

# The Holy Eucharist

The Second Sunday after Christmas Day

January 5, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.*

*The people's responses are in bold.*

*This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.*

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.*

## CARILLON PRELUDE

"Jesu, Joy of Man's Desiring" from BWV 147

Johann Sebastian Bach (1685–1750);  
arr. Frederick Marriott (1901–1989)

## PRELUDE

*Divinum Mysterium*

Raymond Weidner (b. 1949)

*Falling in Love with Jesus*

Jonathan Butler (b. 1961)

## THE ENTRANCE RITE

### INTROIT

"Bogoroditse Devo" from *All-Night Vigil*, Op. 37

Sergei Rachmaninoff (1873–1943)

*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 at the introduction to the hymn.*

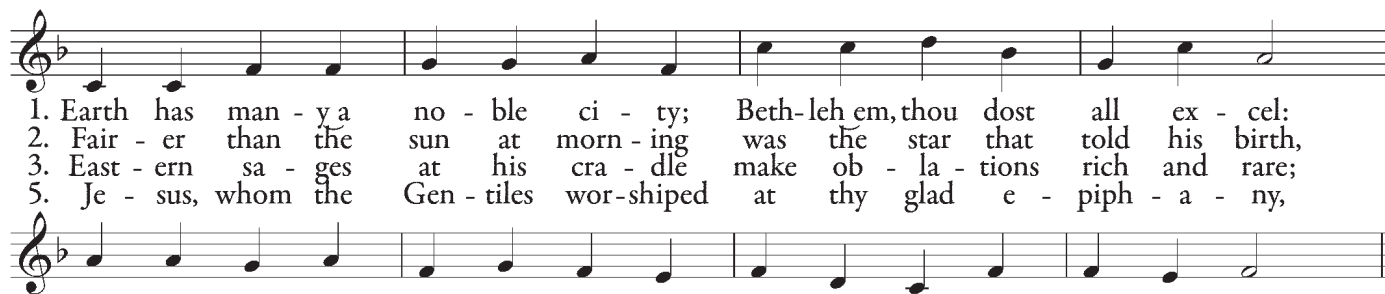
HYMN AT THE PROCESSION • 127 (STANZAS 1-3, 5)

*Earth Has Many a Noble City*

*Sung by all.*

*Stuttgart*

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



1. Earth has man - y a no - ble ci - ty; Beth - leh em, thou dost all ex - cel:  
2. Fair - er than the sun at morn - ing was the star that told his birth,  
3. East - ern sa - ges at his cra - dle make ob - la - tions rich and rare;  
5. Je - sus, whom the Gen - tiles wor - shiped at thy glad e - piph - a - ny,  
out of thee the Lord from hea - ven came to rule his Is - ra - el.  
to the world its God an - nounc - ing seen in flesh - ly form on earth.  
see them give, in deep de - vo - tion, gold and frank - in - cense and myrrh.  
un - to thee, with God the Fa - ther and the Spi - rit, glo - ry be.

THE OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.  
And blessed be God's kingdom, now and for ever. Amen.

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.

*The Gloria, or some other song of praise, 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 SECOND SUNDAY AFTER CHRISTMAS DAY

*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.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and 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.*

Jeremiah 31:7-14

Thus says the Lord: “Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, ‘Save, O Lord, your people, the remnant of Israel.’ See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here. With weeping they shall come, and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have become a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, ‘He who scattered Israel will gather him, and will keep him as a shepherd a flock.’ For the Lord has ransomed Jacob, and has redeemed him from hands too strong for him. They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall become like a watered garden, and they shall never languish again. Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy, I will comfort them, and give them gladness for sorrow. I will give the priests their fill of fatness, and my people shall be satisfied with my bounty,” says the Lord.

The Word of the Lord.  
Thanks be to God.

### THE PSALM

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

Psalm 84:1-8

How dear to me is your dwelling, O Lord of hosts!  
My soul has a desire and longing for the courts of  
the Lord;  
my heart and my flesh rejoice in the living God.

