



The Holy Eucharist

The Fourth Sunday of Advent

December 22, 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

Paraphrase on "O Come, O Come, Emmanuel"

Albert Gerken (b. 1938)

PRELUDE

"O Rex Gentium" and "O Emmanuel" from *O Antiphon Sequence*
Great Are You Lord

Cecilia McDowall (b. 1951)
Jason Ingram (b. 1974); arr. Todd Galberth

THE ENTRANCE RITE

INTROIT

E'en So, Lord Jesus, Quickly Come

Paul Manz (1919–2009)

Peace be to you and grace from him
Who freed us from our sins,
Who loved us all and shed his blood
That we might saved be.

Sing holy, holy to our Lord
The Lord, Almighty God,
Who was and is and is to come;
Sing holy, holy Lord!

(Revelation 22; adapt. Ruth Manz, 1919–2008)

Rejoice in heaven, all ye that dwell therein,
Rejoice on earth, ye saints below,
For Christ is coming, is coming soon,
For Christ is coming soon!

E'en so, Lord Jesus, quickly come,
And night shall be no more;
They need no light nor lamp nor sun,
For Christ will be their All!

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

HYMN AT THE PROCESSION • 74

Blest Be the King Whose Coming

Sung by all.

Valet will ich dir geben

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



1. Blest be the King whose com - ing is in the name of God!
2. Blest be the King whose com - ing is in the name of God!
3. Blest be the King whose com - ing is in the name of God!
4. Blest be the King whose com - ing is in the name of God!



For him let doors be o - pened, no hearts a - gainst him barred!
By those who tru - ly lis - ten his voice is tru - ly heard;
He on - ly to the hum - ble re - veals the face of God.
He of - fers to the bur - dened the rest and grace they need.



Not robbed in roy - al splen - dor, in power and pomp, comes he;
pi - ty the proud and haugh - ty, who have not learned to heed
All power is his, all glo - ry! All things are in his hand,
Gen - tle is he and hum - ble! And light his yoke shall be,



but clad as are the poor - est, such his hu - mil - i - ty!
the Christ who is the Prom - ise, who has a - tone - ment made.
all a - ges and all peo - ples, till time it - self shall end!
for he would have us bear it so he can make us free!

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 FOURTH SUNDAY OF ADVENT

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.
And also with you.
Let us pray.

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

The 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.

Micah 5:2-5a

Miqueas 5:2-5a

You, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.
Therefore he shall give them up until the time
when she who is in labor has brought forth;
then the rest of his kindred shall return
to the people of Israel.
And he shall stand and feed his flock
in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they shall live secure, for now he shall be great
to the ends of the earth;
and he shall be the one of peace.

The Word of the Lord.
Thanks be to God.

En cuanto a ti, Belén Efrata,
pequeña entre los clanes de Judá,
de ti saldrá un gobernante de Israel
que descende de una antigua familia.
Ahora el Señor deja a los suyos,
pero sólo hasta que dé a luz
la mujer que está esperando un hijo.
Entonces se reunirán con sus compatriotas
los israelitas que están en el destierro.
El rey se levantará para pastorear a su pueblo
con el poder y la majestad del Señor su Dios,
y ellos podrán vivir en paz,
porque el Señor será engrandecido
hasta el último rincón de la tierra.
Él traerá la paz.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: plainsong mode IV

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

Psalm 80:1-7

Salmo 80:1-7

Hear, O Shepherd of Israel, leading Joseph like a flock;
shine forth, you that are enthroned upon
the cherubim.
In the presence of Ephraim, Benjamin, and Manasseh,
stir up your strength and come to help us.
Restore us, O God of hosts;
show the light of your countenance,
and we shall be saved.
O Lord God of hosts,
how long will you be angered
despite the prayers of your people?
You have fed them with the bread of tears;
you have given them bowls of tears to drink.
You have made us the derision of our neighbors,
and our enemies laugh us to scorn.
Restore us, O God of hosts;
show the light of your countenance,
and we shall be saved.

¡Oyenos, Pastor de Israel, que guías a José
como un rebaño!
Resplandece en tu trono entre los querubines.
Delante de Efraín, Benjamín y Manasés,
despierta tu poder y ven a rescatarnos.
¡Ay Dios, sálvanos!
¡Haz resplandecer tu rostro, y seremos libres!
Señor Dios de los ejércitos,
¿por cuánto más arderá tu indignación
contra los ruegos de tu pueblo?
Pan de lágrimas les diste de comer;
llantos en abundancia les diste de beber.
Nuestros vecinos nos menosprecian;
somos burla de nuestros enemigos.
¡Ay Dios, sálvanos!
¡Haz resplandecer tu rostro, y seremos libres!

