



*The First Sunday
after Pentecost:
Trinity Sunday*

THE FESTIVAL HOLY EUCHARIST

PRIDE SUNDAY, JUNE 12, 2022

11:15 AM

WASHINGTON NATIONAL CATHEDRAL

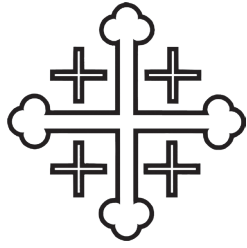
TRINITY SUNDAY

Trinity Sunday is the only principal feast of the Church that commemorates a reality and doctrine rather than a person or event. Falling on the Sunday after Pentecost, we celebrate the Holy and Undivided Trinity as the final celebration, after Christ's resurrection and ascension and the descent of the Holy Spirit at Pentecost.

Christians have held a festival to honor the Holy Trinity since the ninth century, when it was celebrated in French monastic communities. In the fourteenth century, the festival was added to the Church calendar and has been celebrated throughout the world since that time.

The word "trinity" is actually not found in the scriptures, but in the Gospel according to Matthew, Jesus sends his disciples forth to baptize in the name of the Father, and the Son, and the Holy Spirit. From the day of our baptism, we are commissioned to go out into the world and show the love God as Jesus showed his disciples.

More than a doctrine, the Trinity expresses the heart of our faith: we have experienced the God of creation made known in Jesus Christ and with us always through the Holy Spirit. We celebrate the mystery of the Holy Trinity in word and sacrament, as we profess the creed, and as we are sent into the world to bear witness to our faith. We, as the body of Christ—the Church—are called to be a sign in the world of the Holy Trinity's unity-in-diversity.



The Holy Eucharist

The First Sunday after Pentecost: Trinity Sunday

Pride Sunday, June 12, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

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

The people's responses are in bold.

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

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

CARILLON PRELUDE

Holy, Holy, Holy

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

PRELUDE

Prelude in E-flat major, BWV 552/1

Johann Sebastian Bach (1685–1750)

Holy, Holy

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

INTROIT

Hymn to the Trinity

Pyotr Ilyich Tchaikovsky (1840–1893)

Blessed angel spirits offer praise undying,
Ever crying Holy, Holy, Holy, Lord God of Sabaoth.
Saints and Martyrs praise thy Name, Trinity life-giving,
Earth-born sorrow leaving before thy Throne,
Ever crying Holy, Holy, Holy, Lord God of Sabaoth.
Father omnipotent, mighty in glory,
Christ thy Son, our Savior who died that we might live,
Holy Spirit, mystic dove, dwelling with us evermore,
We praise thee, we praise thee, Blessed Trinity.

With the angels' sacred hymn,
All thy might proclaiming,
With the mystic cherubim
In songs of praise we join,
Holy, Holy, Holy.
Join we all in songs of praise forever.
Hallelujah, Lord God of Sabaoth.
*(adapted by W. G. Rothery, 1858–1930,
from "The Cherubic Hymn")*

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

*Holy, Holy, Holy**Sung by all.**Nicaea**We begin our worship as a gathered community by praising God in song.*

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,

3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,

4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

THE OPENING ACCLAMATION

Blessed be God: most holy, glorious, and undivided Trinity.

And blessed be God's reign, now and for 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 omnipotente,
 para quien todos los corazones están manifestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos la grandeza de tu
 santo Nombre;
 por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

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

To God be the glo - ry— great things he hath done!

So loved he the world that he gave us his Son,

who yield - ed his life, an a - tone - ment for sin,

and o - pened the life - gate that all may go in.

Praise the Lord, praise the Lord, let the earth hear his voice!

Praise the Lord, praise the Lord, let the peo - ple re - joice!

O come to the Fa - ther through Je - sus, the Son,

and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY

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, you have given us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the divine majesty to worship the Unity: keep us steadfast in this faith, that we may evermore be defended from all adversities; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

PRAYER IN THANKSGIVING FOR THE DIVERSITY OF HUMANKIND

Holy God, who breathes life into each one of us, and all of creation, we pray for the human family, giving thanks for the diversity of your creation; help us to embrace people of all sexual orientations, gender identities, and expressions as your children in love, compassion, and celebration, that guided by your Holy Spirit, we may live together in your peace. In the name of Jesus, we pray. **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.