Jeremías 31:7-14

El Señor dice: «Canten de gozo y alegría por el pueblo de Jacob, la principal entre todas las naciones. Hagan oír sus alabanzas y digan: “El Señor salvó a su pueblo, lo que quedaba de Israel.” Voy a hacerlos volver del país del norte, y a reunirlos del último rincón del mundo. Con ellos vendrán los ciegos y los cojos, las mujeres embarazadas y las que ya dieron a luz; ¡volverá una enorme multitud! Vendrán orando y llorando. Yo los llevaré a corrientes de agua, por un camino llano, donde no tropiecen. Pues soy el padre de Israel, y Efraín es mi hijo mayor. Naciones, escuchen la palabra del Señor y anuncien en las costas lejanas: “El Señor dispersó a Israel, pero lo reunirá y lo cuidará como cuida el pastor a sus ovejas.” Porque el Señor rescató al pueblo de Jacob, lo libró de una nación más poderosa. Vendrán y cantarán de alegría en lo alto de Sión, se deleitarán con los beneficios del Señor: el trigo, el vino y el aceite, las ovejas y las reses. Serán como una huerta bien regada, y no volverán a perder las fuerzas. Las muchachas bailarán alegremente, lo mismo que los jóvenes y los viejos. Yo les daré consuelo: convertiré su llanto en alegría, y les daré una alegría mayor que su dolor. Haré que los sacerdotes coman los mejores alimentos y que mi pueblo disfrute en abundancia de mis bienes. Yo, el Señor, lo afirmo.»

Palabra de Dios.  
Demos gracias a Dios.

chant: Hubert Parry (1848–1918)

Salmo 84:1-8

¡Dios de la huestes, qué hermosas tus moradas!  
Todo mi ser anhela los atrios de Señor;  
mi corazón y carne cantan de gozo al Dios vivo.

The sparrow has found her a house  
 and the swallow a nest where she may lay her young;  
 by the side of your altars, O Lord of hosts,  
 my King and my God.  
 Happy are they who dwell in your house!  
 they will always be praising you.  
 Happy are the people whose strength is in you!  
 whose hearts are set on the pilgrims' way.  
 Those who go through the desolate valley will find  
 it a place of springs,  
 for the early rains have covered it with pools of water.  
 They will climb from height to height,  
 and the God of gods will reveal himself in Zion.  
 Lord God of hosts, hear my prayer;  
 hearken, O God of Jacob.  
 Behold our defender, O God;  
 and look upon the face of your Anointed.

El gorrión halla una morada  
 y la golondrina, un nido para sus polluelos  
 cerca de tu altar, Dios de las Huestes,  
 Rey mío y Dios mío.  
 Dichosos los que habitan en tu casa;  
 te alabarán sin cesar.  
 Dichosos los que en ti encuentran su fuerza;  
 sus corazones están siempre en tus caminos.  
 Cuando pasan por el valle de lágrimas, lo hacen  
 un manantial;  
 las lluvias tempranas los cubren de bendición.  
 Avanzarán de baluarte en baluarte  
 y en Sion verán al Dios de dioses.  
 ¡Ay Dios de las Huestes, escucha mi oración!  
 ¡Escucha, Señor, Dios de Jacob!  
 Mira, Señor, nuestro escudo;  
 pon tu vista en el rostro de tu Ungido.

## 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.*

Ephesians 1:3-6, 15-19a

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe.

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

Efesios 1:3-6, 15-19a

Alabado sea el Dios y Padre de nuestro Señor Jesucristo, pues en Cristo nos ha bendecido en los cielos con toda clase de bendiciones espirituales. Dios nos escogió en Cristo desde antes de la creación del mundo, para que fuéramos santos y sin defecto en su presencia. Por su amor, nos había destinado a ser adoptados como hijos suyos por medio de Jesucristo, hacia el cual nos ordenó, según la determinación bondadosa de su voluntad. Esto lo hizo para que alabemos siempre a Dios por su gloriosa bondad, con la cual nos bendijo mediante su amado Hijo. Por esto, como sé que ustedes tienen fe en el Señor Jesús y amor para con todo el pueblo santo, no dejo de dar gracias a Dios por ustedes, recordándolos en mis oraciones. Pido al Dios de nuestro Señor Jesucristo, al glorioso Padre, que les conceda el don espiritual de la sabiduría y se manifieste a ustedes, para que puedan conocerlo verdaderamente. Pido que Dios les ilumine la mente, para que sepan cuál es la esperanza a la que han sido llamados, cuán gloriosa y rica es la herencia que Dios da al pueblo santo, y cuán grande y sin límites es su poder, el cual actúa en nosotros los creyentes.

