



The Holy Eucharist

The Second Sunday of Advent

December 7, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

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

CARILLON PRELUDE

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

Geert D'hollander (b. 1965)

PRELUDE

Comfort, Comfort Ye My People

Robert Powell (1932–2025)

O Come, O Come, Emmanuel

John Mason Neale (1818–1866); arr. Michael McElroy (b. 1967),
Joseph Joubert, Buryl Red (1936–2013)

THE ENTRANCE RITE

INTROIT

Adam Lay Ybounden

Boris Ord (1897–1961)

Adam lay ybounden, ybounden in a bond;
Four thousand winter thought he not too long
And all was for an apple, an apple that he took,
Ad clerkes finden written in their book.
Nay had the apple taken been,
Nay had our lady abeen heaven's queen.
Blessed be the time the apple taken was.
Therefore we may singen *Deo gratias*.

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. John the Baptist calls all people to prepare the Lord's way for the kingdom of heaven is near. Bless us as we light the candles on this wreath. Baptize us with the fire of your Spirit, that we may be a light shining in the darkness welcoming others as Christ has welcomed us for he is our light and our salvation. Blessed be God for ever. Amen.

HYMN AT THE PROCESSION • 59

Hark! A Thrilling Voice Is Sounding

Sung by all.

Merton

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



1. Hark! a thrill - ing voice is sound - ing, "Christ is nigh," it seems to say;
2. Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;
3. Lo! the Lamb, so long ex - pect - ed, comes with par - don down from heaven;
4. so when next he comes with glo - ry, and the world is wrapped in fear,
5. Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,



1. "Cast a - way the works of dark - ness, O ye chil - dren of the day"
2. Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.
3. let us haste, with tears of sor - row, one and all to be for - given;
4. may he with his mer - cy shield us, and with words of love draw near.
5. with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

THE OPENING ACCLAMATION

Blessed are you, holy and living God.

You come to your people and set them free.

THE COLLECT FOR PURITY

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

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

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

KYRIE ELEISON

Sung by all, three times.

Avon Gillespie (1938–1989)

Kyrie eleison (“Lord, have mercy”) is a Greek petition that has long been used in the liturgy. In keeping with the restraint characteristic of Advent, the Gloria in excelsis (or a song of praise) is not sung in this season and is replaced by the Kyrie or the Trisagion, an ancient hymn from the Orthodox liturgy.



THE COLLECT FOR THE SECOND SUNDAY OF ADVENT

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

The Lord be with you.

And also with you.

Let us pray.

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

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Isaiah 11:1-10

Isaías 11:1-10

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder’s den. They will

De ese tronco que es Jesé, sale un retoño; un retoño brota de sus raíces. El espíritu del Señor estará continuamente sobre él, y le dará sabiduría, inteligencia, prudencia, fuerza, conocimiento y temor del Señor. Él no juzgará por la sola apariencia, ni dará su sentencia fundándose en rumores. Juzgará con justicia a los débiles y defenderá los derechos de los pobres del país. Sus palabras serán como una vara para castigar al violento, y con el soplo de su boca hará morir al malvado. Siempre irá revestido de justicia y verdad. Entonces el lobo y el cordero vivirán en paz, el tigre y el cabrito descansarán juntos, el becerro y el león crecerán uno al lado del otro, y se dejarán guiar por un niño pequeño. La vaca y la osa serán amigas, y sus crías descansarán juntas. El león comerá pasto, como el buey. El niño podrá jugar en el hoyo de la cobra, podrá meter la mano en el nido de la víbora. En todo mi monte santo no habrá quien haga ningún daño, porque así como el agua llena el mar, así el conocimiento del Señor llenará todo el país. En ese

not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea. On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

The Word of the Lord.
Thanks be to God.

tiempo el retoño de esta raíz que es Jesé se levantará como una señal para los pueblos; las naciones irán en su busca, y el sitio en que esté será glorioso.

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: plainsong mode 1

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

Psalm 72:1-7, 18-19

Salmo 72:1-7, 18-19

Give the King your justice, O God,
and your righteousness to the King's son;
That he may rule your people righteously
and the poor with justice;
That the mountains may bring prosperity to the people,
and the little hills bring righteousness.
He shall defend the needy among the people;
he shall rescue the poor and crush the oppressor.
He shall live as long as the sun and moon endure,
from one generation to another.
He shall come down like rain upon the mown field,
like showers that water the earth.
In his time shall the righteous flourish;
there shall be abundance of peace till the moon shall
be no more.
Blessed be the Lord God, the God of Israel,
who alone does wondrous deeds!
And blessed be his glorious Name for ever!
and may all the earth be filled with his glory.
Amen. Amen.

