

The Holy Eucharist

The Third Sunday of Advent

December 15, 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

"Prepare the Way, O Zion" from *Three Carillon Preludes for Advent*

Geert D'hollander (b. 1965)

PRELUDE

Rorate caeli desuper

plainchant; arr. Paul Caldwell (b. 1963), Sean Ivory (b. 1969)

Fugue in G major, BWV 577

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

INTROIT

Bogoróditse Djévo

Arvo Pärt (b. 1935)

Sung in Church Slavonic.

Hail, Mary, full of grace,

The Lord is with thee.

Blessed art thou amongst women

And blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God,

Pray for us sinners,

Now and at the hour of our death.

Amen.

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. You sent your prophets to bring good news to the oppressed and bind up the brokenhearted. Bless us as we light the candles on this wreath. Strengthen our hearts as we prepare for the coming of the Lord. Blessed be God for ever. **Amen.**

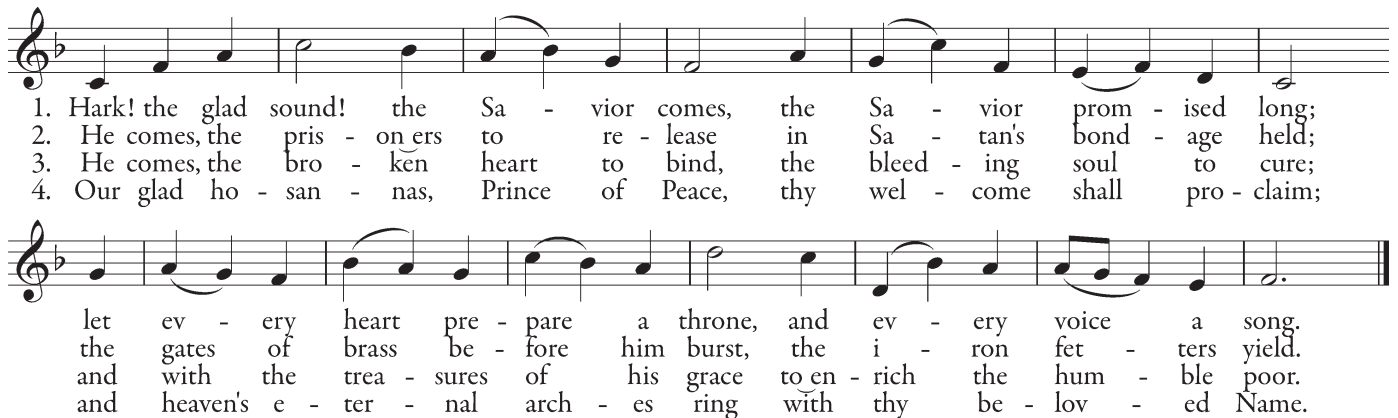
HYMN AT THE PROCESSION • 72

Hark! The Glad Sound!

Sung by all.

Richmond

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



1. Hark! the glad sound! the Sa - vior comes, the Sa - vior prom - ised long;
2. He comes, the pris - oners to re - lease, in Sa - tan's bond - age held;
3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure;
4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro - claim;

let ev - ery heart pre - pare a throne, and ev - ery voice a song.
the gates of brass be - fore him burst, the i - ron fet - ters yield.
and with the trea - sures of his grace to en - rich the hum - ble poor.
and heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.

THE OPENING ACCLAMATION

Blessed are you, holy and living One.

You come to your people and set them free.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord. Amen.

Dios 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.



THE COLLECT FOR THE THIRD 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.

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, 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.

Zephaniah 3:14-20

Sofonías 3:14-20

Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The Lord has taken away the judgments against you, he has turned away your enemies. The king of Israel, the Lord, is in your midst; you shall fear disaster no more. On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the Lord.

The Word of the Lord.

Thanks be to God.

¡Canta, ciudad de Sión! ¡Da voces de alegría, pueblo de Israel! ¡Alégrate, Jerusalén, alégrate de todo corazón! El Señor ha retirado la sentencia contra ti y ha rechazado a tus enemigos. El Señor, el Rey de Israel, está en medio de ti: ya no tendrás que temer mal alguno. En aquel tiempo se dirá a Jerusalén: «¡No tengas miedo, Sión, ni dejes que tus manos queden sin fuerzas!» El Señor tu Dios está en medio de ti; ¡él es poderoso, y te salvará! El Señor estará contento de ti. Con su amor te dará nueva vida; en su alegría cantará como en día de fiesta. Dice el Señor: «Yo te libraré entonces del mal que te amenace, de la vergüenza que pese sobre ti. En aquel tiempo actuaré en contra de todos los que te oprimen. Ayudaré a la oveja que cojea y recogeré a la extraviada; convertiré en honor y fama, en toda la tierra, los desprecios que les hicieron. En aquel tiempo los traeré a ustedes, los reuniré; haré que cambie su suerte, y les daré fama y honor entre todos los pueblos de la tierra. Yo, el Señor, lo he dicho.»

