The Holy Eucharist

The Twenty-Second Sunday After Pentecost

October 25, 2026 • 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

Alleluia! Sing to Jesus — *Hyfrydol*; arr. Leen 't Hart (1920–1992)

From All That Dwell Below the Skies — *Old 100th*; arr. L. 't Hart

God Is Love, Let Heaven Adore Him — *Abbot's Leigh*; arr. Edward M. Nassor (b. 1957)

PRELUDE

Elegy — George Thalben-Ball (1896–1987)

The Road Home — Stephen Paulus (1949–2014)

The Entrance Rite

INTROIT

Set Me as a Seal — René Clausen (b. 1953)

Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death.
Many waters cannot quench love; neither can the floods drown it.

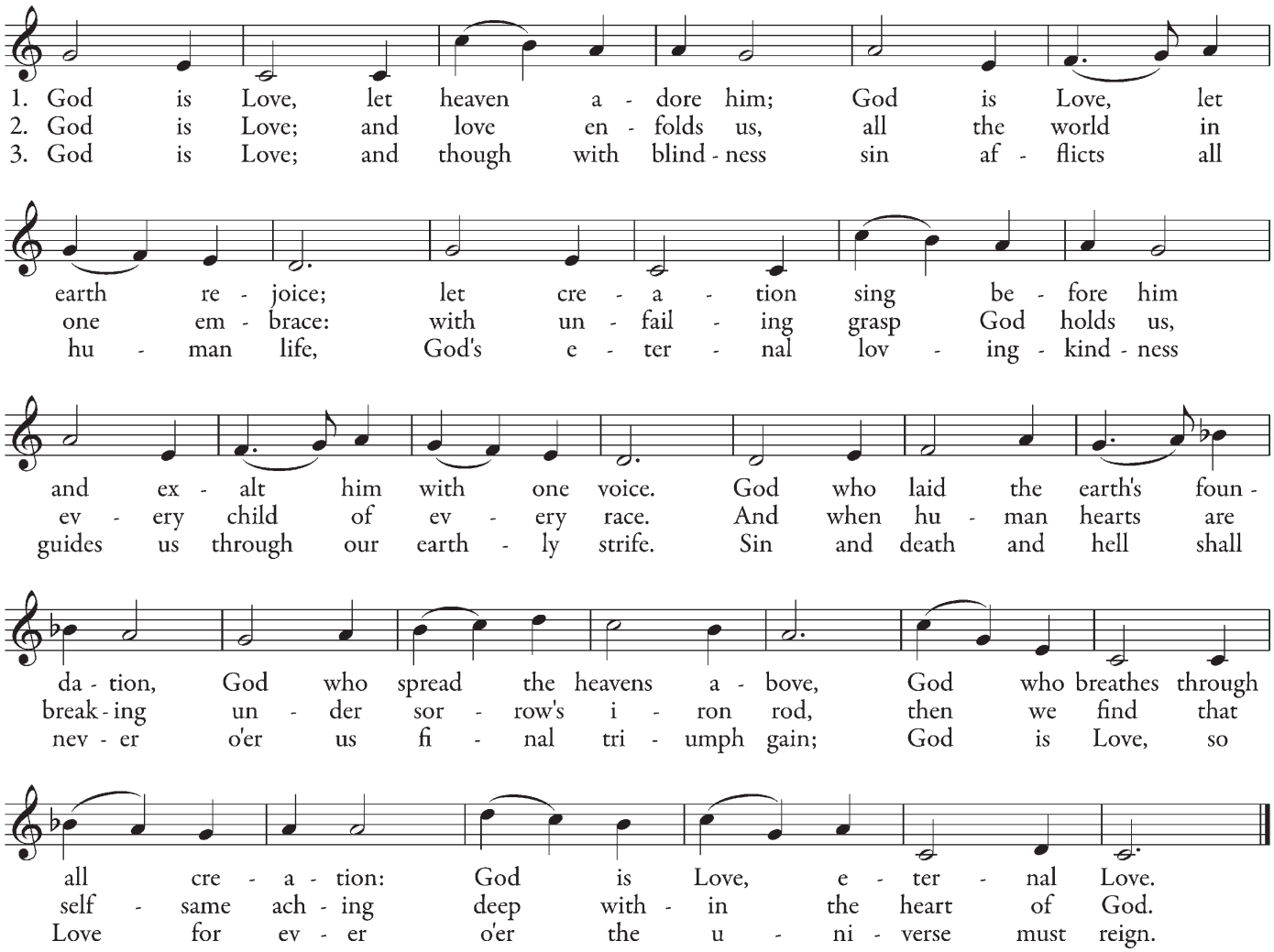
(Song of Solomon 8:6a, 7a)

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

HYMN AT THE PROCESSION • 379

God Is Love, Let Heaven Adore Him *Sung by all.* *Abbot's Leigh*

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



THE OPENING ACCLAMATION

Blessed be our God.
For ever and ever. Amen.

