

# The Holy Eucharist

The Third Sunday of Advent

December 14, 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

*Lo, How a Rose E'er Blooming*

Michael Praetorius (1571–1621); arr. Albert Gerken (b. 1938)

## PRELUDE

Chorale Prelude on "Nun komm, der Heiden Heiland," BWV 659

Johann Sebastian Bach (1685–1750)

*King of Glory*

Todd Dulaney (b. 1983)

## THE ENTRANCE RITE

### INTROIT

*E'en So, Lord Jesus, Quickly Come*

Paul Manz (1919–2009)

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

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

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

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

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

*The people stand as able and face the Advent wreath.*

## THE LIGHTING OF THE ADVENT WREATH

*The Advent wreath originally emerged as a devotional tool used in the home but eventually migrated into the church. It is a visual symbol that marks the progression of time in Advent. The symbolism is especially powerful in the Northern Hemisphere as the wreath's growing light contrasts with the increasing darkness of winter.*

Blessed are you, O Lord our God, ruler of the universe. Your prophets spoke of a day when the desert would blossom and waters would break forth in the wilderness. Bless us as we light the candles on this wreath. Strengthen our hearts as we prepare for the coming of the Lord. Blessed be God for ever. **Amen.**

## HYMN AT THE PROCESSION • 66

*Come, Thou Long-Expected Jesus*

*Sung by all.*

*Stuttgart*

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



1. Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
2. Is - rael's strength and con - so - la - tion, hope of all the earth thou art;
3. Born thy peo - ple to de - liv - er, born a child, and yet a king,
4. By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;



from our fears and sins re - lease us, let us find our rest in thee.  
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.  
born to reign in us for ev - er, now thy gra - cious king - dom bring.  
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

## THE OPENING ACCLAMATION

Blessed are you, holy and living One.  
You come to your people and set them free.

## THE COLLECT FOR PURITY

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

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

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

## KYRIE ELEISON

*Sung by all, three times.*

Avon Gillespie (1938–1989)

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



## THE COLLECT FOR THE THIRD SUNDAY OF ADVENT

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

The Lord be with you.

And also with you.

Let us pray.

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

*The people are seated.*

## THE WORD OF GOD

### THE FIRST LESSON

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

Isaiah 35:1-10

Isaías 35:1-10

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, “Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you.” Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes. A highway shall be there,

Que se alegre el desierto, tierra seca; que se llene de alegría, que florezca, que produzca flores como el lirio, que se llene de gozo y alegría. Dios lo va a hacer tan bello como el Líbano, tan fértil como el Carmelo y el valle de Sarón. Todos verán la gloria del Señor, la majestad de nuestro Dios. Fortalezcan a los débiles, den valor a los cansados, digan a los tímidos: «¡Ánimo, no tengan miedo! ¡Aquí está su Dios para salvarlos, y a sus enemigos los castigará como merecen!» Entonces los ciegos verán y los sordos oirán; los lisiados saltarán como venados y los mudos gritarán. En el desierto, tierra seca, brotará el agua a torrentes. El desierto será un lago, la tierra seca se llenará de manantiales. Donde ahora viven los chacales, crecerán cañas y juncos. Y habrá allí una calzada que se llamará «el camino sagrado». Los que no estén purificados no podrán pasar por él; los necios no andarán por él. Allí no habrá leones ni se acercarán las fieras. Por ese

and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The Word of the Lord.  
Thanks be to God.

camino volverán los libertados, los que el Señor ha redimido; entrarán en Sión con cantos de alegría, y siempre vivirán alegres. Hallarán felicidad y dicha, y desaparecerán el llanto y el dolor.

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

## THE PSALM

chant: plainsong

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

Psalm 146:4-9

Salmo 146:4-9

Happy are they who have the God of Jacob for their help!  
whose hope is in the Lord their God;  
Who made heaven and earth, the seas, and all that is  
in them;  
who keeps his promise for ever;  
Who gives justice to those who are oppressed,  
and food to those who hunger.  
The Lord sets the prisoners free;  
the Lord opens the eyes of the blind;  
the Lord lifts up those who are bowed down;  
The Lord loves the righteous;  
the Lord cares for the stranger;  
he sustains the orphan and widow,  
but frustrates the way of the wicked.  
The Lord shall reign for ever,  
your God, O Zion, throughout all generations.  
Hallelujah!