Señor, otórgale al rey tu sabiduría,
y al hijo del rey, tu justicia.
Juzgará a tu pueblo en rectitud
y a los pobres, con justicia.
Los montes darán paz al pueblo
y las colinas brindarán justicia.
Dios defenderá a la gente pobre;
los rescatará, aplastando al opresor.
Vivirá tanto como el sol y la luna,
generación tras generación.
Caerá como lluvia sobre el campo,
como aguacero que riega la tierra.
En su día el justo florecerá;
abundará la paz hasta que se apague la luna.
¡Bendito sea el Señor Dios de Israel!
¡El único que hace maravillas!
¡Bendito sea su nombre para siempre!
¡Que toda la tierra se llene de su gloria!
Amén y amén.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Romans 15:4-13

Romanos 15:4-13

Whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that

Todo lo que antes se dijo en las Escrituras, se escribió para nuestra instrucción, para que con constancia y con el consuelo que de ellas recibimos, tengamos esperanza. Y Dios, que es quien da constancia y consuelo, los ayude a ustedes a vivir en armonía unos con otros, conforme al ejemplo de Cristo Jesús, para que todos juntos, a una sola voz, alaben al Dios y Padre de nuestro Señor Jesucristo. Así pues, acéptense los unos a los otros, como también Cristo los aceptó a ustedes, para gloria de Dios. Puedo decirles que Cristo vino a servir a los judíos para cumplir las promesas

he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will confess you among the Gentiles, and sing praises to your name”; and again he says, “Rejoice, O Gentiles, with his people”; and again, “Praise the Lord, all you Gentiles, and let all the peoples praise him”; and again Isaiah says, “The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope.” May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

The Word of the Lord.
Thanks be to God.

hechas a nuestros antepasados y demostrar así que Dios es fiel a lo que promete. Vino también para que los no judíos alaben a Dios por su misericordia, según dice la Escritura: «Por eso te alabaré entre las naciones y cantaré himnos a tu nombre.» En otra parte, la Escritura dice: «¡Alégrese, naciones, con el pueblo de Dios!» Y en otro lugar dice: «Naciones y pueblos todos, ¡alaben al Señor!» Isaías también escribió: «Brotará la raíz de Jesé, que se levantará para gobernar a las naciones, las cuales pondrán en él su esperanza.» Que Dios, que da esperanza, los llene de alegría y paz a ustedes que tienen fe en él, y les dé abundante esperanza por el poder del Espíritu Santo.

Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

How Great Thou Art

Sung by all.

O store Gud

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. O Lord my God, when I in awe - some won - der con - sid - er
 2. When through the woods and for - est glades I wan - der and hear the

all the works thy hands have made, I see the stars, I hear the
 birds sing sweet - ly in the trees, when I look down from loft - y

roll - ing thun - der, thy pow'r through - out the u - ni - verse dis - played.
 moun - tain gran - deur, and hear the brook and feel the gen - tle breeze.

Refrain

Then sings my soul, my Sav - ior, God, to thee; how great thou
 art, how great thou art! Then sings my soul, my Sav - ior, God, to
 thee: how great thou art, how great thou art!

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.

Matthew 3:1-12

Mateo 3:1-12

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

Glory to you, Lord Christ.

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, "Repent, for the kingdom of heaven has come near." This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo evangelio de nuestro Señor Jesucristo según Mateo.

Gloria a ti, Cristo Señor.

Por aquel tiempo se presentó Juan el Bautista en el desierto de Judea. En su proclamación decía: «¡Vuélvanse a Dios, porque el reino de los cielos está cerca!» Juan era aquel de quien Dios había dicho por medio del profeta Isaías: «Una voz grita en el desierto: "Preparen el camino del Señor; ábranle un camino recto."» La ropa de Juan estaba hecha de pelo de camello, y se la sujetaba al cuerpo con un cinturón de cuero; su comida era langostas y miel del monte. La gente de Jerusalén y todos los de la región de Judea y de la región cercana al Jordán salían a oírle. Confesaban sus pecados y Juan los bautizaba en el río Jordán. Pero cuando Juan vio que muchos fariseos y saduceos iban a que los bautizara, les dijo: «¡Raza de víboras! ¿Quién les ha dicho a ustedes que van a librarse del terrible castigo que se acerca? Pórtense de tal modo que se vea claramente que se han vuelto al Señor, y no presuman diciéndose a sí mismos: "Nosotros somos descendientes de Abraham"; porque les aseguro que incluso a estas piedras Dios puede convertirlas en descendientes de Abraham. El hacha ya está lista para cortar los árboles de raíz. Todo árbol que no da buen fruto, se corta y se echa al fuego. Yo, en verdad, los bautizo con agua para invitarlos a que se vuelvan a Dios; pero el que viene después de mí los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco llevarle sus sandalias. Trae su pala en la mano y limpiará el trigo y lo separará de la paja. Guardará su trigo en el granero, pero quemará la paja en un fuego que nunca se apagará.»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Patrick L. Keyser

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Hear us, O God,
For your mercy is great.