THE COLLECT FOR PURITY

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

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

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

GLORIA IN EXCELSIS • S 280 *Sung by all.* Robert Powell (1932–2025)

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



THE COLLECT FOR THE TWENTY-SECOND SUNDAY AFTER PENTECOST

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.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

The Word of God

THE FIRST LESSON

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

Leviticus 19:1-2, 15-18

The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy. You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

The Word of the Lord.
Thanks be to God.

Levítico 19:1-2, 15-18

El Señor se dirigió a Moisés y le dijo: «Dile a la comunidad israelita lo siguiente: Sean ustedes santos, pues yo, el Señor su Dios, soy santo. No actúes con injusticia cuando dictes sentencia: ni favorezcas al débil, ni te rindas ante el poderoso. Apégate a la justicia cuando dictes sentencia. No andes con chismes entre tu gente. No tomes parte en el asesinato de tu prójimo. Yo soy el Señor. No abrigues en tu corazón odio contra tu hermano. Reprende a tu prójimo cuando debas reprenderlo. No te hagas cómplice de su pecado. No seas vengativo ni rencoroso con tu propia gente. Ama a tu prójimo, que es como tú mismo. Yo soy el Señor.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Thomas Attwood Walmisley (1814–1856)

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

Psalm 1

Happy are they who have not walked in the counsel
of the wicked,
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
Their delight is in the law of the Lord,
and they meditate on his law day and night.
They are like trees planted by streams of water,
bearing fruit in due season, with leaves that
do not wither;
everything they do shall prosper.
It is not so with the wicked;
they are like chaff which the wind blows away.
Therefore the wicked shall not stand upright when
judgment comes,
nor the sinner in the council of the righteous.
For the Lord knows the way of the righteous,
but the way of the wicked is doomed.

Salmo 1

Dichoso quien no siguió el consejo de malvados,
ni se detuvo en la senda de los pecadores,
ni se sentó de juerga con los burladores,
sino que se deleita en la ley de Dios
y en ella medita día y noche.
Es como un árbol plantado junto al río:
da fruto a su tiempo, sus hojas no se secan
y todo lo que hace, prosperará.
No ocurre así con el malvado,
que es como paja que se lleva el viento.
No podrá erguirse el malo cuando llegue el juicio
ni sentarse el pecador entre los justos.
Porque Dios conoce la senda de los justos,
pero el camino del malvado es perdición.

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.

1 Thessalonians 2:1-8

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

The Word of the Lord.
Thanks be to God.

1 Tesalonicenses 2:1-8

Ustedes mismos, hermanos, saben que nuestra visita a ustedes no fue en vano. Más bien, aunque, como ya saben, antes habíamos sido insultados y maltratados en Filipos, Dios nos ayudó a anunciarles a ustedes su evangelio, con todo valor y en medio de una fuerte lucha. Porque no estábamos equivocados en lo que predicábamos, ni tampoco hablábamos con malas intenciones ni con el propósito de engañar a nadie. Al contrario, Dios nos aprobó y nos encargó el evangelio, y así es como hablamos. No tratamos de agradar a la gente, sino a Dios, que examina nuestros corazones. Como ustedes saben, nunca los hemos halagado con palabras bonitas, ni hemos usado pretextos para ganar dinero. Dios es testigo de esto. Nunca hemos buscado honores de nadie: ni de ustedes ni de otros. Aunque muy bien hubiéramos podido hacerles sentir el peso de nuestra autoridad como apóstoles de Cristo, nos hicimos como niños entre ustedes. Como una madre que cría y cuida a sus propios hijos, así también les tenemos a ustedes tanto cariño que hubiéramos deseado darles, no sólo el evangelio de Dios, sino hasta nuestras propias vidas. ¡Tanto hemos llegado a quererlos!

