



WELCOME

WASHINGTON NATIONAL CATHEDRAL

DECEMBER 6, 2020



Preaching Today

The Right Rev. Mariann Edgar Budde



Presiding Today

The Rev. Patrick Keyser

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

PRAYERS FOR COVID-19 DEATHS

Each week we pray for those lost to the COVID-19 pandemic. Submit the [names of those lost](#) to be included in the service.

Next Sunday

PREACHING AT 11:15 AM

[The Very Rev. Randolph Marshall Hollerith](#) preaches and the Rev. Canon Dana Colley Corsello presides.

Virtual Coffee Hour

Join us for future dates gathering as a national, online congregation for a virtual cup of post-church coffee. [Registration](#) is limited.

Online Healing Prayer

SUNDAYS 12:45–1:30

Healing ministers are available for private online healing prayers following today's service. Join via Zoom, then break out for a healing minister in a private online chapel. [Register for link](#).

Cathedral Close Cares

Thank you for your support of our Cathedral Close Cares initiative! With your help and that of our D.C.-area partners, we have been able to provide resources for 1,400 families to enjoy a Thanksgiving meal. During the ongoing pandemic, it is more vital than ever to [support our neighbors](#) this holiday season.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, December 8, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, December 8, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page](#).

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 cases begin to rise again, [we invite you to submit the names](#) of loved ones lost to the coronavirus to be recognized in a weekly memorial service.

Advent & Christmas

Here at the Cathedral we're busy planning for the most wondrous time of the year and to bring the glory of a Cathedral Christmas straight to you! Learn about our online [offerings for Advent and Christmas](#).

Christmas Season Passes

Experience the same joy of Christmas, even if a little differently this year, here at the National Cathedral. [Register for a Christmas Season Pass](#) with your email address, and we'll deliver every Christmas service and concert directly to your inbox.

Sunday Evenings in Advent

Sundays through December 20, 6 pm

"Prepare Ye the Way of the Lord"—Make room in your heart for the coming season of joy with a [series contemplative and inspirational services](#) of prayer and music shaped by the words of the prophet Isaiah.

Advent Reflections & Compline

Wednesdays through December 23, 7 pm

If you're looking to recharge your spiritual batteries, join us on Wednesday evenings during Advent for ways to make room in our hearts for Christ at Christmas. We'll end each meditation with a brief service of Compline accompanied by music. [Register today](#).

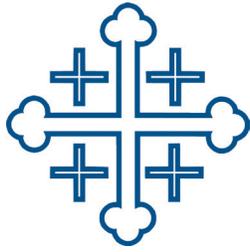
Advent Writing Workshop

Sunday, December 20, 4 pm

Mary Hall Surface leads this 90-minute online workshop. Inspired by winter scene works of art and two winter poems by Mary Oliver, explore the lessons this season offers us when we slow down, look closely and reflect. [Registration required](#).

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The Holy Eucharist

The Second Sunday of Advent

December 6, 2020 • 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 word “Advent” derives from the Latin *adventus*, meaning “coming.” The season of Advent is a time of preparation and anticipation for the advent or coming of our Lord Jesus Christ, leading up to the celebration of Christmas and the mystery of Christ’s incarnation. While preparation for the humble birth of Jesus is undoubtedly a focus of the season, Advent is equally focused on the second coming of Christ, inviting the faithful to reflective preparation for the coming reign of God. Advent is characterized by expectant restraint, which is reflected in the music, Scripture, and prayers of the liturgy.*

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.

PRELUDE

Triptych on Helmsley

Brenda Portman (b. 1980)

I. Fanfare

II. Berceuse

III. Toccata

“O Rest in the Lord” from *Elijah*, Op. 70

Felix Mendelssohn (1809–1847)

Sung by Julia, Cathedral Head Chorister

THE ENTRANCE RITE

INTROIT

Are You Ready for Jesus to Come?

Anonymous

The theme of the Bible is Jesus
And how he died to save men.
The plan of salvation assures us
He’s coming back again.

Refrain Are you ready for Jesus to come?
 Are you faithful in all that you do?
 Have you fought a good fight?
 Have you stood for the right?
 Have others seen Jesus in you?

Are you ready to stand in your place?
 Are you ready to look on his face?
 Can you look up and say, "This is my Lord!"
 Are you ready for Jesus to come?

Don't cling to the world and its treasure;
 This earth will soon pass away.
 O give him your love without measure;
 He's calling you today.

Refrain

Are you ready to stand in your place?
 Are you ready to look on his face?
 Can you look up and say, "This is my God!"
 Are you ready for Jesus to come?

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 king of heaven is near. As the candles on this wreath have been lit, bless us and baptize us with the fire of your Spirit, 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 • 76 (STANZAS 1-2, 4-5)

On Jordan's Bank the Baptist's Cry

Sung by all.

