

The Holy Eucharist

The Second Sunday of Advent

December 8, 2024 • 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 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

"Nun komm, der Heiden Heiland" from *III Danziger Chorale für Carillon: 1784*

Johann Egbert (1728–1803)

PRELUDE

Comfort, Comfort Ye My People

Robert J. Powell (b. 1932)

Prepare Ye the Way of the Lord

W. Clifford Petty

THE ENTRANCE RITE

INTROIT

A New Commandment

Richard Shephard (1949–2021)

A new commandment I give unto you, That ye love one another as I have loved you.

By this shall all men know that you are my disciples, if you have love for one another.

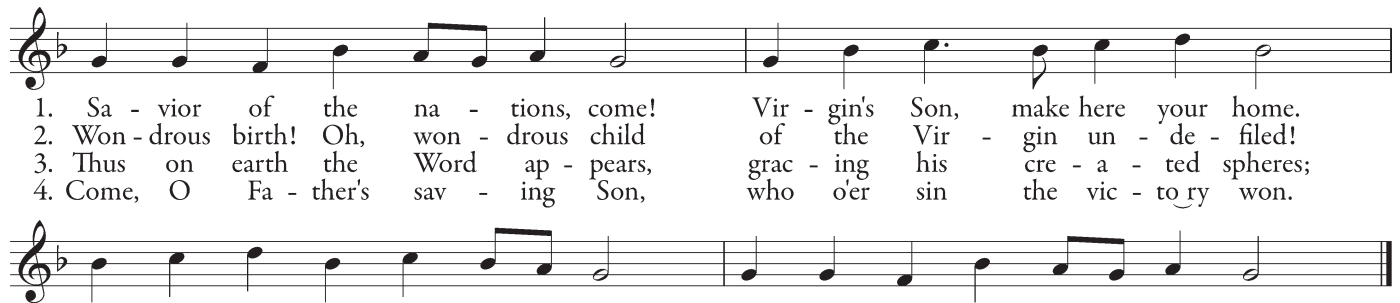
(John 13:34-35)

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.

Blessed are you, O Lord our God, ruler of the universe. We are called to prepare the Lord's way for the king of heaven is near. Bless us as we light the candles on this wreath. Baptize us with the fire of your Spirit, welcoming others as Christ has welcomed us for he is our light and our salvation. Blessed be God for ever. **Amen.**

*Savior of the Nations, Come**Sung by all.**Nun komm, der Heiden Heiland**We begin our worship as a gathered community by praising God in song.*


1. Sa - vior of the na - tions, come! Vir - gin's Son, make here your home.
 2. Won - drous birth! Oh, won - drous child of the Vir - gin un - de - filed!
 3. Thus on earth the Word ap - pears, grac - ing his cre - a - ted spheres;
 4. Come, O Fa - ther's sav - ing Son, who o'er sin the vic - to ry won.

Mar - vel now, both heaven and earth, that the Lord chose such a birth.
 Might - y God and Ma - ry's son, ea - ger now his race to run!
 hence to death and hell de - scends, then the heaven - ly throne a - scends.
 Bound - less shall your king - dom be; grant that we its glo - ries see.

THE OPENING ACCLAMATION

Blessed are you, holy and living God.

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 de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.
 Por Cristo nuestro Señor. Amén.

KYRIE ELEISON

Sung by all, three times.

Avon Gillespie (1938–1989)

Kyrie eleison ("Lord, have mercy") is a Greek petition that has long been used in the liturgy. 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 SECOND 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.

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **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.

Baruch 5:1-9

Baruc 5:1-9

Take off the garment of your sorrow and affliction, O Jerusalem, and put on forever the beauty of the glory from God. Put on the robe of the righteousness that comes from God; put on your head the diadem of the glory of the Everlasting; for God will show your splendor everywhere under heaven. For God will give you evermore the name, “Righteous Peace, Godly Glory.” Arise, O Jerusalem, stand upon the height; look toward the east, and see your children gathered from west and east at the word of the Holy One, rejoicing that God has remembered them. For they went out from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne. For God has ordered that every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God. The woods and every fragrant tree have shaded Israel at God’s command. For God will lead Israel with joy, in the light of his glory, with the mercy and righteousness that come from him.

The Word of the Lord.

Thanks be to God.

