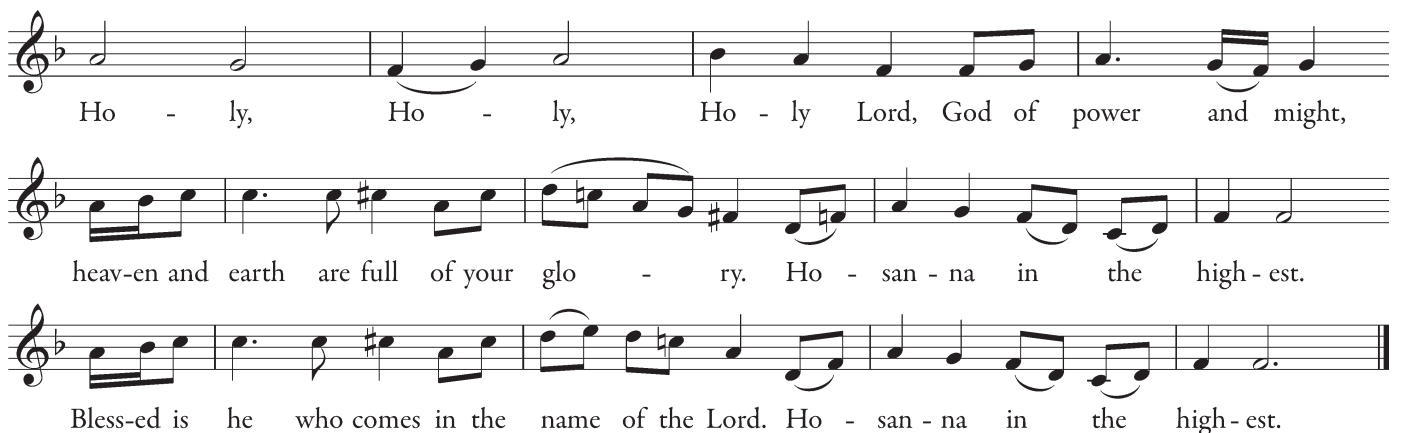
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### SANCTUS & BENEDICTUS

*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 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 Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, 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 Savior 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 Jesus 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 Christ's death,**  
**We proclaim Christ's resurrection,**  
**We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Savior 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 in the sacrifice of Jesus Christ, through whom we are acceptable to you, 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 Apostles Peter and Paul, our patrons and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, 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 Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, 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 presider breaks the bread in silence.*

## FRACTION ANTHEM

“Agnus Dei” from *Missa Emmanuel*

*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:  
have mer - cy on us, have mer - cy on us. grant us peace, grant us peace.

## THE INVITATION TO HOLY COMMUNION

*The people are seated.*

*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

*Keep Your Lamps*

*Sung by the ensemble.*

attr. Blind Willie Johnson (1897–1945);

arr. Andre Thomas (b. 1952)

Keep your lamps trimmed and burning,  
Keep your lamps trimmed and burning,  
Keep your lamps trimmed and burning,  
The time is drawing nigh.

Children don't get weary,  
Children don't get weary,  
Children don't get weary,  
'Til your work is done.

Christian journey soon be over,  
Christian journey soon be over,  
Christian journey soon be over,  
'Til your work is done.

*The people stand as able.*

## 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

*Signs of Ending All Around Us*

*Sung by all.*

*Ton-y-Botel*

1. Signs of end - ings all a - round us, dark - ness, death, and win - ter days  
2. Can it be that from our end - ings, new be - gin - nings you cre - ate?  
3. Speak, O God, your Word a - mong us. Bar - ren lives your pres - ence fill.

shroud our lives in fear and sad - ness, numb - ing mouths that long - to praise.  
Life from death, and from our rend - ings, realms of whole - ness gen - er - ate?  
Swell our hearts with songs of glad - ness, ter - rors calm fore - bod - ings still.

Come, O<sup>3</sup> Christ, and dwell a - mong us! Hear our cries, come set us free.  
Take our fears, then, Lord, and turn them in - to hopes for life a - new:  
Let your prom - ised realm of jus - tice blos - som now through - out the earth;

Give us hope and faith and glad - ness. Show us<sup>3</sup> what there yet can be.  
Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.  
your do - min - ion bring now near us; we a - wait the sav - ing birth.

**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**

“Le monde dans l’attente du Sauveur” from *Symphonie-Passion*, Op. 23

Marcel Dupré (1886–1971)



*The Washington Ringing Society will ring the Cathedral bells following the service.*

*You are invited to join the Cathedral clergy for an online sermon discussion today  
at the National-International Coffee Hour at 1:30 pm EST.*

*The link to register: [t.ly/1kHQ](https://t.ly/1kHQ)*

**PARTICIPANTS** Presider: The Reverend Canon Jan Naylor Cope, Provost; Preacher: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Spencer W. Brown, Priest Associate, The Reverend Jo Nygard Owens, Pastor for Digital Ministry, The Reverend Nan Arrington Peete, The Reverend Sarah E. Slater, The Reverend Dr. Martha Watson; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

**ADVENT GREENS** The Advent greens are given to the glory of God. The Advent wreath in the mid-nave: in loving memory of Sarah Stewart Scarborough. The Advent wreath in St. Mary's Chapel: in Thanksgiving. The greens on the Holy Spirit Chapel altar: in memory of Everett G. Fuller. The Advent wreath in Bethlehem Chapel: in memory of Joan Sager Vandemark.

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All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

## ADVENT & CHRISTMAS 2024

### SUNDAY, DECEMBER 1: FIRST SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)  
Advent Lessons and Carols • 4:00 PM (nave + live webcast)

### FRIDAY, DECEMBER 6

Handel's *Messiah* • 7:00 PM (nave) **tickets required**

### SATURDAY, DECEMBER 7

Handel's *Messiah* - Family Concert • NOON (nave) **tickets required**  
Handel's *Messiah* • 4:00 PM (nave) **tickets required**

### SUNDAY, DECEMBER 8: SECOND SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)  
Handel's *Messiah* • 4:00 PM (nave + live webcast) **tickets required**

### SUNDAY, DECEMBER 15: THIRD SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)

### WEDNESDAY, DECEMBER 18

Blue Christmas Service • 7:00 PM (Great Choir + live webcast)

### SATURDAY, DECEMBER 21

Gospel Christmas • 6:00 PM (nave + live webcast) **passes required**

### SUNDAY, DECEMBER 22: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)

### MONDAY, DECEMBER 23

Family Christmas Service • 11:00 AM (nave + live webcast) **passes required**  
Christmas Lessons and Carols • 6:00 PM (nave + live webcast) **passes required**

### TUESDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (nave + live webcast) **passes required**  
Festival Holy Eucharist of Christmas Eve • 10:00 PM (nave + live webcast) **passes required**

### WEDNESDAY, DECEMBER 25: CHRISTMAS DAY

Festival Holy Eucharist of Christmas Day • 11:15 AM (nave + live webcast)  
Christmas Day Organ Recital • 1:30 PM (nave + live webcast)

Christmas services passes are available at: [Cathedral.org/Christmas](https://Cathedral.org/Christmas)

*Thank you for joining us in worship. Please know that your participation with us today has been a blessing.*

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



*All are invited to make a gift to support the Cathedral's ministry of sharing God's love.*

As the plate is passed. • By scanning the QR code at the left. • Online at [cathedral.org/give](http://cathedral.org/give).

*Thank you for your generosity.*

### **ORGAN RENOVATION PROJECT**

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at [www.cathedral.org/organ](http://www.cathedral.org/organ).