Feliz quien busca ayuda en el Señor  
y tiene al Dios de Jacob por esperanza.  
Creador de cielo, tierra, mar y cuanto existe,  
Dios se mantiene fiel por siempre;  
da justicia al pueblo oprimido  
y pan a la gente hambrienta.  
A quienes están en cadenas, Dios libera;  
a quienes no ven, les da la vista  
y levanta al doblegado.  
Dios ama a quien practica la justicia;  
protege a inmigrantes;  
sostiene a huérfanos y viudas,  
pero tuerce el camino del malvado.  
Dios reinará perpetuamente,  
tu Dios, Sion, por los siglos de los siglos.  
¡Aleluya!

## 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.*

James 5:7-10

Santiago 5:7-10

Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

The Word of the Lord.  
Thanks be to God.

Pero ustedes, hermanos, tengan paciencia hasta que el Señor venga. El campesino que espera recoger la preciosa cosecha, tiene que aguardar con paciencia las temporadas de lluvia. Ustedes también tengan paciencia y manténganse firmes, porque muy pronto volverá el Señor. Hermanos, no se quejen unos de otros, para que no sean juzgados; pues el Juez está ya a la puerta. Hermanos míos, tomen como ejemplo de sufrimiento y paciencia a los profetas que hablaron en nombre del Señor.

Palabra de Dios.  
Demos gracias a Dios.

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

### HYMN AT THE SEQUENCE

*My Lord, What a Morning*

*Sung by all.*

Negro spiritual

*The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”*

*Refrain*

My Lord, what a morn - ing, my Lord, what a morn - ing, O  
my Lord, what a morn - ing, when the stars be - gin to fall.

1. You'll hear the trum - pet sound,  
2. You'll hear the sin - ner mourn, to wake the na - tions un - der - ground,  
3. You'll hear the Chris - tian shout,

look - ing to my God's right hand, when the stars be - gin to fall.

*Repeat Refrain*

## 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 11:2-11

Mateo 11:2-11

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

**Glory to you, Lord Christ.**

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?" Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me." As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, 'See, I am sending my messenger ahead of you, who will prepare your way before you.' Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Santo evangelio de nuestro Señor Jesucristo según Mateo.

**Gloria a ti, Cristo Señor.**

Juan, que estaba en la cárcel, tuvo noticias de lo que Cristo estaba haciendo. Entonces envió algunos de sus seguidores a que le preguntaran si él era de veras el que había de venir, o si debían esperar a otro. Jesús les contestó: «Vayan y díganle a Juan lo que están viendo y oyendo. Cuéntenle que los ciegos ven, los cojos andan, los leprosos quedan limpios de su enfermedad, los sordos oyen, los muertos vuelven a la vida y a los pobres se les anuncia la buena noticia. ¡Y dichoso aquel que no encuentre en mí motivo de tropiezo!» Cuando ellos se fueron, Jesús comenzó a hablar a la gente acerca de Juan, diciendo: «¿Qué salieron ustedes a ver al desierto? ¿Una caña sacudida por el viento? Y si no, ¿qué salieron a ver? ¿Un hombre vestido lujosamente? Ustedes saben que los que se visten lujosamente están en las casas de los reyes. En fin, ¿a qué salieron? ¿A ver a un profeta? Sí, de veras, y a uno que es mucho más que profeta. Juan es aquel de quien dice la Escritura: "Yo envió mi mensajero delante de ti, para que te prepare el camino." Les aseguro que, entre todos los hombres, ninguno ha sido más grande que Juan el Bautista; y, sin embargo, el más pequeño en el reino de los cielos es más grande que él.»

El evangelio del Señor.

**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,*

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](http://cathedral.org/give).*

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*Gaude et laetare*

*Sung by the choir.*

Jan Pieterzoon Sweelinck (1562–1621)

*Sung in Latin.*

Rejoice and be glad, Jerusalem; behold, your king comes, he who was foretold by the prophets, whom angels adore, whom Cherubim and Seraphim proclaim as holy.