Proverbs 8:1-4, 22-31

Does not wisdom call, and does not understanding raise her voice? On the heights, beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries out: "To you, O people, I call, and my cry is to all that live. The Lord created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth—when he had not yet made earth and fields, or the world's first bits of soil. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the human race."

The Word of the Lord.
Thanks be to God.

Proverbios 8:1-4, 22-31

La sabiduría clama a voz en cuello; la inteligencia hace oír su voz. Se para en lo alto de las colinas, se detiene donde se cruzan los caminos, se hace oír junto a las puertas, a la entrada de la ciudad: «Para ustedes los hombres van estas palabras mías. El Señor me creó al principio de su obra, antes de que él comenzara a crearlo todo. Me formó en el principio del tiempo, antes de que creara la tierra. Me engendró antes de que existieran los grandes mares, antes de que brotaran los ríos y los manantiales. Antes de afirmar los cerros y los montes, el Señor ya me había engendrado; aún no había creado él la tierra y sus campos, ni el polvo de que el mundo está formado. Cuando él afirmó la bóveda del cielo sobre las aguas del gran mar, allí estaba yo. Cuando afirmó las nubes en el cielo y reforzó las fuentes del mar profundo, cuando ordenó a las aguas del mar no salirse de sus límites, cuando puso las bases de la tierra, allí estaba yo, fielmente, a su lado. Yo era su constante fuente de alegría, y jugueteaba en su presencia a todas horas; jugueteaba en el mundo creado, ¡me sentía feliz por el género humano!»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Richard Wayne Dirksen (1921–2003)

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

Psalm 8

Salmo 8

O Lord our Governor,
how exalted is your Name in all the world!
Out of the mouths of infants and children
your majesty is praised above the heavens.
You have set up a stronghold against your adversaries,
to quell the enemy and the avenger.
When I consider your heavens, the work of your fingers,
the moon and the stars you have set in their courses,
What is man that you should be mindful of him?
the son of man that you should seek him out?
You have made him but little lower than the angels;
you adorn him with glory and honor;
You give him mastery over the works of your hands;
you put all things under his feet:
All sheep and oxen,
even the wild beasts of the field,
The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.
O Lord our Governor,
how exalted is your Name in all the world!

Oh Señor, soberano nuestro,
¡cuán glorioso es tu Nombre en toda la tierra!
Alabadá es tu gloria sobre los cielos,
por la boca de los niños y de los que maman.
Has fundado la fortaleza, a causa de tus enemigos,
para hacer callar al enemigo y al vengador.
Cuando contemplo tus cielos, obra de tus dedos,
la luna y las estrellas que tú formaste,
Digo: “¿Qué es el hombre, para que tengas de
él memoria,
el hijo del hombre, que lo ampare?”
Le has hecho poco menor que los ángeles,
y lo coronaste de gloria y honra.
Lo hiciste señorear sobre las obras de tus manos;
todo lo pusiste debajo de sus pies:
Ovejas y bueyes, todo ello,
y asimismo las bestias del campo;
Las aves de los cielos y los peces del mar,
todo cuanto pasa por los senderos del mar.
Oh Señor, soberano nuestro,
¡cuán glorioso es tu Nombre en toda la tierra!

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.

Romans 5:1-5

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

The Word of the Lord.
Thanks be to God.

