

# 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 11, 2026 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

*The people's responses are in bold.*

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

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

## CARILLON PRELUDE

*Songs of Thankfulness and Praise*

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

## PRELUDE

*Prelude on Wareham*

Healey Willan (1880–1968)

*A New Year Carol*

Benjamin Britten (1913–1976)

## THE ENTRANCE RITE

### INTROIT

*Eternal Light*

Leo Sowerby (1895–1968)

Eternal Light, shine into our hearts.  
Eternal Goodness, deliver us from evil.  
Eternal Power, be our support.  
Eternal Wisdom, scatter the darkness of our ignorance.  
Eternal Pity, have mercy upon us.  
Through Jesus Christ our Lord. Amen.

*(Alcuin of York, c. 735–804)*

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

*Songs of Thankfulness and Praise**Sung by all.**Salzburg**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. 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 42:1-9

Isaías 42:1-9

“Here is my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my spirit upon him;  
he will bring forth justice to the nations.  
He will not cry or lift up his voice,  
or make it heard in the street;  
a bruised reed he will not break,  
and a dimly burning wick he will not quench;  
he will faithfully bring forth justice.  
He will not grow faint or be crushed  
until he has established justice in the earth;  
and the coastlands wait for his teaching.”  
Thus says God, the Lord,  
who created the heavens and stretched them out,  
who spread out the earth and what comes from it,  
who gives breath to the people upon it  
and spirit to those who walk in it:  
“I am the Lord, I have called you in righteousness,  
I have taken you by the hand and kept you;  
I have given you as a covenant to the people,  
a light to the nations,  
to open the eyes that are blind,  
to bring out the prisoners from the dungeon,  
from the prison those who sit in darkness.  
I am the Lord, that is my name;  
my glory I give to no other,  
nor my praise to idols.  
See, the former things have come to pass,  
and new things I now declare;  
before they spring forth,  
I tell you of them.”

The Word of the Lord.  
Thanks be to God.

«Aquí está mi siervo, a quien sostengo,  
mi elegido, en quien me deleito.  
He puesto en él mi espíritu  
para que traiga la justicia a todas las naciones.  
No gritará, no levantará la voz,  
no hará oír su voz en las calles,  
no acabará de romper la caña quebrada  
ni apagará la mecha que arde débilmente.  
Verdaderamente traerá la justicia.  
No descansará ni su ánimo se quebrará,  
hasta que establezca la justicia en la tierra.  
Los países del mar estarán atentos a sus enseñanzas.»  
Dios, el Señor, que creó el cielo y lo extendió,  
que formó la tierra y lo que crece en ella,  
que da vida y aliento a los hombres que la habitan,  
dice a su siervo:  
«Yo, el Señor, te llamé  
y te tomé por la mano,  
para que seas instrumento de salvación;  
yo te formé, pues quiero que seas  
señal de mi alianza con el pueblo,  
luz de las naciones.  
Quiero que des vista a los ciegos  
y saques a los presos de la cárcel,  
del calabozo donde viven en la oscuridad.  
Yo soy el Señor, ése es mi nombre,  
y no permitiré que den mi gloria a ningún otro  
ni que honren a los ídolos en vez de a mí.  
Miren cómo se cumplió todo lo que antes anuncié,  
y ahora voy a anunciar cosas nuevas;  
se las hago saber a ustedes antes que aparezcan.»

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 10:34-43

Hechos 10:34-43

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him

Pedro entonces comenzó a hablar, y dijo: «Ahora entiendo que de veras Dios no hace diferencia entre una persona y otra, sino que en cualquier nación acepta a los que lo reverencian y hacen lo bueno. Dios habló a los descendientes de Israel, anunciando el mensaje de paz por medio de Jesucristo, que es el Señor de todos. Ustedes bien saben lo que pasó en toda la tierra de los judíos, comenzando en Galilea, después que Juan proclamó que era necesario bautizarse. Saben que Dios llenó de poder y del Espíritu Santo a Jesús de Nazaret, y que Jesús anduvo haciendo bien y sanando a todos los que sufrían bajo el poder del diablo. Esto pudo hacerlo porque Dios estaba con él, y nosotros somos testigos de todo lo que hizo Jesús en la región de Judea y en Jerusalén. Después lo mataron, colgándolo en una cruz. Pero Dios lo resucitó al tercer día, e hizo que se nos apareciera a nosotros. No se apareció a todo el pueblo, sino a nosotros, a quienes Dios había escogido de antemano como testigos. Nosotros comimos y bebimos con él después que resucitó. Y él nos envió a anunciarle al pueblo que Dios lo ha puesto como Juez

that everyone who believes in him receives forgiveness of sins through his name.”

