



FESTIVAL  
HOLY EUCHARIST

# Christmas Day

WASHINGTON NATIONAL CATHEDRAL



Dear friends,

Merry Christmas and welcome home! We are so glad to have you here during this holy season. Please know that this Cathedral is your Cathedral, it is a house of prayer for all people and you are always welcome here.

The good news of great joy to be found during the Christmas season centers not only around gatherings of family and friends, but also in the proclamation of the marvelous work God is doing in the midst of human history. It is the season when we proclaim God's good news that we are loved so much that God became one of us in order to lift all of us up to God. It is the astounding news that the infinite God who created all things loves us, not by lording over us, but by humbling God's self to be born a helpless infant in a stable in Palestine. As Christians, all our hopes rest on this newborn baby—his life, his death, and his resurrection.

Whatever brings you to the Cathedral this Christmas season, please know that we gather to proclaim what many people would consider preposterous—that love is the strongest force in the universe. It is more powerful than all that divides us. It is more powerful than the greatest of rulers or the most powerful of armies. It is the force that formed the universe and the essence of the very God we gather to worship. In Jesus we believe that God's love is perfected, and because Jesus walked this earth as one of us, we believe that by God's grace, we can mold our lives on his.

Whether you regularly participate in our worshiping community, or this is your first time in the Cathedral, we are honored to have you here. I have no doubt that God has brought you to this place for a reason and I hope and pray that you will know the deep presence of God moving in your life. There is so much joy to be found in these Christmas celebrations, and as we journey together to meet the newborn babe in Bethlehem, may you feel the touch of God upon your heart. God has come among us, the world is forever changed, and love reigns supreme.

From all of us here at the Cathedral, have a joyous Christmas, a wonderful new year, and we hope to see you soon.

Blessings,

A handwritten signature in black ink, appearing to read "Randolph Marshall Hollerith". The signature is fluid and cursive, with a prominent initial "R" and "M".

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



# THE NATIVITY OF OUR LORD JESUS CHRIST

## The Festival Holy Eucharist

December 25, 2024 • 11:15 AM

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*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

*Angels We Have Heard on High*

*O Come, All Ye Faithful*

*Go Tell It on the Mountain*

*Joy to the World*

*Hark! The Herald Angels Sing*

*Gloria*; arr. Milford Myhre (b. 1931)

*Adeste fideles*; arr. Edward M. Nassor (b. 1957)

Negro spiritual; arr. Raymond Keldermans (1911–1984)

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

*Mendelssohn*; arr. Esther T. Dawson (1907–1989)

### PRELUDE

*Emmanuel*

*Fantasia Navidena*

Norman Hutchins (b. 1962)

Franklin Ashdown (1942–2023)

## THE ENTRANCE RITE

### INTROIT

*Benedicamus Domino*

*Sung in Latin.*

The servant has gone ahead,  
Hurrah, this is our year!  
From the Virgin's womb.

*Refrain* Glory! Praises!  
God is made man and immortal.

Without the seed of man,  
Hurrah, this is our year!  
He is born of the Virgin.

*Refrain*

Peter Warlock (1894–1930)

Without recourse to man,  
Hurrah, this is our year!  
He is born of Mary.

*Refrain*

On this ordained Feast Day,  
Hurrah, this is our year!  
Let us bless the Lord!

*Refrain*

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

## HYMN AT THE PROCESSION

*O Come, All Ye Faithful*

*Sung by all.*

*Adeste fideles*

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



1. O come, all ye faith - ful, joy - ful and tri - um - phant, O come ye, O come ye to
2. God from God, Light from Light e - ter - nal, lo! he ab - hors not the
3. See how the shep - herds, sum - moned to his cra - dle, leav - ing their flocks, draw
4. Child, for us sin - ners poor and in the man - ger, we would em - brace thee, with
5. Sing, choirs of an - gels, sing in ex - ul - ta - tion, sing, all ye ci - ti - zens of

*Refrain*



1. Beth - le - hem; come, and be - hold him, born the King of an - gels; O come, let us a -
2. Vir - gin's womb; on - ly - be - got - ten Son of the Fa - ther;
3. nigh to gaze; we too would thith - er bend our joy - ful foot - steps;
4. love and awe; who would not love thee, lov - ing us so dear - ly?
5. heaven a - bove; glo - ry to God, glo - ry in the high - est;



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

6. Yea, Lord, we greet thee,  
born this happy morning;  
Jesus, to thee be glory given;  
Word of the Father,  
now in flesh appearing;

*Refrain*

## THE ACCLAMATION OF THE NATIVITY

*Dean* Blessed be God: Father, Son, and Holy Spirit.

