

The Holy Eucharist

with Holy Baptism & Renewal of the Baptismal Covenant

The First Sunday after the Epiphany:
The Baptism of Our Lord Jesus Christ

January 12, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

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

CARILLON PRELUDE

O Love, How Deep, How Broad, How High

Deus tuorum militum; arr. Carl Bangs (1945–2013)

PRELUDE

Schmücke dich, o liebe Seele

Robert Papperitz (1826–1903)

Holy Spirit

Dennis E. Reed

THE ENTRANCE RITE

INTROIT

Tribus miraculis

Luca Marenzio (1553–1599)

Sung in Latin.

We observe this holy day, ornamented with three miracles:
Today a star led the Magi to the manger;
Today wine was made from water at the wedding;
Today in the Jordan Christ desired to be baptised by John,
So that he might save us. Alleluia.

(Antiphon on the Magnificat for the Feast of the Epiphany)

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 his kingdom, now and for ever. Amen.

There is one Body and one Spirit;
There is one hope in God's call to us;
 One Lord, one Faith, one Baptism;
One God and Father of all.

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

Isaías 43:1-7

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.

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 ahogarás;
si tienes que pasar por el fuego, no te quemarás,
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 de Dios.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Percy Buck (1871–1947)

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

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.

Ríndanle al Señor, dioses y diosas,
ríndanle poder y gloria.
Ríndanle la gloria que merece
adoren a Dios en la hermosura de la santidad.
La voz de Dios ruge sobre las aguas;
el Dios de gloria truenas;
el Señor está sobre las lluvias.
La voz del Señor vibra con gloria;
la voz del Señor es espléndida.
La voz de Dios quiebra los cedros;
Dios despedaza los cedros del Líbano;
hace el Líbano saltar como un becerro
y el Monte Hermón como torito salvaje.
Dios se entrona sobre los diluvios,
se entrona como Rey perpetuo.
Dios fortalecerá a su pueblo
y lo bendecirá con 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

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.

The Word of the Lord.
Thanks be to God.

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.

Palabra de Dios.
Demos gracias a Dios.

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

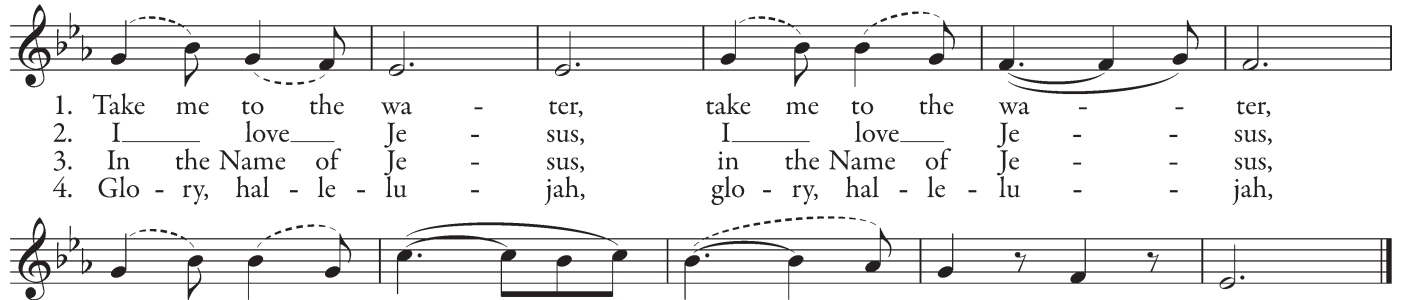
HYMN AT THE SEQUENCE

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.

Glory 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 Reverend Canon Dana Colley Corsello

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.

HOLY BAPTISM & RENEWAL OF THE BAPTISMAL COVENANT

The candidate, Charlotte Erin, is presented. The presider questions the candidate's sponsors about the desire and readiness to receive the Sacrament of Holy Baptism.

After the candidate has been presented and the sponsors have been examined, the presider invites the people to stand.

Will you who witness these vows do all in your power to support this person in her life in Christ?

We will.

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

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.

Y ustedes, testigos de estos votos: ¿Harán todo lo que puedan para apoyar a esta persona que desde hoy vive en Cristo?

¡Lo haremos!

Unámonos a quien hoy se consagra al Señor y renovemos nuestro propio pacto bautismal.