Romanos 5:1-5

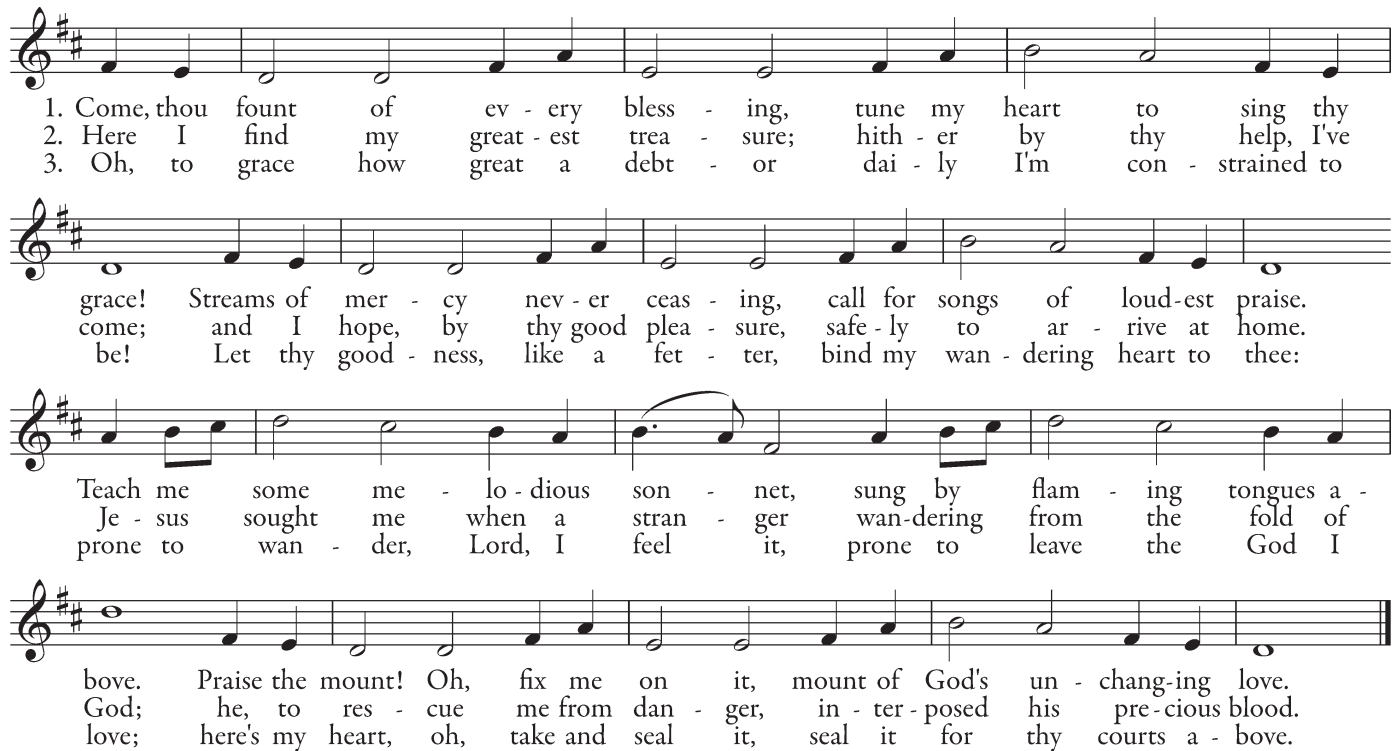
Puesto que Dios ya nos ha hecho justos gracias a la fe, tenemos paz con Dios por medio de nuestro Señor Jesucristo. Pues por Cristo hemos podido acercarnos a Dios por medio de la fe, para gozar de su favor, y estamos firmes, y nos gloriamos con la esperanza de tener parte en la gloria de Dios. Y no sólo esto, sino que también nos gloriamos de los sufrimientos; porque sabemos que el sufrimiento nos da firmeza para soportar, y esta firmeza nos permite salir aprobados, y el salir aprobados nos llena de esperanza. Y esta esperanza no nos defrauda, porque Dios ha llenado con su amor nuestro corazón por medio del Espíritu Santo que nos ha dado.

Palabra del Señor.
Demos gracias a Dios.

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

*Come, Thou Fount of Every Blessing**Sung by all.**Nettleton*

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. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy
 2. Here I find my great - est trea - sure; hith - er by thy help, I've
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to

grace! Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
 come; and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 be! Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
 Je - sus sought me when a stran - ger wan - dering from the fold of
 prone to wan - der, Lord, I feel it, prone to leave the God I

bove. Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
 God; he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 love; here's my heart, oh, take and seal it, seal it for thy courts a - bove.

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.

John 16:12-15

Juan 16:12-15

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

Glory to you, Lord Christ.

Jesus said to his disciples, “I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Jesús dijo a sus discípulos: «Tengo mucho más que decirles, pero en este momento sería demasiado para ustedes. Cuando venga el Espíritu de la verdad, él los guiará a toda verdad; porque no hablará por su propia cuenta, sino que dirá todo lo que oiga, y les hará saber las cosas que van a suceder. Él mostrará mi gloria, porque recibirá de lo que es mío y se lo dará a conocer a ustedes. Todo lo que el Padre tiene, es mío también; por eso dije que el Espíritu recibirá de lo que es mío y se lo dará a conocer a ustedes.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Winnie Varghese

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 de cielo y tierra, de todo lo visible e
invisible.