*People* **And blessed be God's kingdom, now and for ever. Amen.**

*Dean* The Word became flesh and dwelt among us;

*People* **And we beheld his glory.**

GLORIA IN EXCELSIS

*Sung by all.*

William Mathias (1934–2012)

*The Gloria centers the service on the God we gather to praise in our worship.*

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

## THE COLLECT FOR THE NATIVITY OF OUR LORD: CHRISTMAS DAY

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

*Dean* The Lord be with you.

*People* **And also with you.**

*Dean* Let us pray.

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*People* **Amen.**

*The people are seated.*

## THE WORD OF GOD

### THE FIRST LESSON

Isaiah 52:7-10

How beautiful upon the mountains  
are the feet of the messenger who announces peace,  
who brings good news,  
who announces salvation,  
who says to Zion, “Your God reigns.”  
Listen! Your sentinels lift up their voices,  
together they sing for joy;  
for in plain sight they see  
the return of the Lord to Zion.  
Break forth together into singing,  
you ruins of Jerusalem;  
for the Lord has comforted his people,  
he has redeemed Jerusalem.  
The Lord has bared his holy arm  
before the eyes of all the nations;  
and all the ends of the earth shall see  
the salvation of our God.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

Isaías 52:7-10

¡Qué hermoso es ver llegar por las colinas  
al que trae buenas noticias,  
al que trae noticias de paz,  
al que anuncia la liberación  
y dice a Sión: «Tu Dios es rey»!  
¡Escucha! Tus centinelas levantan la voz  
y a una dan gritos de triunfo,  
porque ven con sus propios ojos  
cómo vuelve el Señor a Sión.  
¡Estallen en gritos de triunfo,  
ruinas de Jerusalén,  
porque el Señor ha tenido compasión de su pueblo,  
ha liberado a Jerusalén!  
El Señor ha mostrado su poder  
a la vista de todas las naciones.  
Por toda la tierra se sabrá  
que nuestro Dios nos ha salvado.

*Lector* Palabra de Dios.

*Pueblo* **Demos gracias a Dios.**

## ANTHEM

*Revelation 19:1*

*Sung by the ensemble.*

Jeffrey LaValley (b. 1953)

Hallelujah,  
Salvation and glory,  
Honor and power  
To the Lord, our God.  
For the Lord, our God is mighty.  
The Lord, our God is omnipotent.  
The Lord, our God,  
He is wonderful.

All praises be  
To the King of kings,  
And the Lord, our God.  
He is wonderful.

Hallelujah,  
He is wonderful.

Hallelujah,  
Salvation and glory,  
Honor and power,  
He is wonderful.

## THE SECOND LESSON

Hebrews 1:1-4

Hebreos 1:1-4

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

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

En tiempos antiguos Dios habló a nuestros antepasados muchas veces y de muchas maneras por medio de los profetas. Ahora, en estos tiempos últimos, nos ha hablado por su Hijo, mediante el cual creó los mundos y al cual ha hecho heredero de todas las cosas. Él es el resplandor glorioso de Dios, la imagen misma de lo que Dios es y el que sostiene todas las cosas con su palabra poderosa. Después de limpiarnos de nuestros pecados, se ha sentado en el cielo, a la derecha del trono de Dios, y ha llegado a ser superior a los ángeles, pues ha recibido en herencia un título mucho más importante que el de ellos.

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

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

# HYMN AT THE SEQUENCE

*Joy to the World*

*Sung by all.*

*Antioch*

*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. Joy to the world! the Lord is come: let earth re -  
2. Joy to the world! the Sa - vior reigns; let us our  
3. No more let sins and sor - rows grow, nor thorns in -  
4. He rules the world with truth and grace, and makes the

ceive her King; let ev - ery heart pre - pare him room, and  
songs em - ploy, while fields and floods, rocks, hills and plains, re -  
fest the ground; he comes to make his bless - ings flow far  
na - tions prove the glo - ries of his right - eous - ness, and

heaven and na - ture sing, and heaven and na - ture  
peat the sound - ing joy, re - peat the sound - ing  
as the curse is found, far as the curse is  
won - ders of his love, and won - ders of his

and heaven and na - ture sing, and  
re - peat the sound - ing joy, re -  
far as the curse is found, far  
and won - ders of his love, and



sing, and heaven, and heaven and na - ture sing.  
 joy, re - peat, re - peat the sound - ing joy.  
 found, far as, far as the curse is found.  
 love, and won - ders, won - ders of his love.

heaven and na - ture sing,  
 peat the sound - ing joy,  
 as the curse is found,  
 won - ders of his love,

## THE HOLY GOSPEL

*We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.*

John 1:1-14

Juan 1:1-14

*Gospeller* The Holy Gospel of our Lord Jesus Christ according to John.

