



The Holy Eucharist *with* Renewal of Baptismal Vows

The First Sunday after the Epiphany: The Baptism of our Lord

January 9, 2022 • 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 a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Songs of Thankfulness and Praise

Salzburg; arr. Edward M. Nassor (b. 1957)

PRELUDE

"...the heavens were opened" from *Windows of Comfort*

Dan Locklair (b. 1949)

Changed

Walter Hawkins (1949–2010)

I Surrender All

Winfield S. Weeden (1847–1908)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

Vidi aquam

Michael McCarthy (b. 1966)

Sung in Latin.

I saw water flowing out of the Temple, from its right side:

And all to whom this water came were saved.

Give thanks to the Lord, for he is good: Alleluia.

(Ezekiel 47:1)

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

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



1. Songs of thank-ful-ness and praise, Je - sus, Lord, to thee we raise, man - i - fest - ed by the star
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme; and at Ca - na, wed - ding - guest,
 3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul; man - i - fest in val - iant fight,
 4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light, where dis - ci - ples filled with awe



to the sa - ges from a - far; branch of roy - al Da - vid's stem in thy birth at
 in thy God - head man - i - fest; man - i - fest in power di - vine, chang - ing wa - ter
 quell - ing all the dev - il's might; man - i - fest in gra - cious will, ev - er bring - ing
 thy trans - fi - gured glo - ry saw. When from there thou led - dest them stead - fast to Je -



Beth - le - hem; an - thems be to thee ad - dressed, God in man made man - i - fest.
 in - to wine; an - thems be to thee ad - dressed, God in man made man - i - fest.
 good from ill; an - thems be to thee ad - dressed, God in man made man - i - fest.
 ru - sa - lem, cross and Eas - ter Day at - test God in man made man - i - fest.

THE OPENING ACCLAMATION

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

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.

Benedictus es, Domine

John Rutter (b. 1945)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to you, Lord God of our fa - thers; you are wor - thy of praise; glo - ry to
 you. Glo-ry to you, for the ra - di - ance of your ho - ly Name; we will
 praise you and high - ly ex - alt you for ev - er. Glo-ry to you in the
 splen - dor of your tem - ple, on the throne of your ma - jes - ty, glo - ry to you. Glo - ry to
 you, seat - ed be - tween the Cher - u - bim; we will praise you and high - ly ex - alt you for -
 ev - er. Glo - ry to you, be - hold - ing the depths; in the
 high vault of hea - ven, glo - ry to you. Glo - ry to you, Fa - ther, Son, and
 Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

THE COLLECT FOR THE FIRST SUNDAY AFTER THE EPIPHANY: THE BAPTISM OF OUR LORD

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.

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **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 43:1-7

Now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life. Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, “Give them up,” and to the south, “Do not withhold; bring my sons from far away and my daughters from the end of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made.”

The Word of the Lord.

Thanks be to God.

Isaías 43:1-7

Pero ahora, Israel, pueblo de Jacob, el Señor que te creó te dice: «No temas, que yo te he libertado; yo te llamé por tu nombre, tú eres mío. Si tienes que pasar por el agua, yo estaré contigo, si tienes que cruzar ríos, no te ahogará; si tienes que pasar por el fuego, no te quemará, las llamas no arderán en ti. Pues yo soy tu Señor, tu salvador, el Dios Santo de Israel. Yo te he adquirido; he dado como precio de rescate a Egipto, a Etiopía y a Sabá, porque te aprecio, eres de gran valor y yo te amo. Para tenerte a ti y para salvar tu vida entrego hombres y naciones. No tengas miedo, pues yo estoy contigo. Desde oriente y occidente haré volver a tu gente para reunirla. Diré al norte: “Devuélvelos”, y al sur: “No te quedes con ellos. Trae a mis hijos y mis hijas desde lejos, desde el extremo del mundo, a todos los que llevan mi nombre, a los que yo creé y formé, a los que hice para gloria mía.”»

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Percy Buck (1871-1947)

Psalm 29:1-6, 10-11

Salmo 29:1-6, 10-11

Ascribe to the Lord, you gods,
 ascribe to the Lord glory and strength.
 Ascribe to the Lord the glory due his Name;
 worship the Lord in the beauty of holiness.
 The voice of the Lord is upon the waters;
 the God of glory thunders;
 the Lord is upon the mighty waters.
 The voice of the Lord is a powerful voice;
 the voice of the Lord is a voice of splendor.
 The voice of the Lord breaks the cedar trees;
 the Lord breaks the cedars of Lebanon;
 He makes Lebanon skip like a calf,
 and Mount Hermon like a young wild ox.
 The Lord sits enthroned above the flood;
 the Lord sits enthroned as King for evermore.
 The Lord shall give strength to his people;
 the Lord shall give his people the blessing of peace.