*(Magnificat Antiphon for Christmas Day)*

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

## PRESENTATION HYMN • 493 (STANZAS 1, 4, 5)

*O for a Thousand Tongues to Sing*

*Sung by all.*

*Azmon*

1. O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
4. He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
5. Hear him, ye deaf: ye voice-less ones, your loos-ened tongues em - ploy;

the glo - ries of my God and King, the tri-umphs of his grace!  
the mourn-ful bro - ken hearts re - jice, the hum - ble poor be - lieve.  
ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

## 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.*

Robert Powell (1932–2025)

*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. *All*  
have mer - cy on us, have mer - cy on us.

3. *All*  
grant us peace, grant us peace.

## THE INVITATION TO HOLY COMMUNION

*The people are seated.*

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

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

## ANTHEM DURING THE COMMUNION

*When the Trumpet Sounds*

*Sung by the choir and the ensemble.*

André Thomas (b. 1952)

Where shall I be when the trumpet sounds?  
Where shall I be when the trumpet sounds?  
When it sounds so loud,  
Til it wake up the dead.  
Tell me, where shall I be when the trumpet sounds?  
Sinner, please don't let this harvest pass.  
Sinner, please don't let this harvest pass.  
Sinner, please don't let this harvest,  
Sinner, please don't let this harvest,  
Sinner, please don't let this harvest pass.  
Oh, when on the judgement day,  
The sinner will run on that judgment day?

Where shall I be when the trumpet sounds?  
Where shall I be when the trumpet sounds?  
When it sounds so loud,  
Til it wake up the dead.  
Tell me, where shall I be,  
Where shall I be, where shall I be,  
Where shall I be,  
In that great judgement day?

*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

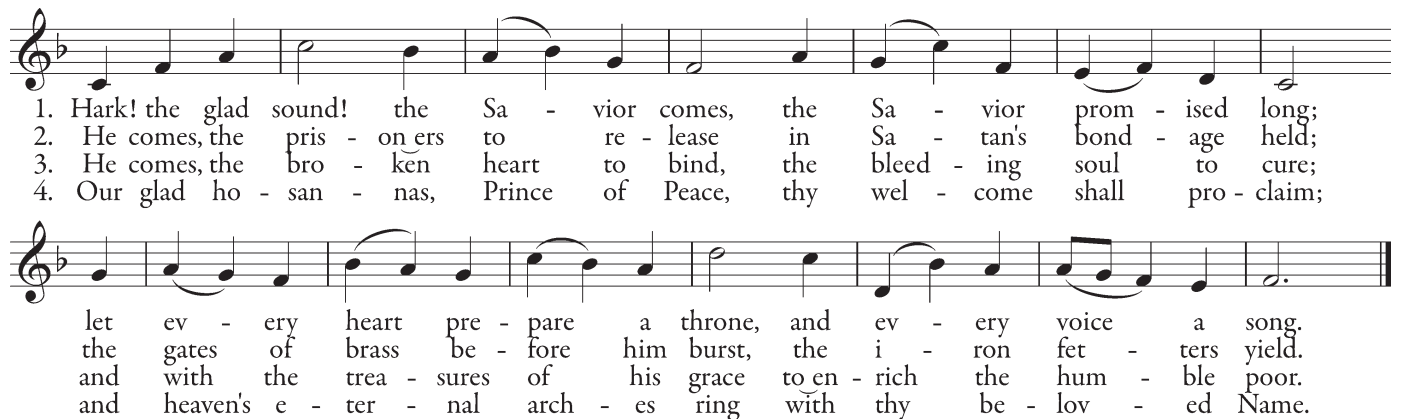
*The presider blesses the people, and the people respond, Amen.*

## HYMN AT THE CLOSING • 72

*Hark! The Glad Sound*

*Sung by all.*

*Richmond*



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

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

## THE 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

*Evocation II*

Thierry Escaich (b. 1965)



*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 Rosemarie Logan Duncan, Canon Precentor; Preacher: The Reverend Canon Jan Naylor Cope, Provost; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Dr. Ann Broomell, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Associate Director of Music and Chorister Program Director, 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. St. Mary's Chapel Altar: in memory of Mr. and Mrs. Larz Anderson; Holy Spirit Chapel Altar: in memory of the Reverend Elmer Francis; Dulin Bay: in honor of Hanson Lee Dulin; Bethlehem Chapel Altar: in honor of the anniversary of Janie Leigh Wall Carter and the Reverend Wilson Rosser Carter.

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## ADVENT & CHRISTMAS 2025

### 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)

More information is available at: [Cathedral.org/Christmas](https://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](http://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](http://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.