¿Crees en Dios el 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, que fue concebido por obra y gracia del Espíritu Santo, nació de la santa María 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 derecha de Dios, Padre todopoderoso. Desde allí ha de venir a juzgar a vivos y muertos.

¿Crees en 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.

¿Seguirás fiel a la enseñanza y comunión de los apóstoles, en el partir el pan y en las oraciones?

Lo haré, con la ayuda de Dios.

¿Seguirás firme en resistir el mal y, cada vez que caigas en pecado, te arrepentirás y te volverás al Señor?

Lo haré, con la ayuda de Dios.

¿Proclamarás por palabra y ejemplo la buena noticia de Dios en Cristo?

Lo haré, con la ayuda de Dios.

¿Buscarás y servirás a Cristo en toda persona, amando a tu prójimo como a ti mismo?

Lo haré, con la ayuda de Dios.

¿Lucharás por la justicia y la paz en el mundo y respetarás la dignidad de todo ser humano?

Lo haré, con la ayuda de Dios.

THE PRAYERS FOR THE CANDIDATE

Let us now pray for this person who is to receive the Sacrament of new birth.

Deliver her, O Lord, from the way of sin and death.
Lord, hear our prayer.

Open her heart to your grace and truth.
Lord, hear our prayer.

Fill her with your holy and life-giving Spirit.
Lord, hear our prayer.

Keep her in the faith and communion of your holy Church.
Lord, hear our prayer.

Teach her to love others in the power of the Spirit.
Lord, hear our prayer.

Send her into the world in witness to your love.
Lord, hear our prayer.

Bring her to the fullness of your peace and glory.
Lord, hear our prayer.

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.
Amen.

Oremos por esta persona que está por recibir el sacramento de la nueva vida.

Libera, Señor, a esta persona de la senda del pecado y de la muerte.

Señor, escucha nuestra oración.

Ábrela el corazón para que reciba tu gracia y tu verdad.
Señor, escucha nuestra oración.

Llénela del Espíritu que nos aviva y purifica.
Señor, escucha nuestra oración.

Guárdala en la fe y en comunión con tu santa Iglesia.
Señor, escucha nuestra oración.

Enséñala a amar al prójimo con la fuerza del Espíritu.
Señor, escucha nuestra oración.

Envíala al mundo para dar testimonio de tu amor.
Señor, escucha nuestra oración.

Tráela a la plenitud de tu paz y de tu gloria.
Señor, escucha nuestra oración.

Concede, Señor, que toda persona bautizada en la muerte de tu Hijo viva en el poder de su resurrección con la esperanza de su regreso en gloria; por Jesucristo, que vive y reina ahora y siempre.
Amén.

THE THANKSGIVING OVER THE WATER

The Lord be with you.
And also with you.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

El Señor esté con ustedes.
Y también contigo.

Démosle gracias al Señor nuestro Dios.
Es justo y necesario.

The presider prays over the water. The people affirm the prayer with, Amen.

THE BAPTISM

The candidate is baptized. The people affirm the baptism, sealing with chrism, and presentation of candle with Amen.

At the conclusion of the baptism, the people welcome the newly baptized.

Let us welcome the newly baptized.
We receive you into the household of God.
Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

Recibamos a la recién bautizada.
Te recibimos en la familia de Dios. Confiesa la fe de Cristo crucificado, proclama su resurrección y participa con nosotros de su sacerdocio eterno.

THE ASPERGES

The people remain standing as the ministers sprinkle the congregation with blessed water.

ANTHEM AT THE ASPERGES

As the Deer

Sung by the ensemble.

Martin Nystrom (b. 1956)

As the deer panteth for the water,
So my soul longeth after thee.
You alone are my heart's desire,
And I long to worship thee.

Refrain You alone are my strength, my shield.
To you alone may my spirit yield.
You alone are my heart's desire
And I long to worship thee.

You're my friend, and you are my brother,
Even though you are a King.
I love you more than any other,
So much more than anything.

Refrain
I want you more than gold or silver.
Only you can satisfy.
You alone are the real joy-giver.
And the apple of my eye.

Refrain

THE PEACE

The peace of Christ be always with you.
And also with you.

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

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

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, 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.

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Changed

Sung by the ensemble.