Den al Señor, oh seres celestiales,
 den al Señor la gloria y la fortaleza.
 Den al Señor la gloria debida a su Nombre;
 adoren al Señor en la hermosura de su santidad.
 La voz del Señor sobre las aguas;
 truena el Dios de gloria;
 el Señor sobre las grandes aguas.
 La voz del Señor es voz potente;
 la voz del Señor es voz gloriosa.
 La voz del Señor quebranta los cedros;
 el Señor quebranta los cedros del Líbano.
 Hace saltar al Líbano como becerro,
 al Hermón como hijuelo de búfalo.
 El Señor se sienta por encima del diluvio;
 el Señor se sienta como Rey por siempre jamás.
 El Señor dará fortaleza a su pueblo;
 el Señor bendecirá a su pueblo con la paz.

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.

Acts 8:14-17

Hechos 8:14-17

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

Cuando los apóstoles que estaban en Jerusalén supieron que los de Samaria habían aceptado el mensaje de Dios, mandaron allá a Pedro y a Juan. Al llegar, oraron por los creyentes de Samaria, para que recibieran el Espíritu Santo. Porque todavía no había venido el Espíritu Santo sobre ninguno de ellos; solamente se habían bautizado en el nombre del Señor Jesús. Entonces Pedro y Juan les impusieron las manos, y así recibieron el Espíritu Santo.

The Word of the Lord.
Thanks be to God.

Palabra del Señor.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

Take Me to the Water

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.”

1. Take me to the wa - ter, take me to the wa - - ter,
2. I love Je - sus, I love Je - - sus,
3. In the Name of Je - sus, in the Name of Je - - sus,
4. Glo - ry, hal - le - lu - jah, glo - ry, hal - le - lu - - jah,

take me to the wa - - ter to be bap - tized.
I love Je - - sus. Yes, I do.
in the Name of Je - - sus we shall be saved.
glo - ry, hal - le - lu - - jah, to be bap - tized.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 3:15-17, 21-22

Lucas 3:15-17, 21-22

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

Gloria to you, Lord Christ.

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.” Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

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

Santo Evangelio de nuestro Señor Jesucristo,
según Lucas.

¡Gloria a ti, Cristo Señor!

La gente estaba en gran expectativa, y se preguntaba si tal vez Juan sería el Mesías; pero Juan les dijo a todos: «Yo, en verdad, los bautizo con agua; pero viene uno que los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco desatarle la correa de sus sandalias. Trae su aventador en la mano, para limpiar el trigo y separarlo de la paja. Guardará el trigo en su granero, pero quemará la paja en un fuego que nunca se apagará.» Sucedió que cuando Juan los estaba bautizando a todos, también Jesús fue bautizado; y mientras oraba, el cielo se abrió y el Espíritu Santo bajó sobre él en forma visible, como una paloma, y se oyó una voz del cielo, que decía: «Tú eres mi Hijo amado, a quien he elegido.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

The people stand as able.

THE RENEWAL OF BAPTISMAL VOWS

The presider invites the people to renew their baptismal vows.

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

I do.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit

and born of the Virgin Mary.

He suffered under Pontius Pilate,

was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

¿Reafirmas tu renuncia al mal y renuevas tu entrega a Jesucristo?

Sí, la reafirmo.

¿Crees en Dios Padre?

Creo en Dios Padre todopoderoso, creador del cielo y de la tierra.

¿Crees en Jesucristo, el Hijo de Dios?

Creo en Jesucristo, su único Hijo, nuestro Señor.

Fue concebido por obra y gracia del Espíritu Santo

y nació de María la Virgen.

Padeció bajo el poder de Poncio Pilato.

Fue crucificado, muerto y sepultado.

Descendió a los infiernos.

Al tercer día resucitó de entre los muertos.

Subió a los cielos,

y está sentado a la diestra de Dios Padre.

Desde allí ha de venir a juzgar a vivos y muertos.

¿Crees en Dios el Espíritu Santo?

**Creo en el Espíritu Santo,
la santa Iglesia católica,
la comunión de los santos,
el perdón de los pecados,
la resurrección de los muertos,
y la vida eterna.**

¿Continuarás en la enseñanza y comunión de los apóstoles, en la fracción del pan y en las oraciones?

Así lo haré, con el auxilio de Dios.

¿Perseverarás en resistir al mal, y cuando caigas en pecado, te arrepentirás y te volverás al Señor?

Así lo haré, con el auxilio de Dios.

¿Proclamarás por medio de la palabra y el ejemplo las Buenas Nuevas de Dios en Cristo?

Así lo haré, con el auxilio de Dios.

¿Buscarás y servirás a Cristo en todas las personas, amando a tu prójimo como a ti mismo?