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

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,

Holy Trinity,
Hear our prayer.

Santa Trinidad,
Atiende nuestra súplica.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

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

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

The presider offers absolution and the people respond, Amen.

THE PEACE

Peace to you from God our Creator.
Peace from the Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the Life-giver.
The peace of the triune God be always with you.
And also with you.

Paz a ustedes de Dios nuestro Creador.
Paz del Hijo Jesucristo quien es nuestra paz.
Paz del Espíritu Santo, el Dador de vida.
La paz del Dios trino sea siempre con ustedes.
Y con tu espíritu.

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, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Nothing Without You

Sung by the cantor.

Jason Nelson (b. 1974),
Tonya Nelson, Dana Sorey

In him do I live,
Move, and have my' being,
'Cause I'm nothing without you.

So, breathe through me,
And live in me.
Let your glory reign in me!
Lord, I'm nothing without you,
So, breathe through me.

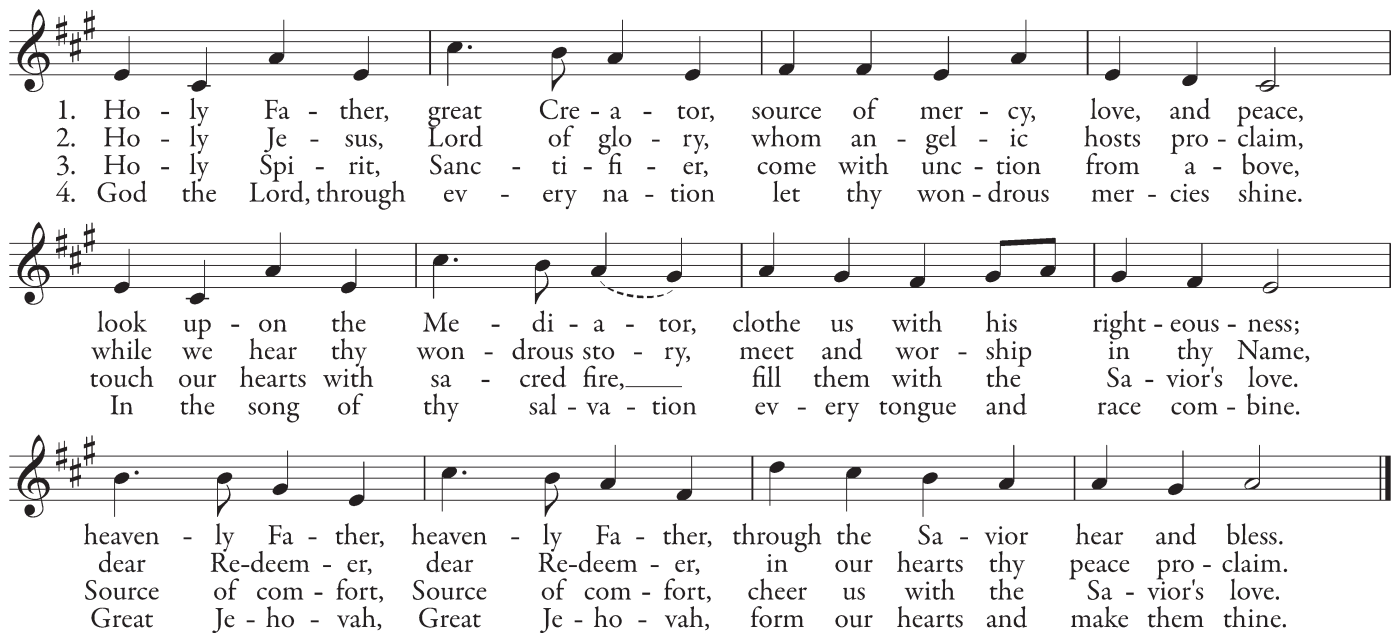
The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 368

Holy Father, Great Creator

Sung by all.