Palabra de Dios.

Demos gracias a Dios.

CANTICLE: THE FIRST SONG OF ISAIAH

chant: plainsong mode III

A canticle is a non-metrical song with a text taken from Scripture other than the Psalter. Canticles follow the readings in both Morning and Evening Prayer and sometimes are used instead of a psalm in the Eucharist.

Isaiah 12:2-6

Isaías 12:2-6

Surely, it is God who saves me;
I will trust in him and not be afraid.
For the Lord is my stronghold and my sure defense,
and he will be my Savior.
Therefore you shall draw water with rejoicing
from the springs of salvation.
And on that day you shall say,
Give thanks to the Lord and call upon his Name;
Make his deeds known among the peoples;
see that they remember that his Name is exalted.
Sing the praises of the Lord, for he has done
great things,
and this is known in all the world.
Cry aloud, inhabitants of Zion, ring out your joy,
for the great one in the midst of you is the
Holy One of Israel.
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.

¡Mi salvación es Dios!
En Dios pondré mi confianza y no temeré.
Porque el Señor es mi defensa y fortaleza;
Dios será mi Liberador.
Y ustedes, alegres, sacarán agua
de los manantiales de salvación.
En aquel día dirán:
«Den gracias a Dios, invoquen su nombre;
anuncien a los pueblos sus proezas;
recuérdense lo grande que es su nombre.
Canten salmos al Señor por sus hazañas;
Sus maravillas todo el mundo las conoce.
Canten fuerte, habitantes de Sion, griten de gozo,
porque el grande entre ustedes es el Santo de Israel».
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 4:4-7

Filipenses 4:4-7

Rejoice in the Lord always; again I will say, Rejoice.
Let your gentleness be known to everyone. The Lord is
near. Do not worry about anything, but in everything
by prayer and supplication with thanksgiving let your
requests be made known to God. And the peace of
God, which surpasses all understanding, will guard
your hearts and your minds in Christ Jesus.

The Word of the Lord.
Thanks be to God.

Alégrense siempre en el Señor. Repito: ¡Alégrense!
Que todos los conozcan a ustedes como personas
bondadosas. El Señor está cerca. No se aflijan por nada,
sino preséntenselo todo a Dios en oración; pídanle, y
denle gracias también. Así Dios les dará su paz, que
es más grande de lo que el hombre puede entender; y
esta paz cuidará sus corazones y sus pensamientos por
medio de Cristo Jesús.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Bye and Bye

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



Oh, bye and bye, bye and bye, I'm gon-na lay down my heav-y load.



Oh bye and bye, bye and bye, I'm gon-na lay down my heav-y load.



1. I know my robe's gon-na fit me well, I'm gon-na lay down my heav-y load.
2. O Chris-tian, can't you a - rise and tell, I'm gon-na lay down my heav-y load.



I tried it on at the gates of hell. I'm gon-na lay down my heav-y load.
That Je - sus hath done_ all things well. I'm gon-na lay down my heav-y load.

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 3:7-18

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

Glory to you, Lord Christ.

John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." And the crowds asked him, "What then should we do?" In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" He said to them, "Collect no more than the amount prescribed for you." Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages." As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." So, with many other exhortations, he proclaimed the good news to the people.

The Gospel of the Lord.

Praise to you, Lord Christ.