Así lo haré, con el auxilio de Dios.

¿Lucharás por la justicia y la paz entre todos los pueblos y respetarás la dignidad de todo ser humano?

Así lo haré, con el auxilio de Dios.

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord.
Amen.

Que el Dios todopoderoso, Padre de nuestro Señor Jesucristo, quien nos ha dado el nuevo nacimiento por medio del agua y del Espíritu Santo, y nos ha concedido el perdón de los pecados, nos guarde en la vida eterna por su gracia, en Cristo Jesús Señor nuestro.
Amén.

THE PRAYERS OF THE PEOPLE

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

After each intercession,

God of light and life,
Hear us, we pray.

Dios de luz y vida,
Atiéndenos, te suplicamos.

The presider prays the concluding collect, 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 people greet one another with a sign of God's peace and are seated.

THE HOLY COMMUNION

THE OFFERTORY

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

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, 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. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Baptism Song

Sung by the cantor.

Free Chapel Music

Are you broken, low in life?
There's a man who paid the highest price
For your freedom with every scar.
With every wound came a brand new start.

Make this confession,
Before the crowds.
Fully committed,
A life laid down.

You can leave it all in the water,
You can let it all be washed away.
The old man is gone,
The past over.
It's been buried in the grave.

Are you empty, but filled with pain?
Overwhelmed by guilt and shame?
There's a lifter of every head,
Who took it all when
He conquered death.

Make this confession,
Before the crowds.
Fully committed,
A life laid down.

Goodbye old.
Hello new!
Go seize the day
He has given you.
Hello freedom,
Goodbye chains!
The savior's blood
Is running through your veins.

The people stand as able.

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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your son Jesus Christ our Lord.

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

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

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, ho - ly, ho - ly Lord God of hosts. Hea-ven and earth are filled with your glo - ry. Ho - san - na in the high - est. Bless-ed is he who comes in the name of the Lord, 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 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

Taste and See

Sung by all.

James Moore (b. 1951)

Taste and see, taste and see the good - ness of the Lord. O

taste and see, taste and see the good - ness of the Lord, of the Lord.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please 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

Greater Love Hath No Man

Sung by the choir.

John Ireland (1879–1962)

Many waters cannot quench love, neither can the floods drown it.

Love is strong as death.

Greater love hath no man that this, that a man lay down his life for his friends.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus.

Ye are a chosen generation, a royal priesthood, a holy nation; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

(From Song of Solomon 8, John 15, 1 Peter 2, 1 Corinthians 6, and Romans 12)

The people stand as able.

THE POSTCOMMUNION PRAYER

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

Omnipotente y sempiterno Dios,
te damos gracias porque nos has nutrido con el
alimento espiritual
del preciosísimo Cuerpo y Sangre de tu Hijo,
nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo para cumplir
la misión que tú nos has encomendado,
para amarte y servirte como fieles testigos de
Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 448 (STANZAS 1-3, 6)

O Love, How Deep, How Broad, How High

Sung by all.

Deus tuorum militum



1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;
3. For us he prayed; for us he taught; for us his dai - ly works he wrought:
6. All glo - ry to our Lord and God for love so deep, so high, so broad;



that God, the Son of God, should take our mor - tal form for mor - tals' sake.
for us temp - ta - tions sharp he knew; for us the temp - ter o - ver - threw.
by words and signs and ac - tions, thus still seek - ing not him - self, but us.
the Trin - i - ty whom we a - dore for ev - er and for ev - er - more.

THE DISMISSAL

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

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

POSTLUDE

Two chorale preludes on *Christum wir sollen loben schon*,
BWV 696 and BWV 611

Johann Sebastian Bach (1685-1750)

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

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Dana Colley Corsello; Gospellers: The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Priest Associate; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Canon Preston B. Hannibal Canon, Episcopal Diocese of Washington (Hon.), The Reverend Dr. Lisa Barrowclough, The Reverend Martha Johns, The Reverend Sarah E. Slater, The Venerable L. Sue von Rautenkranz, Archdeacon and Diocesan Liturgist, Episcopal Diocese of Washington; Musicians: The Boys Cathedral Choir, Thomas M. Sheehan, Organist and Associate Director of Music, George H. Fergus, Associate Director of Music and Chorister Program Director, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Jasmine Jacobs, singer, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of Charles A. Kuehner family; St. Mary's Chapel Altar: in loving memory of Edith Martin; Holy Spirit Chapel Altar: in thanksgiving for the Charles Ray Long family and friends; St. John's Chapel Altar: in memory of Mrs. Jean MacArthur; Children's Chapel Altar: in memory of Emilie Jeanne Dana; War Memorial Chapel Altar: in loving memory of Hal Elliott Short; Bethlehem Chapel Altar: in memory of Ernest Addison Deahl.

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