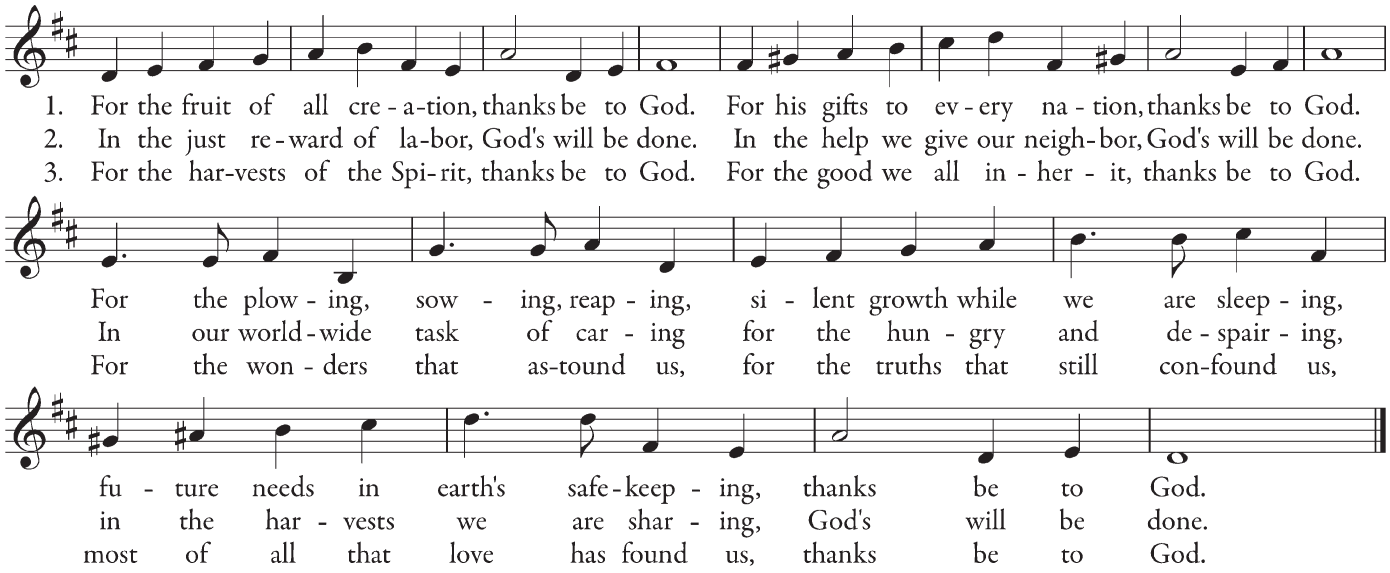
Palabra de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE • 424

For the Fruit of All Creation *Sung by all.* *East Acklam*

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."



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 22:34-46

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'? If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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

Mateo 22:34-46

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

Los fariseos se reunieron al saber que Jesús había hecho callar a los saduceos, y uno, que era maestro de la ley, para tenderle una trampa, le preguntó: «Maestro, ¿cuál es el mandamiento más importante de la ley?» Jesús le dijo: «"Ama al Señor tu Dios con todo tu corazón, con toda tu alma y con toda tu mente." Éste es el más importante y el primero de los mandamientos. Pero hay un segundo, parecido a éste; dice: "Ama a tu prójimo como a ti mismo." En estos dos mandamientos se basan toda la ley y los profetas.» Mientras los fariseos todavía estaban reunidos, Jesús les preguntó: «¿Qué piensan ustedes del Mesías? ¿De quién desciende?» Le contestaron: «Desciende de David.» Entonces les dijo Jesús: «¿Pues cómo es que David, inspirado por el Espíritu, lo llama Señor? Porque David dijo: "El Señor dijo a mi Señor: Siéntate a mi derecha, hasta que yo ponga a tus enemigos debajo de tus pies." ¿Cómo puede el Mesías descender de David, si David mismo lo llama Señor?» Nadie pudo responderle ni una sola palabra, y desde ese día ninguno se atrevió a hacerle más preguntas.

El evangelio del Señor.
Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Rosemarie Logan Duncan

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

The people stand as able.

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

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

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad,
Escucha nuestra oración.

The presider prays the concluding collect, and the people respond, **Amen.**

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y también contigo.

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

THE IN-GATHERING

Members of the Cathedral congregation are invited to come forward and present their pledge cards.