Walter Hawkins (1949–2010)

A change, a change has come over me.
He changed my life and now I'm free.
He washed away all my sins, and he made me whole.
He washed me white as snow.
He changed, my life complete, and now I sit,
I sit at his feet.
To do what must be done,
I'll work and work, until he comes.

Refrain A wonderful change has come over me.
A wonderful change has come over me.

Lord you've changed,
And now I sit, I sit at my Saviour's feet.
To do what must be done,
Lord I'll work and work, until he comes.

Refrain
He changed my walk.
He changed my talk.
He changed my life.
I'm so glad he changed me.

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

PRESENTATION HYMN

Baptized in Water

Sung by all.

Bunessan



1. Bap - tized in wa - ter, sealed by the Spi - rit, cleansed by the
 2. Bap - tized in wa - ter, sealed by the Spi - rit, dead in the
 3. Bap - tized in wa - ter, sealed by the Spi - rit, marked with the



blood of Christ our King: heirs of sal - va - tion, trus - ting his
 tomb of Christ our King: one with his ris - ing, freed and for -
 sign of Christ our King: born of one Fa - ther, we are his



prom - ise, faith - ful - ly now God's praise we sing.
 giv - en, thank - ful - ly now God's praise we sing.
 chil - dren, joy - ful - ly now God's praise we sing.

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

Because 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 Savior.

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

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,
 heav-en and earth are full of your glo - ry. Ho - san - na in the high - est.
 Bless-ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,
We remember Christ’s death,
We proclaim Christ’s resurrection,
We await Christ’s coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Apostles Peter and Paul, our patrons, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only “Amen” in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation’s response.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

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

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

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

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

THE INVITATION TO HOLY COMMUNION

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

Wade in the Water

Sung by the choir.

Negro spiritual; arr. Moses Hogan (1957–2003)

Refrain Wade in the water,
Wade in the water, children,
Wade in the water,
God's gonna trouble the water.

See that host all dressed in white.
The leader looks like an Israelite.

Refrain
See that band all dressed in red.
Well, it looked like the band that Moses led.

Refrain

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 • 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 forth in the name of Christ.
Thanks be to God.

Salgan en el nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

Prélude sur un thème liturgique (Asperges me) from Sonata No. 3

Amédée Reuchsel (1875–1931)



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

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.
The link to register: t.ly/1kHQ*

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Associate Priest for Worship; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Deacon: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Spencer W. Brown, Priest Associate, The Reverend Dr. Ann Broomell, The Reverend Martha D. Johns, The Reverend Annemarie Quigley; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in memory of the Charles A. Kuehner family; in memory of Mrs. Jean MacArthur; 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; 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.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Collects, psalm, baptismal liturgy, postcommunion prayer, and dismissal (adapted) taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the psalm, baptismal liturgy, Lord's Prayer, postcommunion prayer, and dismissal (adapted) taken from *El Libro de Oración Común*, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church. Eucharistic Prayer B with expansive language taken from General Convention, *Journal of the General Convention of...The Episcopal Church*, Austin, 2018. Peace taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved.

Songs of Thankfulness and Praise. Text: Stanzas 1–3, Christopher Wordsworth (1807–1885). Public domain. stanza 4, F. Bland Tucker (1895–1984), Copyright 1985, Church Publishing, Incorporated. Reprinted under One License #A-709283. Music: *Salzburg*. Jakob Hintze (1622–1702). Public domain. *Take Me to the Water*. Text and music: Negro spiritual. Public domain. *As the Deer*. Martin Nystrom, Copyright 1984, Universal Music—Brentwood Benson (admin. by Brentwood-Benson Music Publishing, Inc.). Reprinted under CCLI License #3058209. *Baptized in Water*. Text: Michael Seward (1932–2015), Copyright 1982, Jubilate Hymns, Ltd. (admin. by Hope Publishing Co.) Reprinted under One License #A-709283. Tune: *Bunessan*. Gaelic melody. Public domain. *Sanctus*. Michele Fowlin, Copyright 2023, Protestant Episcopal Cathedral Foundation. Used by permission. *Jesus Is Here Right Now*. Leon C. Roberts, Copyright 1986, GIA Publications, Inc. Reprinted under One License #A-709283. *O Love, How Deep, How Broad, How High*. Text: Latin, 15th century; tr. Benjamin Webb (1819–1885), alt. Music: *Deus tuorum militum*. From *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt. Public domain.

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

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

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



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

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

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.