Regent Square



1. Ho - ly Fa - ther, great Cre - a - tor, source of mer - cy, love, and peace,
2. Ho - ly Je - sus, Lord of glo - ry, whom an - gel - ic hosts pro - claim,
3. Ho - ly Spi - rit, Sanc - ti - fi - er, come with unc - tion from a - bove,
4. God the Lord, through ev - ery na - tion let thy won - drous mer - cies shine.

look up - on the Me - di - a - tor, clothe us with his right - eous - ness;
while we hear thy won - drous sto - ry, meet and wor - ship in thy Name,
touch our hearts with sa - cred fire, fill them with the Sa - vior's love.
In the song of thy sal - va - tion ev - ery tongue and race com - bine.

heaven - ly Fa - ther, heaven - ly Fa - ther, through the Sa - vior hear and bless.
dear Re - deem - er, dear Re - deem - er, in our hearts thy peace pro - claim.
Source of com - fort, Source of com - fort, cheer us with the Sa - vior's love.
Great Je - ho - vah, Great Je - ho - vah, form our hearts and make them thine.

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.

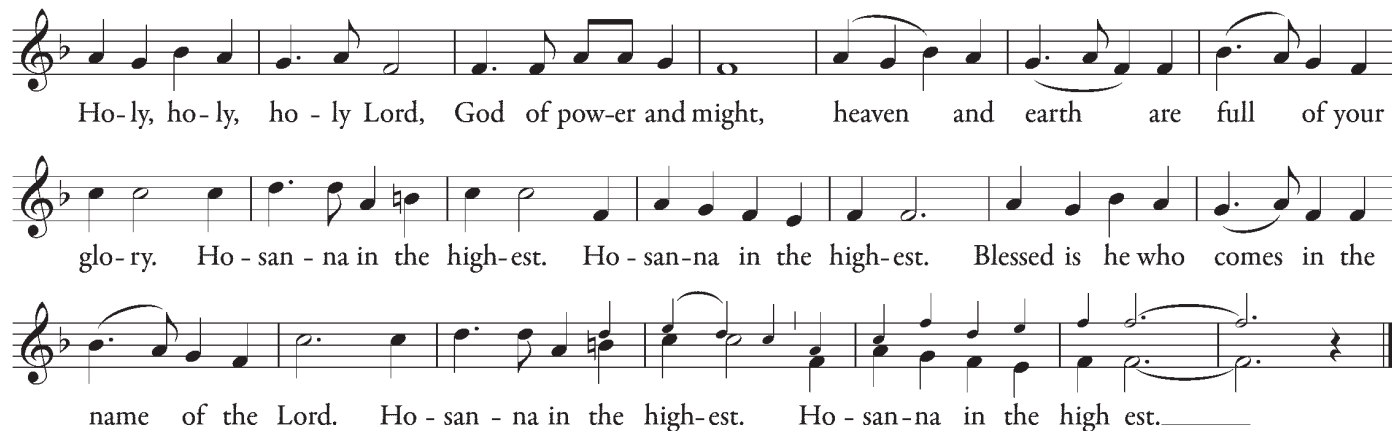
It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and 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 friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all 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.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with our patrons, the Apostles Peter and Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

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.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

THE LORD'S PRAYER

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

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

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

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

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

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

The musical notation for the Fraction Anthem consists of three staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The first two staves have a common time signature of 4/4, while the third staff has a common time signature of 3/4. The lyrics are written below the notes. The first two staves end with a double bar line, and the third staff ends with a double bar line.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please 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. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

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

ANTHEM DURING THE COMMUNION

I Saw the Lord

Sung by the choir.

John Stainer (1840–1901)

I saw the Lord, sitting upon a throne, high and lifted up, and his train filled the temple.
Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
And one cried unto another, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.
And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

O Trinity! O Unity!
Be present as we worship thee,
And with the songs that angels sing
Unite the hymns of praise we bring.
Amen.

(first stanza from Isaiah 6:1-4, King James Version; second stanza from Ave, colenda Trinitas, anonymous Latin, trans. John David Chambers, 1803–1893)

The people stand as able.

THE POSTCOMMUNION PRAYER

Almighty and eternal God,
you have revealed yourself
as Father, Son and Holy Spirit,
and live and reign in the perfect unity of love:
hold us firm in this faith
that we may know you in all your ways
and evermore rejoice in your eternal glory,
who are three Persons yet one God,
now and for ever. Amen.