Lucas 3:7-18

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Cuando la gente salía para que Juan los bautizara, él les decía: «¡Raza de víboras! ¿Quién les ha dicho a ustedes que van a librarse del terrible castigo que se acerca? Pórtense de tal modo que se vea claramente que se han vuelto al Señor, y no vayan a decir entre ustedes: "¡Nosotros somos descendientes de Abraham!"; porque les aseguro que incluso a estas piedras Dios puede convertirlas en descendientes de Abraham. Además, el hacha ya está lista para cortar los árboles de raíz. Todo árbol que no da buen fruto, se corta y se echa al fuego.» Entonces la gente le preguntó: «¿Qué debemos hacer?» Juan les contestó: «El que tenga dos trajes, dele uno al que no tiene ninguno; y el que tenga comida, compártala con el que no la tiene.» Se acercaron también para ser bautizados algunos de los que cobraban impuestos para Roma, y le preguntaron a Juan: «Maestro, ¿qué debemos hacer nosotros?» Juan les dijo: «No cobren más de lo que deben cobrar.» También algunos soldados le preguntaron: «Y nosotros, ¿qué debemos hacer?» Les contestó: «No le quiten nada a nadie, ni con amenazas ni acusándolo de algo que no haya hecho; y confórmense con su sueldo.» La gente estaba en gran expectativa, y se preguntaba si tal vez Juan sería el Mesías; pero Juan les dijo a todos: «Yo, en verdad, los bautizo con agua; pero viene uno que los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco desatarle la correa de sus sandalias. Trae su aventador en la mano, para limpiar el trigo y separarlo de la paja. Guardará el trigo en su granero, pero quemará la paja en un fuego que nunca se apagará.» De este modo, y con otros muchos consejos, Juan anunciaba la buena noticia a la gente.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Leonard L. Hamlin, Sr.

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 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

O Thou, the Central Orb

Sung by the choir.

Charles Wood (1866–1926)

O Thou, the central orb of righteous love,
Pure beam of the Most High, eternal Light
Of this our wintry world; thy radiance bright
Awakes new joy in faith: hope soars above.

Come, quickly come, and let thy glory shine;
Gilding our darksome heaven with rays divine.

Thy saints with holy luster round thee move,
As stars about thy throne, set in the height
Of God's ordaining counsel, as thy sight
Gives measured grace to each, thy power to prove.

Let thy bright beams disperse the gloom of sin:
Our nature all shall feel eternal day
In fellowship with thee, transforming ray
To souls, erewhile unclean, now pure within. Amen.

(Henry Ramsden Bramley, 1833–1917)

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

PRESENTATION HYMN • 59 (STANZAS 1–2)

Hark! A Thrilling Voice Is Sounding

Sung by all.

Merton



1. Hark! a thrill - ing voice is sound - ing, "Christ is nigh," it seems to say;
2. Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;



1. "Cast a - way the works of dark - ness, O ye chil - dren of the day."
2. Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.

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

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

Rejoice in the Lord Always

Sung by the choir.

Anonymous

Rejoice in the Lord always, and again I say, Rejoice.

Let your softness be known unto all men: the Lord is e'en at hand.

Be careful for nothing; but in all prayer and supplication, let your petitions be manifest unto God with giving of thanks.

And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu.

Amen.

(Philippians 4:4-7)

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 • 76

On Jordan's Bank the Baptist's Cry

Sung by all.

Winchester New



1. On Jor - dan's bank the Bap - tist's cry an - noun - ces that the Lord is nigh;
2. Then cleansed be ev - ery breast from sin; make straight the way for God with - in,
3. For thou art our sal - va - tion, Lord, our ref - uge, and our great re - ward;
4. To heal the sick stretch out thine hand, and bid the fall - en sin - ner stand;
5. All praise, e - ter - nal Son, to thee, whose ad - vent doth thy peo - ple free;



1. a - wake and heark - en, for he brings glad tid - ings of the King of kings.
2. and let each heart pre - pare a home where such a might - y guest may come.
3. with - out thy grace we waste a - way like flowers that with - er and de - cay.
4. shine forth, and let thy light re - store earth's own true love - li - ness once more.
5. whom with the Fa - ther we a - dore and Ho - ly Spi - rit ev - er - more.

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

Voluntary on "Merton"

Robert Lind (b. 1940)



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 Reverend Canon Kelly Brown Douglas, Canon Theologian; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; 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 Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Dr. Ann Broomell, The Reverend Sarah E. Slater, The Reverend Dr. Martha Watson; Musicians: The Cathedral Choir, Thomas M. Sheehan, Organist and Interim Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers and greenery throughout the Cathedral are given to the glory of God. The Advent wreath at the west end: in loving memory of Sarah Stewart Scarborough; St. Mary's Chapel wreath: in thanksgiving; St. Mary's Chapel Altar: in memory of Mr. and Mrs. Larz Anderson; Holy Spirit Chapel Altar: in memory of the Reverend Elmer Francis; Dulin Bay: in honor of Hanson Lee Dulin; Bethlehem Chapel wreath: in memory of Joan Sager Vandemark; Bethlehem Chapel Altar: in honor of the anniversary of Janie Leigh Wall Carter and the Reverend Wilson Rosser Carter.

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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 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)

More information and webcast links 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.

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.