The Holy Communion

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Greater Love Hath No Man — *Sung by the choir.* — John Ireland (1914–1992)

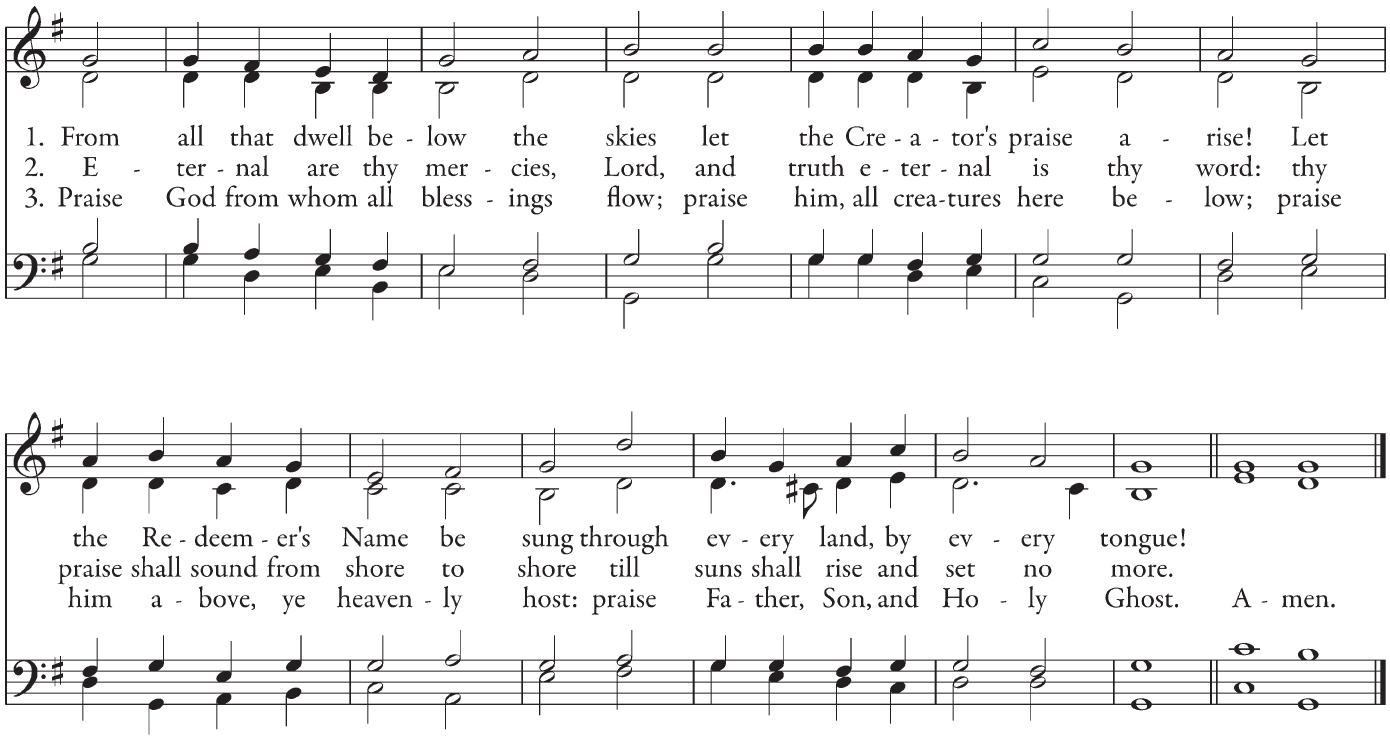
Many waters cannot quench love, neither can the floods drown it.
Love is strong as death.
Greater love hath no man that this, that a man lay down his life for his friends.
Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.
Ye are washed, 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 at the introduction to the hymn.

PRESENTATION HYMN • 380

From All That Dwell Below the Skies *Sung by all.* *Old 100th*



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.