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.

Hebrews 10:5-10

Hebreos 10:5-10

When Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘See, God, I have come to do your will, O God’ (in the scroll of the book it is written of me).” When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all.

The Word of the Lord.
Thanks be to God.

Por eso Cristo, al entrar en el mundo, dijo a Dios: «No quieres sacrificio ni ofrendas, sino que me has dado un cuerpo. No te agradan los holocaustos ni las ofrendas para quitar el pecado. Entonces dije: “Aquí estoy, tal como está escrito de mí en el libro, para hacer tu voluntad, oh Dios.”» En primer lugar, dice que Dios no quiere ni le agradan sacrificios ni ofrendas de animales, ni holocaustos para quitar el pecado, a pesar de que son cosas que la ley manda ofrecer. Y después añade: «Aquí vengo para hacer tu voluntad.» Es decir, que quita aquellos sacrificios antiguos y pone en su lugar uno nuevo. Dios nos ha consagrado porque Jesucristo hizo la voluntad de Dios al ofrecer su propio cuerpo en sacrificio una sola vez y para siempre.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Soon and Very Soon

Sung by all.

Andraé Crouch (1942–2015)

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. Soon and ver - y soon we are goin' to see the King,
2. No more cry - in' there we are goin' to see the King,
3. No more dy - in' there we are goin' to see the King,
4. Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,
No more cry - in' there we are goin' to see the King,
No more dy - in' there we are goin' to see the King,
Soon and ver - y soon we are goin' to see the King,



Soon and ver - y soon we are goin' to see the King,
No more cry - in' there we are goin' to see the King,
No more dy - in' there we are goin' to see the King,
Soon and ver - y soon we are goin' to see the King,



Hal - le - lu - jah, Hal - le - lu - jah, we're goin' to see the King. 1. 2. 3.



Hal - le - lu - - jah, Hal - le - lu - -



jah, Hal - le - lu - - jah, Hal - le - lu - - jah.

THE HOLY GOSPEL

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

Luke 1:39-55

Lucas 1:39-55

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

Glory to you, Lord Christ.

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord." And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever."

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.

Por aquellos días, María se fue de prisa a un pueblo de la región montañosa de Judea, y entró en la casa de Zacarías y saludó a Isabel. Cuando Isabel oyó el saludo de María, la criatura se le estremeció en el vientre, y ella quedó llena del Espíritu Santo. Entonces, con voz muy fuerte, dijo: «¡Dios te ha bendecido más que a todas las mujeres, y ha bendecido a tu hijo! ¿Quién soy yo, para que venga a visitarme la madre de mi Señor? Pues tan pronto como oí tu saludo, mi hijo se estremeció de alegría en mi vientre. ¡Dichosa tú por haber creído que han de cumplirse las cosas que el Señor te ha dicho!» María dijo: «Mi alma alaba la grandeza del Señor; mi espíritu se alegra en Dios mi Salvador. Porque Dios ha puesto sus ojos en mí, su humilde esclava, y desde ahora siempre me llamarán dichosa; porque el Todopoderoso ha hecho en mí grandes cosas. ¡Santo es su nombre! Dios tiene siempre misericordia de quienes lo reverencian. Actuó con todo su poder: deshizo los planes de los orgullosos, derribó a los reyes de sus tronos y puso en alto a los humildes. Llenó de bienes a los hambrientos y despidió a los ricos con las manos vacías. Ayudó al pueblo de Israel, su siervo, y no se olvidó de tratarlo con misericordia. Así lo había prometido a nuestros antepasados, a Abraham y a sus futuros descendientes.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Dana Colley Corsello

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

Dixit Maria

Sung by the choir.

Hans Leo Hassler (1564–1612)

Sung in Latin.

Then Mary said, “Here am I, the servant of the Lord; let it be with me according to your word.”

(Luke 1:38)

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

PRESENTATION HYMN • 475 (STANZAS 1, 4)

God Himself Is with Us

Sung by all.

Tysk

1. God him-self is with us; let us all a - dore him, and with awe ap-pear be - fore him.
4. Come, a - bide with - in me; let my soul, like Ma - ry, be thine earth-ly sanc-tu - ar - y.