*Evangelista* Santo evangelio de nuestro Señor Jesucristo según Juan.

*People* **Glory to you, Lord Christ.**

*Pueblo* **Gloria a ti, Cristo Señor.**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

En el principio ya existía la Palabra; y aquel que es la Palabra estaba con Dios y era Dios. Él estaba en el principio con Dios. Por medio de él, Dios hizo todas las cosas; nada de lo que existe fue hecho sin él. En él estaba la vida, y la vida era la luz de la humanidad. Esta luz brilla en las tinieblas, y las tinieblas no han podido apagarla. Hubo un hombre llamado Juan, a quien Dios envió como testigo, para que diera testimonio de la luz y para que todos creyeran por lo que él decía. Juan no era la luz, sino uno enviado a dar testimonio de la luz. La luz verdadera que alumbra a toda la humanidad venía a este mundo. Aquel que es la Palabra estaba en el mundo; y, aunque Dios hizo el mundo por medio de él, los que son del mundo no lo reconocieron. Vino a su propio mundo, pero los suyos no lo recibieron. Pero a quienes lo recibieron y creyeron en él, les concedió el privilegio de llegar a ser hijos de Dios. Y son hijos de Dios, no por la naturaleza ni los deseos humanos, sino porque Dios los ha engendrado. Aquel que es la Palabra se hizo hombre y vivió entre nosotros. Y hemos visto su gloria, la gloria que recibió del Padre, por ser su Hijo único, abundante en amor y verdad.

*Gospeller* The Gospel of the Lord.

*Evangelista* El evangelio del Señor.

*People* **Praise to you, Lord Christ.**

*Pueblo* **Te alabamos, Cristo Señor.**

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

## THE SERMON

The Reverend Canon Jan Naylor Cope

*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,*

*Intercessor* God of love and peace,  
*People* Hear us, we pray.

*Intercesor* Dios de amor y paz,  
*Pueblo* Escúchanos, te suplicamos.

*The dean prays the concluding collect, and the people respond, Amen.*

## THE PEACE

*Dean* The peace of Christ be always with you.  
*People* And also with you.

*Deán* La paz de Cristo sea siempre con ustedes.  
*Pueblo* Y también contigo.

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

## THE HOLY COMMUNION

### THE OFFERTORY

*Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

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

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*Emmanuel, You Are Worthy*

*Sung by the ensemble.*

Israel Houghton (b. 1971)

Who is this child who reigns above the angels,  
Lord of all, who made his bed a manger in the straw?  
Emmanuel.

Jesus Christ, personal enough to know my name,  
Powerful enough to break my chains.  
Emmanuel.

Who is this King who laid aside the privilege  
of his throne?  
And choose the hearts of sinners as his home?  
Emmanuel.

*Refrain*  
Glory, glory, glory,  
Lord we give you glory in the highest, highest.  
Glory, glory, glory,  
Worthy, worthy, worthy is your name,  
Emmanuel.

*Refrain* Worthy, worthy, worthy  
Worthy, worthy, worthy is your name  
Emmanuel, Emmanuel, Emmanuel  
Hallelujah, you are worthy.

*Refrain*

The Son of God royalty was always in your blood,  
You became humanity for us.  
Emmanuel.

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

## HYMN AT THE PRESENTATION

*Angels We Have Heard on High*

*Sung by all.*

*Gloria*



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



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



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



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

## THE GREAT THANKSGIVING

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."*

*Dean* The Lord be with you.

*People* **And also with you.**

*Dean* Lift up your hearts.