The Word of the Lord.  
Thanks be to God.

de los vivos y de los muertos. Todos los profetas habían hablado ya de Jesús, y habían dicho que quienes creen en él reciben por medio de él el perdón de los pecados.»

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.*

Matthew 3:13-17

Mateo 3:13-17

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

Santo evangelio de nuestro Señor Jesucristo según Mateo.  
Gloria a ti, Cristo Señor.

Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased.”

Jesús fue de Galilea al río Jordán, donde estaba Juan, para que éste lo bautizara. Al principio Juan quería impedirlo, y le dijo: «Yo debería ser bautizado por ti, ¿y tú vienes a mí?» Jesús le contestó: «Déjalo así por ahora, pues es conveniente que cumplamos todo lo que es justo ante Dios.» Entonces Juan consintió. En cuanto Jesús fue bautizado y salió del agua, el cielo se le abrió y vio que el Espíritu de Dios bajaba sobre él como una paloma. Se oyó entonces una voz del cielo, que decía: «Éste es mi Hijo amado, a quien he elegido.»

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

El evangelio del Señor.  
Te alabamos, Cristo Señor.

*The people are seated at the invitation of the preacher.*

*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 candidates, Lydia Tannia, Malaya Lynn, Athena Grace Safoa, Bernard Michael Ryan, and Alaia Jane are presented. The presider questions the candidates' sponsors about the desire and readiness to receive the Sacrament of Holy Baptism.*

*After the candidates have 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 these persons in their lives 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 estas personas que desde hoy viven en Cristo?

**¡Lo haremos!**

Unámonos a quienes hoy se consagran 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?

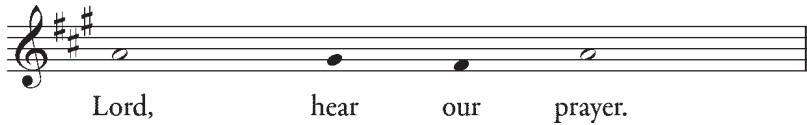
**Lo haré, con la ayuda de Dios.**

¿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 CANDIDATES

*The following is sung in response:*



Let us now pray for these persons who are to receive the Sacrament of new birth.

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

Open their hearts to your grace and truth.  
**Lord, hear our prayer.**

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

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

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

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

Bring them 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 estas personas que están por recibir el sacramento de la nueva vida.

Libera, Señor, a estas personas de la senda del pecado y de la muerte.

**Señor, escucha nuestra oración.**

Ábreles el corazón para que reciban tu gracia y tu verdad.

**Señor, escucha nuestra oración.**

Llénelos del Espíritu que nos aviva y purifica.

**Señor, escucha nuestra oración.**

Guárdalos en la fe y en comunión con tu santa Iglesia.

**Señor, escucha nuestra oración.**

Enséñales a amar al prójimo con la fuerza del Espíritu.

**Señor, escucha nuestra oración.**

Envíalos al mundo para dar testimonio de tu amor.

**Señor, escucha nuestra oración.**

Tráelos 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 ministers, candidates, and sponsors move to the baptismal font at mid nave.*

## 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 candidates are 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 los recién bautizados.

**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

*Asperges me*

*Sung by the choir.*

Tomás Luis de Victoria (ca. 1548–1611)

*Sung in Latin.*

*Refrain* Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Have mercy on me, O God, according to your loving-kindness.

Make me hear of joy and gladness, that the bones you have broken may rejoice.

*Refrain*

Hide your face from my sins and blot out all my iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

*Refrain*

Glory to the Father, and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Refrain*

*(from Psalm 51)*

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

*The altar is prepared for Holy Communion.*

## ANTHEM AT THE OFFERTORY

*My Lord Has Come*

*Sung by the choir.*

Will Todd (b. 1970)

Shepherds, called by angels, called by love and angels:

No place for them but a stable.

My Lord has come.

Sages, searching for stars, searching for love in heaven;

No place for them but a stable.

My Lord has come.

His love will hold me, his love will cherish me, love will cradle me.

Lead me, lead me to see him, sages and shepherds and angels;

No place for me but a stable.

My Lord has come.

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

## PRESENTATION HYMN • 120 (STANZAS 1, 2)

*The Sinless One to Jordan Came*

*Sung by all.*

*Solemnis haec festivitas*

1. The sin - less one to Jor - dan came,  
2. Up - ris - ing from the wa - ters there,  
and in the riv - er shared our stain;  
the Fa - ther's voice did then de - clare  
God's right - eous - ness he thus ful - filled,  
that Christ, the Son of God, had come  
and chose the path his Fa - ther willed.  
to lead his scat - tered peo - ple home.