Winchester New

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

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,
 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;

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

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 omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu santo
Nombre;
por Cristo nuestro Señor. Amén.

KYRIE ELEISON

Sung by all three times.

Avon Gillespie (1938–1989)

The Kyrie eleison is an ancient petition for mercy. 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.



Lord, have mer - cy, Christ, have mer - cy. Lord, have mer - cy, have mer - cy, O Lord.

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 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 40:1-11

Isaías 40:1-11

“Comfort, O comfort my people,”
says your God.
“Speak tenderly to Jerusalem,
and cry to her
that she has served her term,
that her penalty is paid,
that she has received from the Lord's hand
double for all her sins.”
A voice cries out:
“In the wilderness prepare the way of the Lord,
make straight in the desert a highway for our God.
Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.
Then the glory of the Lord shall be revealed,
and all people shall see it together,
for the mouth of the Lord has spoken.”
A voice says, “Cry out!”
And I said, “What shall I cry?”
All people are grass,
their constancy is like the flower of the field.
The grass withers, the flower fades,
when the breath of the Lord blows upon it;
surely the people are grass.
The grass withers, the flower fades;
but the word of our God will stand for ever.
Get you up to a high mountain,
O Zion, herald of good tidings;
lift up your voice with strength,
O Jerusalem, herald of good tidings,
lift it up, do not fear;
say to the cities of Judah,
“Here is your God!”
See, the Lord God comes with might,
and his arm rules for him;
his reward is with him,
and his recompense before him.

El Dios de ustedes dice:
«Consuelen, consuelen a mi pueblo;
hablen con cariño a Jerusalén
y díganle que su esclavitud ha terminado,
que ya ha pagado por sus faltas,
que ya ha recibido de mi mano
el doble del castigo por todos sus pecados.»
Una voz grita:
«Preparen al Señor un camino en el desierto,
tracen para nuestro Dios
una calzada recta en la región estéril.
Rellenen todas las cañadas,
allanen los cerros y las colinas,
conviertan la región quebrada y montañosa
en llanura completamente lisa.
Entonces mostrará el Señor su gloria,
y todos los hombres juntos la verán.
El Señor mismo lo ha dicho.»
Una voz dice: «Grita»,
y yo pregunto: «¿Qué debo gritar?»
«Que todo hombre es como hierba,
¡tan firme como una flor del campo!
La hierba se seca y la flor se marchita
cuando el soplo del Señor pasa sobre ellas.
Ciertamente la gente es como hierba.
La hierba se seca y la flor se marchita,
pero la palabra de nuestro Dios
permanece firme para siempre.»
Súbete, Sión, a la cumbre de un monte,
levanta con fuerza tu voz
para anunciar una buena noticia.
Levanta sin miedo la voz, Jerusalén,
y anuncia a las ciudades de Judá:
«¡Aquí está el Dios de ustedes!»
Llega ya el Señor con poder,
sometiéndolo todo con la fuerza de su brazo.
Trae a su pueblo
después de haberlo rescatado.

He will feed his flock like a shepherd;
he will gather the lambs in his arms,
and carry them in his bosom,
and gently lead the mother sheep.

For the Word of God in scripture,
for the Word of God among us,
for the Word of God within us,
Thanks be to God.

Viene como un pastor que cuida su rebaño;
levanta los corderos en sus brazos,
los lleva junto al pecho
y atiende con cuidado a las recién paridas.

Por la Palabra de Dios en las Escrituras,
por la Palabra de Dios entre nosotros,
por la Palabra de Dios dentro de nosotros,
Demos gracias a Dios.

THE PSALM

Sung by the cantor.

plainchant tone I

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

Psalm 85:1-2, 8-13

Salmo 85:1-2, 8-13

You have been gracious to your land, O Lord,
you have restored the good fortune of Jacob.
You have forgiven the iniquity of your people
and blotted out all their sins.
I will listen to what the Lord God is saying,
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
Truly, his salvation is very near to those who fear him,
that his glory may dwell in our land.
Mercy and truth have met together;
righteousness and peace have kissed each other.
Truth shall spring up from the earth,
and righteousness shall look down from heaven.
The Lord will indeed grant prosperity,
and our land will yield its increase.
Righteousness shall go before him,
and peace shall be a pathway for his feet.