*People* **We lift them to the Lord.**

*Dean* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

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

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

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



SANCTUS & BENEDICTUS

*Sung by all.*

Michele Fowlin

*The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.*

Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,  
 heav-en and earth are full of your glo - ry. Ho - san - na in the high - est.  
 Bless-ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

*We recall God’s acts of salvation history. The dean says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,

**We remember his death,  
 We proclaim his resurrection,  
 We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with blessed Mary and Joseph, our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

*The Great Amen is when the congregation with a unified great voice concurs with all that the dean has prayed. It is the only “Amen” in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation’s response.*

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

## THE LORD'S PRAYER

*We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.*

*Dean* And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,  
as we forgive those  
who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

Padre nuestro que estás en el cielo,  
santificado sea tu nombre;  
venga tu reino;  
hágase tu voluntad

en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,  
como también nosotros perdonamos  
a los que nos ofenden.

No nos dejes caer en la tentación  
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,  
ahora y por siempre. Amén.

## THE BREAKING OF THE BREAD

*The dean breaks the bread in silence.*

## FRACTION ANTHEM

*Let All Mortal Flesh Keep Silence*

*Sung by all.*

*Picardy*

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

## THE INVITATION TO HOLY COMMUNION

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

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

## ANTHEM DURING THE COMMUNION

*A Child My Choice*

*Sung by the choir.*

Richard Wayne Dirksen (1921–2003)

Let folly praise that fancy loves, I praise and love that Child  
Whose heart no thought, whose tongue no word, whose hand no deed defiled.

I praise him most, I love him best, all praise and love is his;  
While him I love, in him I live, and cannot live amiss.

Love's sweetest mark, laud's highest theme, man's most desired light,  
To love him life, to leave him death, to live in him delight.

He mine by gift, I his by debt, thus each to other due;  
First friend he was, best friend he is, all times will try him true.

Though young, yet wise; though small, yet strong; though man, yet God he is:  
As wise, he knows; as strong, he can; as God, he loves to bless.

His knowledge rules, his strength defends, his love doth cherish all;  
His birth our joy, his life our light, his death our end of thrall.

Alas! He weeps, he sighs, he pants, yet do his angels sing;  
Out of his tears, his sighs and throbs, doth bud a joyful spring.

Almighty Babe, whose tender arms can force all foes to fly,  
Correct my faults, protect my life, direct me when I die!

*(Robert Southwell, ca. 1561–1595)*

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

## HYMN AFTER THE COMMUNION

*God Rest You Merry, Gentlemen*

*Sung by all.*

*God Rest You Merry*



1. God rest you mer - ry, gen - tle - men, let noth - ing you dis - may;  
2. From God our heaven - ly Fa - ther a bless - ed an - gel came  
3. "Fear not, then," said the an - gel, "Let noth - ing you af - fright;  
4. Now to the Lord sing prais - es, all you with - in this place,



re - mem - ber Christ our Sa - vior was born on Christ - mas Day,  
and un - to cer - tain shep - herds brought glad tid - ings of the same:  
this day is born a Sa - vior of a pure vir - gin bright,  
and with true love and char - i - ty each o - ther now em - brace;



to save us all from Sa - tan's power when we were gone a - stray.  
how that in Beth - le - hem was born the Son of God by name.  
to free all those who trust in him from Sa - tan's power and might."  
this ho - ly tide of Christ - mas doth bring re - deem - ing grace.



*Refrain*  
O tid - ings of com - fort and joy, com - fort and



joy; O tid - ings of com - fort and joy!

## THE POSTCOMMUNION PRAYER

God our Father,  
whose Word has come among us  
in the Holy Child of Bethlehem:  
May the light of faith illumine our hearts  
and shine in our words and deeds;  
through him who is Christ the Lord. Amen.

Dios nuestro Padre,  
cuya Palabra ha venido entre nosotros  
en el Santo Niño de Belén:  
Que la luz de fe ilumine nuestros corazones  
y brille en nuestras palabras y acciones;  
a través de aquel que es Cristo el Señor. Amén.



## THE BLESSING

*Dean* May Almighty God, who sent his Son to take our nature upon him, bless you in this holy season, scatter the darkness of sin, and brighten your heart with the light of his holiness.

*People* **Amen.**

*Dean* May God, who sent his angels to proclaim the glad news of the Savior's birth, fill you with joy, and make you heralds of the Gospel.

*People* **Amen.**

*Dean* May God, who in the Word made flesh joined heaven to earth and earth to heaven, give you his peace and favor.

*People* **Amen.**

*Dean* And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever.

*People* **Amen.**

## HYMN AT THE CLOSING

*Hark! The Herald Angels Sing*

*Sung by all.*

*Mendelssohn*



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

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

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

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

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

## THE DISMISSAL

*Gospeller* Go in peace. Proclaim the Word made  
flesh.