## 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 (1948–2023)

*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 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

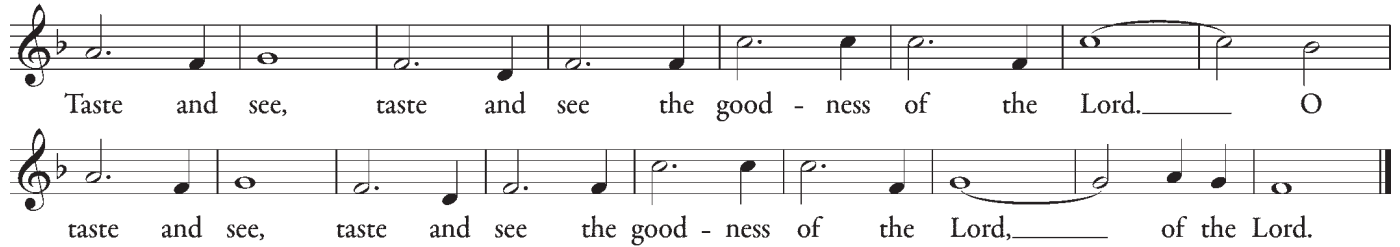
*The presider breaks the bread in silence.*

## FRACTION ANTHEM

*Taste and See*

*Sung by all.*

James E. Moore (1951–2022)



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. 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

*Like as the Hart Desireth the Waterbrooks*

*Sung by the choir.*

Herbert Howells (1892–1983)

Like as the hart desireth the waterbrooks:  
so longeth my soul after thee, O God.  
My soul is athirst for God, yea, even for the living God:  
when shall I come to appear before the presence of God?  
My tears have been my meat day and night:  
while they daily say unto me, Where is now thy God?

*(Psalm 42:1-3)*

*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.

Dios poderoso y eterno:  
Te damos gracias por habernos alimentado  
con la cena espiritual del inestimable cuerpo y sangre  
de tu Hijo nuestro Salvador Jesucristo;  
y por asegurarnos, 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  
a cumplir la misión que nos has encomendado  
para amar y servirte  
en fiel testimonio de Cristo nuestro Señor.  
A él, a ti, y al Espíritu Santo  
sean honor y gloria, ahora y siempre. Amén.

## THE BLESSING

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

## HYMN AT THE CLOSING • 448

*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:
4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,
5. For us he rose from death a - gain; for us he went on high to reign;



1. that God, the Son of God, should take our mor - tal form for mor - tals' sake.
2. for us temp - ta - tions sharp he knew; for us the tempt - er o - ver - threw.
3. by words and signs and ac - tions, thus still seek - ing not him - self, but us.
4. he bore the shame - ful cross and death; for us gave up his dy - ing breath.
5. for us he sent his Spi - rit here to guide, to strength - en, and to cheer.

- 6 All glory to our Lord and God  
for love so deep, so high, so broad;  
The Trinity whom we adore  
for ever and for evermore.

## THE DISMISSAL

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

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

## POSTLUDE

“l'Épiphanie: Fantaisie” from *l'Orgue Mystique*, Op. 55, No. 7

Charles Tournemire (1870–1939)



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

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

*The link to register: [t.ly/1kHQ](https://t.ly/1kHQ)*

**PARTICIPANTS** Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospeller: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon Precentor, The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Spencer W. Brown, Priest Associate, The Reverend Vincent Powell Harris, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, Julie DeBoer, Associate Director of Music and Chorister Program Director, Edward Hewes, Associate Director of Music and Cathedral Organist, Mina-Marie Jelinek, Assistant Organist, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

**FLOWERS** The flowers throughout the Cathedral are given to the glory of God and in memory of the Charles A. Kuehner family; in memory of Mrs. Jean MacArthur; in loving memory of Edith Martin; in thanksgiving for the Charles Ray Long family and friends; in memory of Emilie Jeanne Dana; in loving memory of Hal Elliott Short; and in memory of Ernest Addison Deahl.

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

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



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

As the plate is passed. • By scanning the QR code at the left. • Online at [cathedral.org/give](http://cathedral.org/give).

*Thank you for your generosity.*

### **ORGAN RENOVATION PROJECT**

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

### **LIVESTREAMED SERVICES**

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

### **ASSISTIVE LISTENING DEVICES**

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