Fuiste propicio a tu tierra, oh Señor;
restauraste la suerte de Jacob.
Perdonaste la iniquidad de tu pueblo;
todos sus pecados cubriste.
Escucharé lo que dice el Señor Dios;
porque anuncia paz a su pueblo fiel,
a los que se convierten de corazón.
Ciertamente cercana está su salvación
a cuantos le temen,
para que habite su gloria en nuestra tierra.
La misericordia y la verdad se encontraron;
la justicia y la paz se besaron.
La verdad brotará de la tierra,
y la justicia mirará desde los cielos.
En verdad el Señor dará la lluvia,
y nuestra tierra dará su fruto.
La justicia irá delante de él,
y la paz será senda para sus pasos.

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.

2 Peter 3:8-15a

Do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed. Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire? But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home. Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation.

For the Word of God in scripture,
for the Word of God among us,
for the Word of God within us,
Thanks be to God.

2 Pedro 3:8-15a

Queridos hermanos, no olviden que para el Señor un día es como mil años, y mil años como un día. No es que el Señor se tarde en cumplir su promesa, como algunos suponen, sino que tiene paciencia con ustedes, pues no quiere que nadie muera, sino que todos se vuelvan a Dios. Pero el día del Señor vendrá como un ladrón. Entonces los cielos se desharán con un ruido espantoso, los elementos serán destruidos por el fuego, y la tierra, con todo lo que hay en ella, quedará sometida al juicio de Dios. Puesto que todo va a ser destruido de esa manera, ¡con cuánta santidad y devoción deben vivir ustedes! Esperen la llegada del día de Dios, y hagan lo posible por apresurarla. Ese día los cielos serán destruidos por el fuego, y los elementos se derretirán entre las llamas; pero nosotros esperamos el cielo nuevo y la tierra nueva que Dios ha prometido, en los cuales todo será justo y bueno. Por eso, queridos hermanos, mientras esperan estas cosas, hagan todo lo posible para que Dios los encuentre en paz, sin mancha ni culpa. Tengan en cuenta que la paciencia con que nuestro Señor nos trata es para nuestra salvación.

Por la Palabra de Dios en las Escrituras,
por la Palabra de Dios entre nosotros,
por la Palabra de Dios dentro de nosotros,
Demos gracias a Dios.

HYMN AT THE SEQUENCE

On Jordan's Stormy Banks I Stand

Sung by all.

Anonymous American melody

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. On Jor - dan's storm - y banks I stand, and cast a wish - ful eye;
2. All o'er those wide - ex - tend - ed plains, shines one e - ter - nal day;
3. No chill - ing winds or poi - s'nous breath can reach that health - ful shore;
4. When shall I reach that hap - py place and be for - ev - er blest?

to Ca - naan's fair and hap - py land, where my pos - ses - sions lie.
there God the Son for - ev - er reigns, and scat - ters night a - way.
sick - ness and sor - row, pain and death, are felt and feared no more.
When shall I see my Fa - ther's face, and in God's bos - om rest?

I am bound for the prom - ised land, I am bound for the prom - ised land;
oh, who will come and go with me? I am bound for the prom - ised land.

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.

Mark 1:1-8

Marcos 1:1-8

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

Glory to you, Lord Christ.

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’ John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is

Santo Evangelio de nuestro Señor Jesucristo, según Marcos.

¡Gloria a ti, Cristo Señor!

Principio de la buena noticia de Jesús el Mesías, el Hijo de Dios. Está escrito en el libro del profeta Isaías: «Envío mi mensajero delante de ti, para que te prepare el camino. Una voz grita en el desierto: “Preparen el camino del Señor; ábranle un camino recto.”» Y así se presentó Juan el Bautista en el desierto; decía a todos que debían volverse a Dios y ser bautizados, para que Dios les perdonara sus pecados. Todos los de la región de Judea y de la ciudad de Jerusalén salían a oírlo. Confesaban sus pecados, y Juan los bautizaba en el río Jordán. La ropa de Juan estaba hecha de pelo de camello, y se la sujetaba al cuerpo con un cinturón de cuero; y comía langostas y miel del monte. En su proclamación decía: «Después de mí viene uno más

coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

The Gospel of the Lord.
Praise to you, Lord Christ.

poderoso que yo, que ni siquiera merezco agacharme para desatarle la correa de sus sandalias. Yo los he bautizado a ustedes con agua; pero él los bautizará con el Espíritu Santo.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Right Reverend Mariann Edgar Budde

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 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.

Creemos en un solo Dios,
Padre todopoderoso,
Creador de cielo y 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:
por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo hombre.
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.

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 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.

Después de cada intercesión,

Atiéndenos, O 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.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti,
oponiéndonos a tu voluntad en nuestras vidas.
Hemos negado tu bondad el uno del otro,
en nosotros mismos, y en el mundo que has creado.
Nos arrepentimos del mal que nos esclaviza,
el mal que hemos hecho,
y el mal que ha sido hecho en nuestro nombre.
Perdona, restaura, y fortalécenos
a través de nuestro Salvador Jesucristo,
que podamos permanecer en tu amor
y servir solo a tu voluntad. Amén.