¡Jerusalén, quítate tu ropa de luto y aflicción, y vístete de gala con el esplendor eterno que Dios te da! Vístete la túnica de la victoria de Dios, y ponte en la cabeza la corona de gloria del Eterno. Dios mostrará en toda la tierra tu esplendor, pues el nombre eterno que Dios te dará es: «Paz en la justicia y gloria en el servicio a Dios.» ¡Levántate, Jerusalén, colócate en lugar alto, mira hacia el oriente y verás cómo vienen tus hijos de oriente y occidente, reunidos por orden del Dios santo, alegres al ver que Dios se acordó de ellos! Cuando se alejaron de ti, iban a pie, llevados por sus enemigos; pero Dios te los traerá gloriosamente, como reyes en su trono. Dios ha ordenado que se aplanen los altos montes y las colinas eternas, que las cañadas se rellenen y la tierra quede plana, para que Israel pase por ellos tranquilamente, guiado por la gloria de Dios. Los bosques y todos los árboles olorosos darán sombra a Israel por orden de Dios, porque él guiará a Israel con alegría, a la luz de su gloria, y le mostrará su amor y su justicia.

Palabra de Dios.

Demos gracias a Dios.

CANTICLE: THE SONG OF ZECHARIAH

chant: plainsong mode VIII

The Song of Zechariah, also called the Benedictus Dominus Deus from the opening words of the Latin text, is a canticle based on the song of thanksgiving that Zechariah sang after the naming of his son John the Baptist.

Luke 1:68-79

Lucas 1:68-79

Blessed be the Lord, the God of Israel;
he has come to his people and set them free.
He has raised up for us a mighty savior,
born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies,
from the hands of all who hate us.
He promised to show mercy to our fathers
and to remember his holy covenant.
This was the oath he swore to our father Abraham,
to set us free from the hands of our enemies,
Free to worship him without fear,
holy and righteous in his sight
all the days of our life.
You, my child, shall be called the prophet of the
Most High,
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation
by the forgiveness of their sins.
In the tender compassion of our God
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
shadow of death,
and to guide our feet into the way of peace.
Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Bendito es el Señor Dios de Israel
que ha venido a liberar su pueblo.
Nos levantó un poderoso liberador
de la casa de David, su siervo,
según había prometido desde antaño
por boca de sus fieles profetas
para salvarnos de nuestros enemigos,
de la mano de los que nos odian.
A nuestros antepasados prometió misericordia
y siempre recordar su pacto santo.
A nuestro padre Abrahán le prometió
que, librados del poder del enemigo,
podríamos adorarlo toda la vida sin temor
en santidad y justicia ante sus ojos.
Y a ti, niño, te llamarán profeta del Altísimo;
porque abrirás el camino delante del Señor
y a su pueblo le darás a conocer
la salvación por el perdón de sus pecados.
En la entrañable compasión de nuestro Dios,
la aurora romperá y brillará
para quienes viven bajo la sombra de muerte,
y guiará nuestros pasos por caminos de paz
Gloria al Padre, y al Hijo y al Espíritu Santo;
como era en el principio, ahora y siempre
por los siglos de los siglos. Amén.

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.

Philippians 1:3-11

Filipenses 1:3-11

I thank my God every time I remember you, constantly
praying with joy in every one of my prayers for all of
you, because of your sharing in the gospel from the
first day until now. I am confident of this, that the
one who began a good work among you will bring it
to completion by the day of Jesus Christ. It is right
for me to think this way about all of you, because you
hold me in your heart, for all of you share in God's
grace with me, both in my imprisonment and in the
defense and confirmation of the gospel. For God is my
witness, how I long for all of you with the compassion

Cada vez que me acuerdo de ustedes doy gracias a
mi Dios; y cuando oro, siempre pido con alegría por
todos ustedes; pues ustedes se han hecho solidarios
con la causa del evangelio, desde el primer día hasta
hoy. Estoy seguro de que Dios, que comenzó a hacer
su buena obra en ustedes, la irá llevando a buen fin
hasta el día en que Jesucristo regrese. Es muy justo que
yo piense así de todos ustedes, porque los llevo dentro
de mi corazón y porque todos ustedes son solidarios
conmigo de la bondad que Dios me ha mostrado, ya
sea que esté yo en la cárcel o que me presente delante de

of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

The Word of the Lord.
Thanks be to God.