God is here with - in us; souls in si - lence fear him, hum-bly, fer-vent-ly draw near him.
Come, in-dwell-ing Spi - rit, with trans-fi-gu ring splen - dor; love and hon-or will I ren - der.

Now his own who have known God, in wor-ship low - ly, yield their spi - rits whol - ly.
Where I go here be - low, let me bow be - fore thee, know thee, and a - dore thee.

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 Mary, the mother of Jesus, 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

Breath of Heaven

Sung by the ensemble.

Chris Eaton (b. 1958)

I have traveled many moonless nights,
Cold and weary with a babe inside,
And I wonder what I've done.
Holy father, you have come,
And chosen me now to carry your son.

I am waiting in a silent prayer,
I am frightened by the load I bear,
In a world as cold as stone.
Must I walk this path alone?
Be with me now, be with me now.

Refrain Breath of heaven, hold me together,
Be forever near me, breath of heaven.
Breath of heaven, lighten my darkness,
Pour over me your holiness for you are holy,
Breath of heaven.

Do you wonder as you watch my face,
If a wiser one should have had my place?
But I offer all I am,
For the mercy of your plan,
Help me be strong, help me be, help me.

Refrain

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.

Tell Out, My Soul, the Greatness of the Lord

Sung by all.

Woodlands



1. Tell out, my soul, the great - ness of the Lord! Un - num - bered
2. Tell out, my soul, the great - ness of his Name! Make known his
3. Tell out, my soul, the great - ness of his might! Powers and do -
4. Tell out, my soul, the glo - ries of his word! Firm is his



bles - ings give my spi - rit voice; ten - der to me the prom - ise of his
 might, the deeds his arm has done; his mer - cy sure, from age to age the
 min - ions lay their glo - ry by. Proud hearts and stub - born wills are put to
 prom - ise, and his mer - cy sure. Tell out, my soul, the great - ness of the



word; in God my Sa - vior shall my heart re - jice.
 same; his ho - ly Name— the Lord, the Might - y One.
 flight, the hun - gry fed, the hum - ble lift - ed high.
 Lord to chil - dren's chil - dren and for ev - er - more!

THE DISMISSAL

The Lord's coming is close at hand. Go forth in peace
 to prepare the way of the Lord.
Thanks be to God.

La venida del Señor está cerca. Vayan en paz para
 preparar el camino del Señor.
Demos gracias a Dios.

POSTLUDE

Chorale Prelude on "Nun komm, der Heiden Heiland", BWV 661

Johann Sebastian Bach (1685–1750)



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 Jan Naylor Cope, Provost; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; 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 Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, 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 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, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Hibbard G. James; Candelabra in the High Altar Sanctuary: in loving memory of Charles and Mary Russell Bounds; Canterbury Pulpit: in loving memory of Lynn Laun Lindert, and in loving memory of Favour Slater and Mary and Sherman Hazeltine; Lectern: in memory of George Walker Guthrie; St. Mary's Chapel Altar: in memory of Mr. and Mrs. Larz Anderson, and in loving memory of James H. Lewis and Betty Prater Lewis; Gates of St. Mary's Chapel Altar: in memory of Sheila Lyons; Holy Spirit Chapel Altar: in memory of Ann Wilson; Children's Chapel Altar: in memory of Wayne Evan Matejik; Christ Child Tree: in honor of Andrew, Kurt, and Stefan Moss, Jennifer and Robert Vettori, Jr., and Lydia Hynson, and in honor of The Great Mystery of the Incarnation; War Memorial Chapel Altar: in memory of Margaret H. Howard; Dulin Bay: given in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin; Folger Bay: given in memory of J. Clifford Folger and Kathrine Dulin Folger; Narthex: in memory of Christina Bauer; welcome urns at the west end of the nave: in memory of Marie and Frank T. Anania, and in memory of Frances and Robert A. Reed; Bethlehem Chapel Altar: in honor of David, Michael, and Peter Lee; Angus Dun Font: in honor of Helen Barnard and in thanksgiving for her service to the Cathedral; Prince Tomb, Crypt Level: in honor of Frederick Henry Prince and Abigail Norman Prince, and in honor of Norman Prince; Good Shepherd Chapel: in memory of William S. Lassiter; Resurrection Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; Gates of St. Joseph of Arimathea Chapel Columbarium: in memory of the Seferlis and Tidball families; St. Joseph of Arimathea Chapel Altar: in memory of Harriet Mitchell and Barbara Poolos.

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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.

CHRISTMAS 2024

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

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.