The bishop 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 con tu espíritu.

THE HOLY COMMUNION

THE OFFERTORY

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

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

O Day of God, Draw Night

Sung by the cantor.

James Hopkirk (1908–1972)

O day of God, draw nigh
In beauty and in power,
Come with thy timeless judgment now
To match our present hour.

Bring to our world of strife
Thy sovereign word of peace,
That war may haunt the earth no more
And desolation cease.

Bring to our troubled minds,
Uncertain and afraid,
The quiet of a steadfast faith,
Calm of a call obeyed.

O day of God, draw nigh
As at creation's birth,
Let there be light again, and set
Thy judgments in the earth.

Bring justice to our land,
That all may dwell secure,
And finely build for days to come
Foundations that endure.

(R. B. Y. Scott, 1899–1987)

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:

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, _____

Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____

hea - ven and earth are full, _____ full _____ of your glo - ry. Ho -

san - na in the high - est. 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. 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 John the Baptist, our patrons, the Apostles Peter and Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Great Amen is when the congregation with a unified great voice concurs with all that the 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 tentación
y líbranos del mal.

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

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

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

Lord Jesus,
I believe that you are truly present
in the Holy Sacrament of the Altar.
I love you above all things,
and long for you into my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
I embrace you and unite myself entirely to you.
Let me never be separated from you. Amen.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

El presidente invita a todos a rezar esta oración.

Señor Jesús
creo que estás verdaderamente presente
en el Santísimo Sacramento del Altar.
Te amo sobre todas las cosas,
y deseo recibirte en mi alma.
Como en este momento no puedo recibirte
sacramentalmente,
ven al menos espiritualmente a mi corazón.
Te abrazo y me uno por completo a ti.
No permitas que jamás me separe de ti. Amén.

ANTHEM DURING THE COMMUNION

The Song of Zechariah

Sung by the cantor.

Annabeth McClelland Gay (1925–2020)

Blessed be the God of Israel
Who comes to set us free
And raises up new hope for us:
A Branch from David's tree.

So have the prophets long declared
That with his mighty arm
God would turn back our enemies
And all that wish us harm.

With promised mercy will God still
The covenant recall,
The oath once sworn to Abraham;
From foes to save us all;

(Carl P. Daw, Jr., b. 1944)

That we might worship without fear
And offer lives of praise,
In holiness and righteousness
To serve God all our days.

My child, as prophet of the Lord
You will prepare the way,
To tell God's people they are saved
From sin's eternal sway.

Then shall God's mercy from on high
Shine forth and never cease,
To drive away the gloom of death
And lead us into peace.

THE POSTCOMMUNION PRAYER

Loving God,
we give you thanks for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth a people,
forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

Dios amoroso,
te damos gracias
por restaurarnos a tu imagen
y alimentarnos con alimento espiritual
en el Sacramento del Cuerpo y Sangre de Cristo.
Ahora envíanos como
un pueblo, perdonado, sanado, renovado;
para que podamos proclamar tu amor al mundo
y continuar en la vida resucitada de Cristo nuestro
Salvador.
Amén.

THE BLESSING

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

Prepare the Way, O Zion

Sung by all.

Bereden väg för Herran

1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!
 2. He brings God's rule, O Zi - on; he comes from heaven a - bove.
 3. Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.

Let ev - ery hill and val - ley a lev - el way ap - pear.
 His rule is peace and free - dom, and jus - tice, truth, and love.
 His tid - ings of sal - va - tion pro - claim in ev - ery place.

Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
 Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
 All lands will bow be - fore him, their voic - es will a - dore him.

Oh, blest is Christ that came in God's most ho - ly name.

THE DISMISSAL

As we await our coming Savior,
 go in the peace of Christ.
 Thanks be to God.

Mientras esperamos la venida de nuestro Salvador,
 vayan en la paz de Cristo.
 Demos gracias a Dios.

POSTLUDE

I Need You

Donnie McClurkin (b. 1959)

A Prayer attributed to St. Francis

Lord, make us instruments of your peace.

Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

Grant that we may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.



Oración atribuida a San Francisco de Asís

Señor, haznos instrumentos de tu paz.
Donde haya odio, sembremos amor;
donde haya ofensa, perdón;
donde haya discordia, unión;
donde haya duda, fe;
donde haya desesperación, esperanza;
donde haya tinieblas, luz;
donde haya tristeza, gozo.

Concede que no busquemos ser consolados, sino consolar;
ser comprendidos, sino comprender;
ser amados, sino amar.

Porque dando, es como recibimos;
perdonando, es como somos perdonados;
y muriendo, es como nacemos a la vida eterna. Amén.

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