las autoridades para defender y confirmar el anuncio del evangelio. Pues Dios sabe cuánta nostalgia siento de todos ustedes, con el tierno amor que me infunde Cristo Jesús. Pido en mi oración que su amor siga creciendo más y más todavía, y que Dios les dé sabiduría y entendimiento, para que sepan escoger siempre lo mejor. Así podrán vivir una vida limpia, y avanzar sin tropiezos hasta el día en que Cristo vuelva; pues ustedes presentarán una abundante cosecha de buenas acciones gracias a Jesucristo, para honra y gloria de Dios.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

God Will Take Care of You

Sung by all.

W. Stillman Martin (1862–1935)

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. Be not dis-mayed what-e'er be-tide, God will take care of you; be-neath his wings of love a-bide,
 2. Through days of toil when heart doth fail, God will take care of you; when dan-gers fierce your path as-sail,
 3. All you may need he will pro-vide, God will take care of you; noth-ing you ask will be de-nied,
 4. No mat-ter what may be the test, God will take care of you; lean, wea-ry one, up-on his breast,

God will take care of you. God will take care of you, through ev-ery day,
 God will take care of you.
 God will take care of you.
 God will take care of you.

o'er all the way; he will take care of you, God will take care of you.

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 3:1-6

Lucas 3:1-6

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

Glory to you, Lord Christ.

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Iturea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.'"

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.

Era el año quince del gobierno del emperador Tiberio, y Poncio Pilato era gobernador de Judea. Herodes gobernaba en Galilea, su hermano Filipo gobernaba en Iturea y Traconítide, y Lisánias gobernaba en Abilene. Anás y Caifás eran los sumos sacerdotes. Por aquel tiempo, Dios habló en el desierto a Juan, el hijo de Zacarías, y Juan pasó por todos los lugares junto al río Jordán, diciendo a la gente que ellos debían volverse a Dios y ser bautizados, para que Dios les perdonara sus pecados. Esto sucedió como está escrito en el libro del profeta Isaías: «Una voz grita en el desierto: "Preparen el camino del Señor; ábranle un camino recto. Todo valle será rellenado, todo cerro y colina será nivelado, los caminos torcidos serán enderezados, y allanados los caminos disparejos. Todo el mundo verá la salvación que Dios envía."»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Rosemarie Logan Duncan

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 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.

Escúchanos, oh 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.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. Amén.

The presider offers absolution and the people respond, Amen.

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.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

King of Glory

Sung by the ensemble.

Todd Dulaney (b. 1983)

Yes the world will bow down,
And say you are God.
Every man will bow down,
And say you are King.
So let's start right now,
Why would we wait?

Refrain King of glory fill this place.
I just wanna be with you,
I just wanna be with you.

So we'll sing Hallelujah,
Until you come again.
And we'll dance in your presence,
Until you come again.
I'll just sing Hallelujah,
Until you come again.
And I'll dance in your presence,
Until you come again.

Refrain

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

PRESENTATION HYMN • 67 (STANZAS 1-2)

Comfort, Comfort Ye My People

Sung by all.

Psalm 42

1. Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;
2. Hark, the voice of one that cri - eth in the des - ert far and near,
com - fort those who sit in dark - ness mourn - ing 'neath their sor - rows' load.
call - ing us to new re - pent - ance since the king - dom now is here.
Speak ye to Je - ru - sa - lem of the peace that waits for them;
Oh, that warn - ing cry o - bey! Now pre - pare for God a way;
tell her that her sins I cov - er, and her war - fare now is o - ver.
let the val - leys rise to meet him and the hills bow down to greet him.

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 John the Baptist, 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:

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

THE INVITATION TO HOLY COMMUNION

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

People, Look East

Sung by the choir.

Besançon carol; arr. Barry Ferguson (b. 1942)

People, look east. The time is near
Of the crowning of the year.
Make your house fair as you are able,
Trim the hearth and set the table.
People, look east and sing today:
Love, the guest, is on the way.
Furrows, be glad. Though earth is bare,
One more seed is planted there:
Give up your strength the seed to nourish,
That in course the flower may flourish.
People, look east and sing today:
Love, the rose, is on the way.