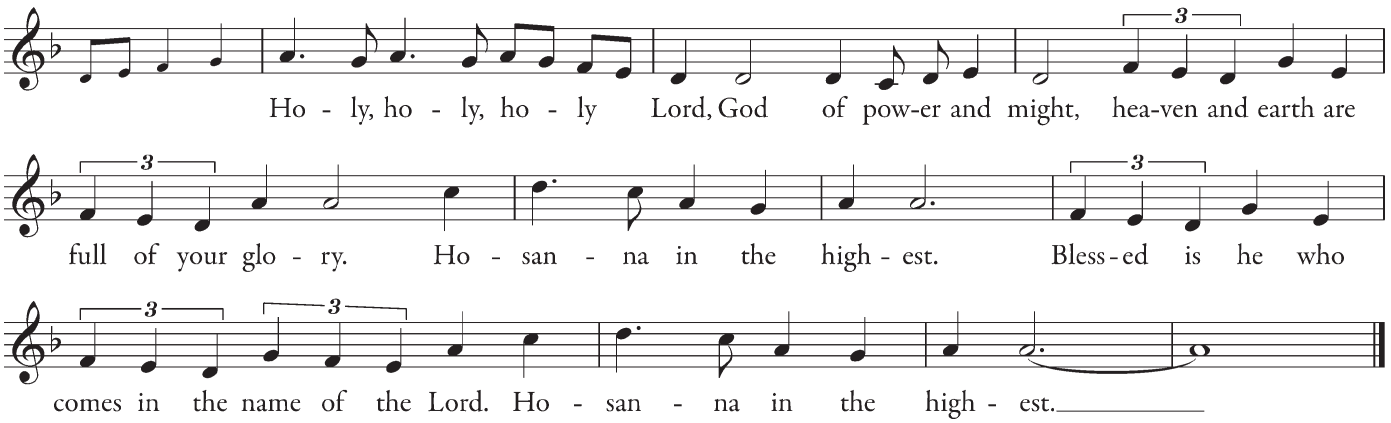
Lift up your hearts.
We lift them to the Lord.

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

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS • S 129 *Sung by all.* R. Powell

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



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.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.*

All this we ask through your Son Jesus Christ. 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.

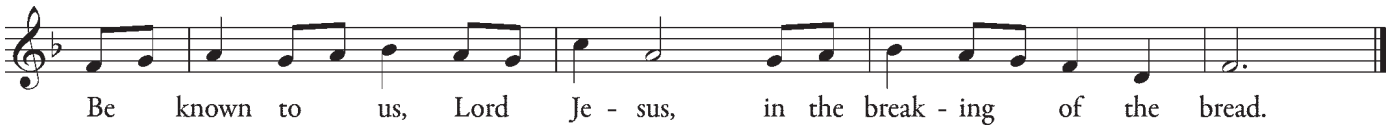
THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Be Known to Us, Lord Jesus — Gary James (b. 1957)

The choir introduces the refrain, then all repeat.



The choir sings the verses; all sing the refrain.

The bread which we break, alleluia, is the communion of the Body of Christ. *Refrain*

One body are we, alleluia, for though many, we share one bread. *Refrain*

THE INVITATION TO HOLY COMMUNION

The people are seated.

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

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

ANTHEM DURING THE COMMUNION

"Panis angelicus" from *Mass*, Op. 12 — *Sung by the choir.* — César Franck (1822–1890); arr. Henry Clough-Leighter (1874–1956)

Sung in Latin.

The bread of the angels
becomes the bread of mortals;
The bread of heaven
puts an end to illusions.
O wondrous thing!
The poor, the slave and the humble
feed on their Lord.

(From Sacris solemniis*, Thomas Aquinas, 1225–1274)*

The people stand as able.

THE POSTCOMMUNION PRAYER

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love
to the world
and continue for ever
in the risen life of Christ our Savior.
Amen.

Dios de abundancia,
nos has nutrido
con el pan de vida y el cáliz de salvación;
nos has unido
con Cristo y los unos con los otros;
y nos has hecho uno con todo tu pueblo
en el cielo y en la tierra.
Ahora envíanos
en el poder de tu Espíritu,
para que podamos proclamar tu amor redentor
al mundo
y continuar por siempre
en la vida resucitada de Cristo nuestro Salvador.
Amén.

THE BLESSING

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

HYMN AT THE CLOSING • 460

Alleluia! Sing to Jesus *Sung by all.* *Hyfrydol*



THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

Vayamos en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

"Offertoire sur les Grands Jeux" from *Messe des Couvents* François Couperin (1668–1733)

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 Canon Jan Naylor Cope, Provost; Preacher: The Reverend Canon Rosemarie Logan Duncan, Canon Precentor; Gospeller: The Very Reverend Randolph Marshall Hollerith, Dean; Deacon of the Word, Spanish: The Reverend Rosa L. Briones, Deacon, Episcopal Church of the Ascension, Gaithersburg, Maryland; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Vincent Powell Harris, The Reverend Martha D. Johns, The Reverend Sarah E. Slater; Musicians: The Boys Cathedral Choir, Jared Johnson, Director of Music and Canon-Elect, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God; Holy Spirit Chapel: in memory of Favour H. Slater.

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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.

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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.

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