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

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

HYMN AT THE SEQUENCE • 109 (STANZAS 1, 2, 6)

*The First Nowell*

*Sung by all.*

Anonymous English carol

*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. The first No - well the an-gel did say was to cer-tain poor shep-herds in fields as they lay;  
2. They looked up and saw a star shin-ing in the east be - yond them far,  
6. Then let us all with one ac - cord sing prais - es to our hea ven - ly Lord;



in fields as they lay, keep-ing their sheep, on a cold win-ter's night that was so deep.  
and to the earth it gave great light, and so it con - tin-ued both day and night.  
that hath made hea ven and earth of nought, and with his blood our life hath bought.



No - well, No - well, No - well, No - well, born is the King of Is - ra - el.

## 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 2:41-52

Lucas 2:41-52

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

**Glory to you, Lord Christ.**

The parents of Jesus went to Jerusalem every year for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.

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.**

Los padres de Jesús iban todos los años a Jerusalén para la fiesta de la Pascua. Y así, cuando Jesús cumplió doce años, fueron allá todos ellos, como era costumbre en esa fiesta. Pero pasados aquellos días, cuando volvían a casa, el niño Jesús se quedó en Jerusalén, sin que sus padres se dieran cuenta. Pensando que Jesús iba entre la gente, hicieron un día de camino; pero luego, al buscarlo entre los parientes y conocidos, no lo encontraron. Así que regresaron a Jerusalén para buscarlo allí. Al cabo de tres días lo encontraron en el templo, sentado entre los maestros de la ley, escuchándolos y haciéndoles preguntas. Y todos los que lo oían se admiraban de su inteligencia y de sus respuestas. Cuando sus padres lo vieron, se sorprendieron; y su madre le dijo: «Hijo mío, ¿por qué nos has hecho esto? Tu padre y yo te hemos estado buscando llenos de angustia.» Jesús les contestó: «¿Por qué me buscaban? ¿No sabían que tengo que estar en la casa de mi Padre?» Pero ellos no entendieron lo que les decía. Entonces volvió con ellos a Nazaret, donde vivió obedeciéndolos en todo. Su madre guardaba todo esto en su corazón. Y Jesús seguía creciendo en sabiduría y estatura, y gozaba del favor de Dios y de los hombres.

El evangelio del Señor.

**Te alabamos, Cristo Señor.**

The Reverend Canon Kelly Brown Douglas

## 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,*

God of grace and peace,  
Hear us, we pray.

Dios de gracia y paz,  
Escúchanos, te suplicamos.

*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 Christ be always with you.  
And also with you.

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

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

# THE HOLY COMMUNION

## THE OFFERTORY

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

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

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*Omnes de Saba venient*

*Sung by the choir.*

Orlando di Lasso (1532–1594)

*Sung in Latin.*

All those from Saba shall come.  
They shall bring gold and frankincense  
and proclaim the praise of the Lord.  
Alleluia.

The kings of Tarshish and of the isles shall pay tribute,  
and the kings of Arabia and Saba offer gifts.  
Alleluia.

*(Isaiah 60:6, Psalm 72:10)*

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

## PRESENTATION HYMN • 98 (STANZAS 1, 4)

*Unto Us a Boy Is Born*

*Sung by all.*

*Puer nobis nascitur*

1. Un - to us a boy is born! The King of all cre - a - tion, came he to a  
4. Now may Ma - ry's son, who came so long a - go to love us, lead us all with  
world for - lorn, the Lord of ev - ery na - - - - - tion.  
hearts a - flame un - to the joys a - bove us.

## THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfectly human 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.

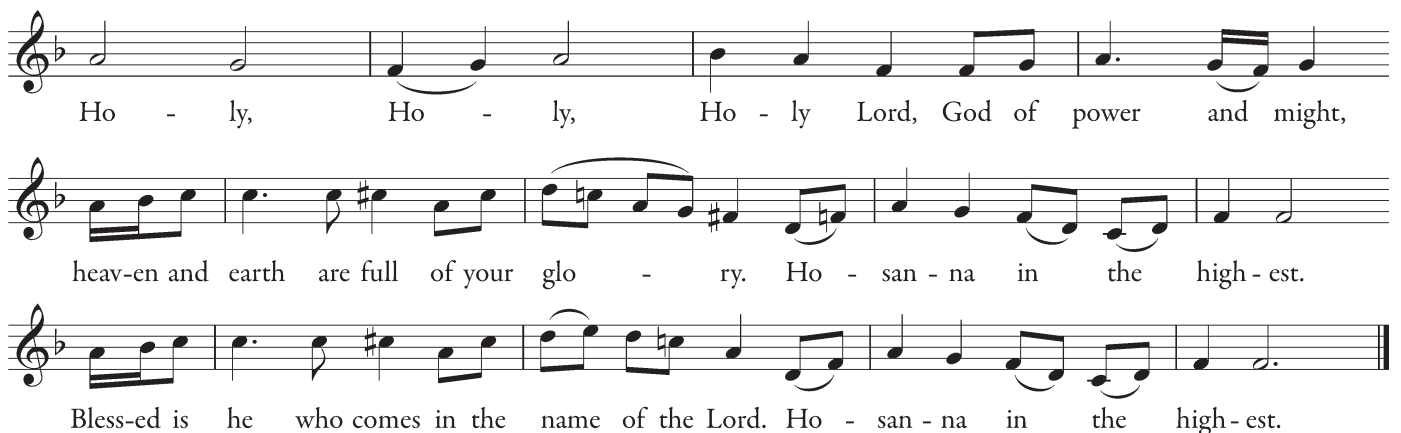
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### 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 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

*Jesus Is Here Right Now*

*Sung by all.*

Leon C. Roberts (1950–1999)

Je - sus is here right now, Je - sus is here. With this  
bread and wine his peace you'll find, Christ Je - sus is here right now.

## 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

*No Greater Love*

*Sung by the ensemble.*

Fred Hammond (b. 1960)

There is no greater love, no greater love,  
Than the one You have for me, Lord.

There is no greater love, no greater love,  
Than the one You have for me.

Your mercy, so tender,  
Erasing my transgressions.  
There is none greater,  
There is none greater.

Your love for me is forever.  
Your love for me is forever.  
To me there is none greater.  
To me there is none greater.

Your love for me is forever.  
Your love for me is forever.  
No greater, no greater,  
No greater, no greater.

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

Dios poderoso y eterno:  
Te damos gracias por habernos alimentado  
con la cena espiritual del inestimable cuerpo y sangre  
de tu Hijo nuestro Salvador Jesucristo;  
y por asegurarnos, en estos santos misterios,  
que somos miembros vivos del cuerpo de tu Hijo  
y herederos de tu reino eterno.  
Y ahora, Padre, envíanos al mundo  
a cumplir la misión que nos has encomendado  
para amar y servirte  
en fiel testimonio de Cristo nuestro Señor.  
A él, a ti, y al Espíritu Santo  
sean honor y gloria, ahora y siempre. Amén.