Stars, keep the watch. When night is dim
One more light the bowl shall brim,
Shining beyond the frosty weather,
Bright as sun and moon together.
People, look east, and sing today:
Love, the star, is on the way.

Angels, announce to man and beast
Him who cometh from the East.
Set every peak and valley humming
With the word, the Lord is coming.
People, look east and sing today:
Love, the Lord, is on the way.

(Eleanor Farjeon, 1861–1965)

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

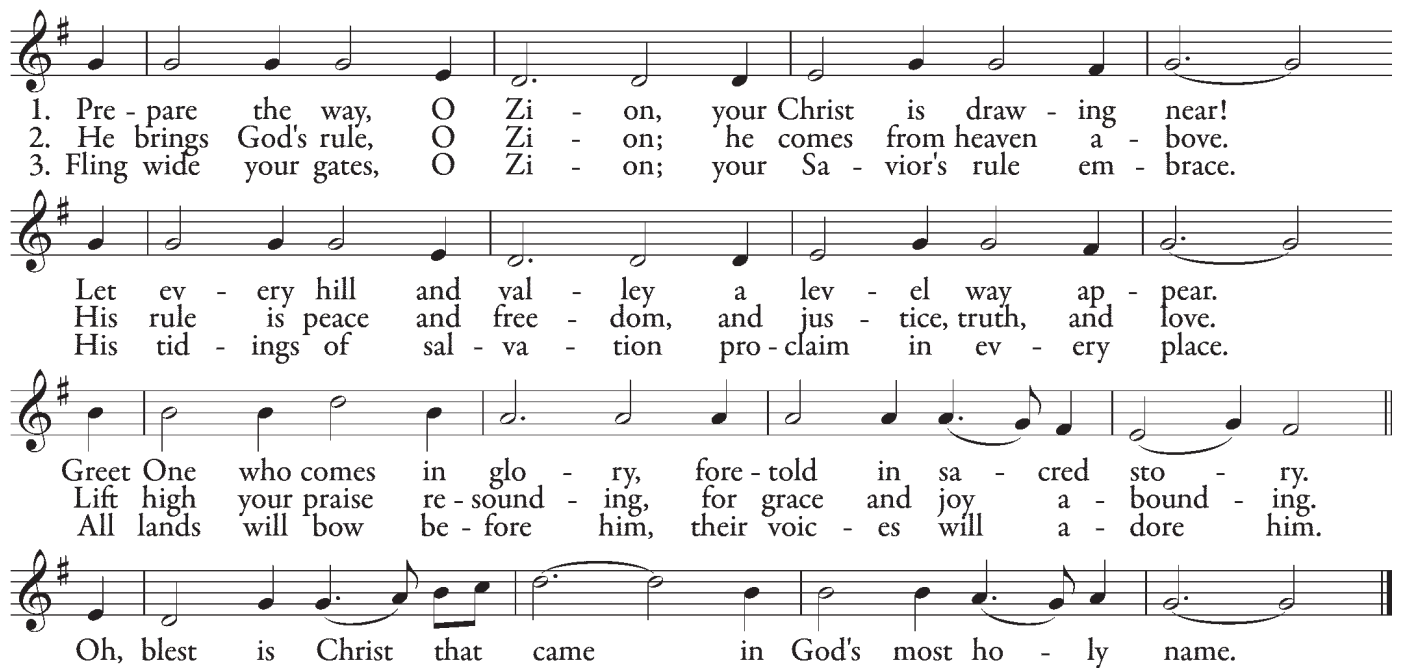
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 65

Prepare the Way, O Zion

Sung by all.

Bereden väg för Herren



1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2. He brings God's rule, O Zi - on; he comes from heaven a - bove.
3. Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.

Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.

Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.

Oh, blest is Christ that came in God's most ho - ly name.

THE DISMISSAL

Go forth in peace to prepare the way of the Lord.
Thanks be to God.

Vayan en paz para preparar el camino del Señor.
Demos gracias a Dios.

POSTLUDE

Trumpet Tune in D major

David N. Johnson (1922–1987)



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

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, 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.

FLOWERS 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 Advent wreath in Bethlehem Chapel: in memory of Joan Sager Vandemark.

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ADVENT & CHRISTMAS 2024

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

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](https://www.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.