*People* **Thanks be to God.**

*Evangelista* Vayan en paz. Proclamen la Palabra hecha  
carne.

*Pueblo* **Demos gracias a Dios.**

## POSTLUDE

Toccata on "*Divinum mysterium*"

Adrian Self (b. 1952)



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



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



THE CATHEDRAL CHURCH OF SAINT PETER & SAINT PAUL

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

The Very Reverend Randolph Marshall Hollerith  
*Dean*

The Reverend Canon Jan Naylor Cope  
*Provost*

The Reverend Canon Dana Colley Corsello  
*Canon Vicar*

The Reverend Canon Kelly Brown Douglas  
*Canon Theologian*

The Reverend Canon Rosemarie Logan Duncan  
*Canon for Worship*

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

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

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

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

Canon Jon Meacham  
*Canon Historian*

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

The Reverend Spencer W. Brown  
*Priest Associate*

The Reverend Jo Nygard Owens  
*Pastor for Digital Ministry*





## SERVICE PARTICIPANTS

### DEACON

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

### READERS

Shona Bramble  
Bob Joachim

### INTERCESSOR

Carole Lambert

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The Cathedral Contemporary Ensemble  
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*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*

### VERGERS

Dr. Torrence N. Thomas  
*Head Cathedral Verger*  
G. Scott Sanders  
*Senior Cathedral Verger*  
Simone Bramble  
*Assistant Verger*  
Dan Hewitt  
Joyce A. Michelini  
Verne R. Rinker

### ACOLYTES

Katharine A. Carter, *Head Acolyte*  
Gabriel Donoghue, *Assistant Head Acolyte*  
Amber Lin, *Assistant Head Acolyte*  
Henry Barnett  
Ainsley Lashway  
Darren Lovett  
Zach Mahan  
Kevin Shin, Jr.  
Rylea Whitfield  
Olivia Wu

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

**HIGH ALTAR:** in memory of Hibbard G. James • **CANDELABRA IN THE HIGH ALTAR SANCTUARY:** in loving memory of Charles and Mary Russell Bounds • **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 • **ALTAR IN THE CHAPEL OF ST. MARY THE VIRGIN:** in memory of Mr. and Mrs. Larz Anderson, and in loving memory of James H. Lewis and Betty Prater Lewis • **GATES OF THE CHAPEL OF ST. MARY THE VIRGIN:** in memory of Sheila Lyons • **ALTAR IN THE CHAPEL OF THE HOLY SPIRIT:** in memory of Ann Wilson • **ALTAR IN CHILDREN’S CHAPEL:** in memory of Wayne Evan Matejik • **CHRIST CHILD TREE:** in honor of Andrew, Kurt, and Stefan Moss, Jennifer and Robert Vettori, Jr., and Lydia Hynson, and in honor of The Great Mystery of the Incarnation • **ALTAR IN WAR MEMORIAL CHAPEL:** in memory of Margaret H. Howard; **DULIN BAY:** given in memory of and thanksgiving for Blanche Scott Dulin, Edward Milton Dulin, Sr., and Dr. William C. Dulin • **FOLGER BAY:** given in memory of J. Clifford Folger and Kathrine Dulin Folger • **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 • **ALTAR IN THE CHAPEL OF THE NATIVITY:** in honor of David, Michael, and Peter Lee • **ANGUS DUN FONT:** in honor of Helen Barnard and in thanksgiving for her service to the Cathedral • **PRINCE TOMB, CRYPT LEVEL:** in honor of Frederick Henry Prince and Abigail Norman Prince, and in honor of Norman Prince • **CHAPEL OF THE GOOD SHEPHERD:** in memory of William S. Lassiter • **ALTAR IN THE CHAPEL OF THE RESURRECTION:** in thanksgiving for the Charles Ray Long family and friends • **GATES OF THE CHAPEL OF ST. JOSEPH OF ARIMATHEA COLUMBARIUM:** in memory of the Seferlis and Tidball families • **ALTAR IN THE CHAPEL OF ST. JOSEPH OF ARIMATHEA:** in memory of Harriet Mitchell and Barbara Poolos • **USHERS’ CARNATIONS:** in memory of Lieutenant James Norbert Matthews.

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

From the candles used in worship to the cranes that lift pinnacles, the work of this House of Prayer For All People is made possible by individuals like you. Because the Cathedral receives no operating support from the federal government or national church body, your generosity truly sustains our mission and ministries.



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