## THE BLESSING

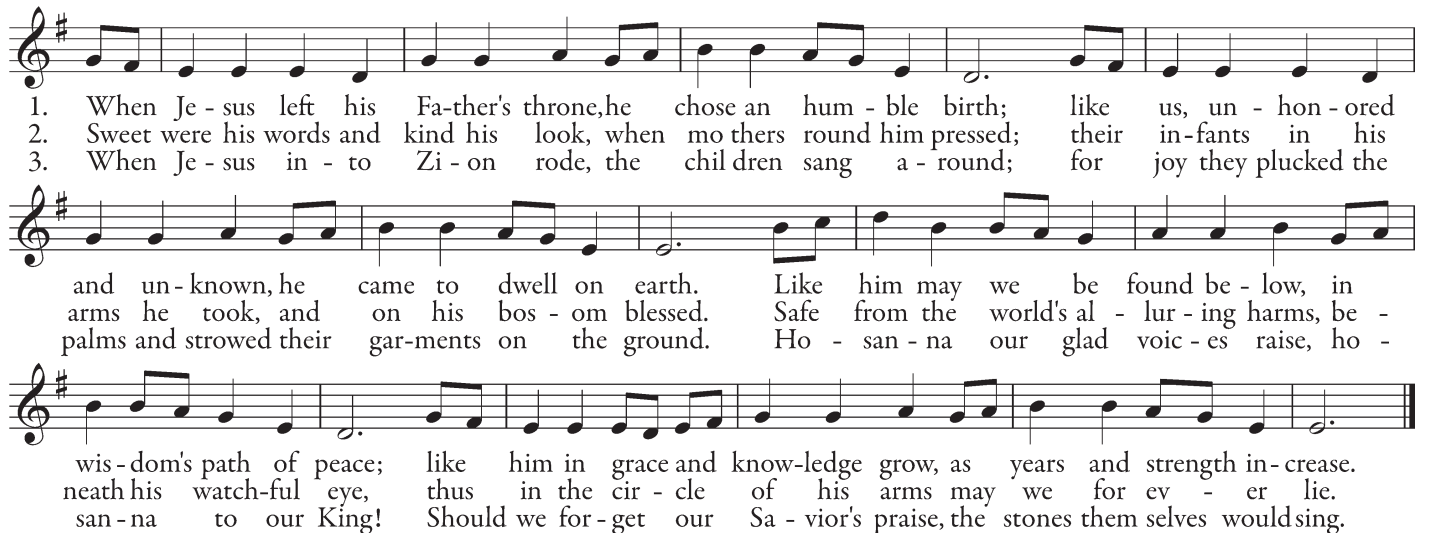
*The presider blesses the people, and the people respond, Amen.*

## HYMN AT THE CLOSING • 480

*When Jesus Left His Father's Throne*

*Sung by all.*

*Kingsfold*



1. When Je - sus left his Fa - ther's throne, he chose an hum - ble birth; like us, un - hon - ored  
2. Sweet were his words and kind his look, when mo - thers round him pressed; their in - fants in his  
3. When Je - sus in - to Zi - on rode, the chil - dren sang a - round; for joy they plucked the  
and un - known, he came to dwell on earth. Like him may we be found be - low, in  
arms he took, and on his bos - om blessed. Safe from the world's al - lur - ing harms, be -  
palms and strowed their gar - ments on the ground. Ho - san - na our glad voic - es raise, ho -  
wis - dom's path of peace; like him in grace and know - ledge grow, as years and strength in - crease.  
neath his watch - ful eye, thus in the cir - cle of his arms may we for ev - er lie.  
san - na to our King! Should we for - get our Sa - vior's praise, the stones them selves would sing.

## THE DISMISSAL

Go in the peace of Christ.  
Thanks be to God.

Vayan en la paz de Cristo.  
Demos gracias a Dios.

## POSTLUDE

“Personent hodie” and “Antioch”

Pamela Decker (b. 1955)



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

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

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

**PARTICIPANTS** Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Canon Kelly Brown Douglas, Canon Theologian; Gospeller: The Reverend Canon Jan Naylor Cope, Provost; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean 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 Martha D. Johns, The Reverend Nan Arrington Peete, The Reverend Annemarie Quigley; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

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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.

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

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



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

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

*Thank you for your generosity.*

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God. The High Altar: in thanksgiving for the fiftieth anniversary of the ordination of The Reverend Canon Preston Belfield Hannibal, and 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.

### **ORGAN RENOVATION PROJECT**

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