Omnipotente y eterno Dios,
te has revelado
como Padre, Hijo, y Espíritu Santo,
y vives y reinas en la perfecta unidad de amor:
mantennos firmes en esta fe,
para que te conozcamos en todas tus maneras
y regocijarte cada vez más en tu gloria eterna,
quien es tres Personas pero uno solo Dios,
ahora y por siempre. Amén.

THE BLESSING

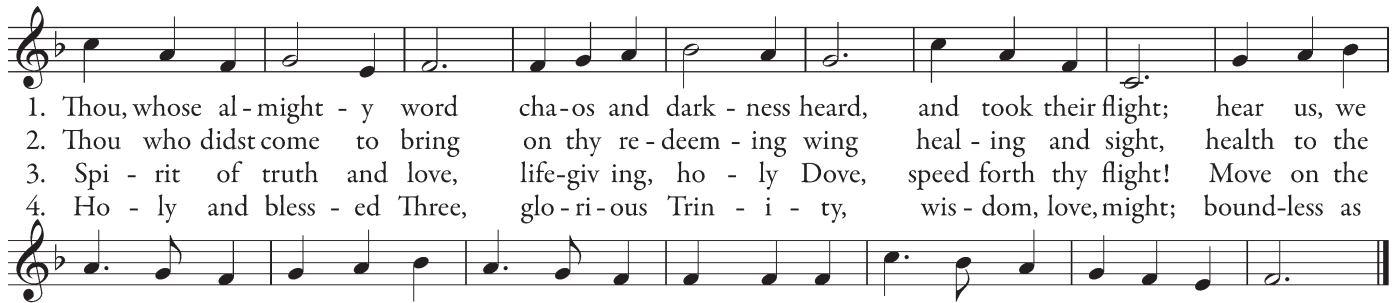
The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 371

Thou, Whose Almighty Word

Sung by all.

Moscow



1. Thou, whose al-might-y word cha-os and dark-ness heard, and took their flight; hear us, we
2. Thou who didst come to bring on thy re-deem-ing wing heal-ing and sight, health to the
3. Spi-rit of truth and love, life-giv-ing, ho-ly Dove, speed forth thy flight! Move on the
4. Ho-ly and bless-ed Three, glo-ri-ous Trin-i-ty, wis-dom, love, might; bound-less as

hum-bly pray, and, where the Gos-pel day sheds not its glo-rious ray, let there be light!
sick in mind, sight to the in-ly blind, now to all hu-man-kind, let there be light!
wa-ters' face bear-ing the gifts of grace, and, in earth's dark-est place, let there be light!
o-cean's tide, roll-ing in full-est pride, through the world far and wide, let there be light!

THE DISMISSAL

The eternal Creator calls us.
The risen Savior send us.
The dynamic Spirit empowers us.
Go in peace to serve the triune God.
Thanks be to God.

El Creador eterno nos llama.
El Salvador resucitado nos envía.
El Espíritu dinámico nos da poder.
Vayan en paz para servir al Dios trino.
Demos gracias a Dios.

POSTLUDE

Fugue in E-flat major, BWV 552/11

J. S. Bach



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

PARTICIPANTS Presider: The Reverend Patrick L. Keyser, Priest Associate; Preacher: The Reverend Winnie Varghese, Rector, St. Luke's Episcopal Church, Atlanta, Georgia; Gospellers: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Kelly Brown Douglas, Canon Theologian, 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 Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Canon Andrew Walter, Canon to the Ordinary, Episcopal Diocese of Washington, The Reverend Vincent P. Harris, The Reverend Sarah E. Slater; Musicians: The Professional Cathedral Choir, Stephen Caracciolo, conductor, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Erik William Suter, Organist, Washington National Cathedral, 1998–2007, Jasmine Jacobs, singer, Marshall Keys, saxophone.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In thanksgiving for the Yale University classes of 1951 and 1978 and the National Cathedral School class of 1974; in memory of Canon and Mrs. Frederick H. Arterton; in honor of Nancy Springer; in honor of The Right Reverend Harold Barrett Robinson; honoring Canon Luther D. Miller on the anniversary of his birthday; in honor of The Reverend William Sydnor.

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

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