Escúchanos, oh Dios,
Porque grande es tu misericordia.

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y también contigo.

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Prepare Ye the Way of the Lord

Sung by the ensemble.

W. Clifford Petty (b. 1967)

Refrain Prepare ye, prepare ye,
Prepare ye the way of the Lord.
Prepare ye, prepare ye,
Prepare ye the way of the Lord.

Go to the mountain and shout with all our voice
Prepare ye the way of the Lord.
Say to all people, "hear is your God."
Prepare ye the way of the Lord.

Make straight in the desert a highway of our God.
Prepare ye the way of the Lord.
Bring every hill and mountain low
Prepare ye the way of the Lord.

Refrain

Refrain

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

PRESENTATION HYMN • 67 (STANZAS I, 2)

Comfort, Comfort Ye My People

Sung by all.

Psalm 42

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

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give 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 sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he 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 • S 129

Sung by all.

R. Powell

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 pow-er and might, hea-ven 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 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 the John the Baptist, the Apostles Peter and Paul, our patrons, 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 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 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.

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

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

“Agnus Dei” from *Missa Emmanuel*

Sung by all.

Richard Proulx (1937–2010)

Cantor

1. Je - sus, wis - dom and might - y Lord:
2. Je - sus, true branch of Jes - se's tree: you take a - way the sins of the world,
3. De - sire of na - tions, our Em - man - u - el:
1.2. have mer - cy on us, have mer - cy on us. 3. 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

“How Lovely Are the Messengers”
from *St. Paul*, Op. 36

Sung by the choir.

Felix Mendelssohn (1809–1847)

How lovely are the messengers that preach us the gospel of peace.
To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings.

(Original German Julius Schubring, 1806–1889, after Romans 10:15, 18; English trans. Karl Klingemann, 1798–1862)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 76

On Jordan's Bank the Baptist's Cry

Sung by all.

Winchester New



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



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

THE DISMISSAL

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

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

POSTLUDE

Praeludium and Fugue in C major

Georg Böhm (1661–1733)



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

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

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Patrick L. Keyser, Associate Priest for Worship; Gospeller: The Reverend Canon Dana Colley Corsello, Canon Vicar; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Spencer W. Brown, Priest Associate, The Reverend Sarah E. Slater, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington, The Reverend Annemarie Quigley; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Michele Fowlin, Associate Director of Music and Director of Contemporary Ensemble, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The Advent greens are given to the glory of God. The Advent wreaths in the mid-nave: in loving memory of Sarah Stewart Scarborough. The Advent wreath in St. Mary's Chapel: in Thanksgiving. The Advent wreath in Bethlehem Chapel: in memory of Joan Sager Vandemark.

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ADVENT & CHRISTMAS 2025

SUNDAY, DECEMBER 7: SECOND SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)

Handel's *Messiah* • 6:00 PM (nave + live webcast) **tickets required**

SUNDAY, DECEMBER 14: THIRD SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)

WEDNESDAY, DECEMBER 17

Blue Christmas Service • 7:00 PM (Great Choir + live webcast)

SUNDAY, DECEMBER 21: FOURTH SUNDAY OF ADVENT

Holy Eucharist • 8:00 AM (St. Mary's Chapel) • 11:15 AM (nave + live webcast)

Gospel Christmas • 6:00 PM (live webcast; service at capacity)

TUESDAY, DECEMBER 23

Family Christmas Service • 11:00 AM (live webcast; service at capacity)

Christmas Lessons and Carols • 6:00 PM (live webcast; service at capacity)

WEDNESDAY, DECEMBER 24: CHRISTMAS EVE

Christmas Lessons and Carols • 6:00 PM (live webcast; service at capacity)

Festival Holy Eucharist of Christmas Eve • 10:00 PM (live webcast; service at capacity)

THURSDAY, DECEMBER 25: CHRISTMAS DAY

Festival Holy Eucharist of Christmas Day • 11:15 AM (nave + live webcast)

Christmas Day Organ Recital • 2:00 PM (nave + live webcast)

Messiah tickets are available at: [Cathedral.org/Christmas](https://www.cathedral.org/christmas)

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

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



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

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

ORGAN RENOVATION PROJECT

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

LIVESTREAMED SERVICES

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.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

