



THE HOLY EUCHARIST

Trinity Sunday

& Juneteenth, Observed

June 15, 2025

11:15am



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 HISTORY OF JUNETEENTH

Juneteenth is the oldest nationally-celebrated commemoration of the ending of slavery in the United States. June 19, 1865, marks the date when Union soldiers, led by Major General Gordon Granger, reached Galveston, Texas, with the announcement of the Civil War's end, the abolition of slavery in Texas, and the emancipation of enslaved African Americans throughout the Confederate South. This news reached the enslaved two and a half years after President Abraham Lincoln signed the Emancipation



Proclamation and over two months after the surrender of General Robert E. Lee at the Appomattox Courthouse in Virginia. The 13th Amendment to the Constitution making slavery illegal in the United States would not be ratified until December 1865.

Juneteenth, also referred to as Freedom Day, Liberation Day, and Emancipation Day, has long been celebrated as a day of freedom in the African American community and marks our country's second independence day. In 2021, Juneteenth was commemorated as a federal holiday for the first time.



THE HOLY EUCHARIST

The First Sunday after Pentecost: Trinity Sunday & Juneteenth, Observed

June 15, 2025 • 11:15 AM

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

Prelude, Toccata, Hymn and Fughetta on "Nicaea"

Edward M. Nassor (b. 1957)

PRELUDE

"In Nomine Patris" and "Et Filii" from *Laudatio Trinitatis*
Build a Bridge

Einojuhani Rautavaara (1928–2016)

Alvin Slaughter (b. 1955)

THE ENTRANCE RITE

INTROIT

"God So Loved the World" from *The Crucifixion*

John Stainer (1840–1901)

God so loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(John 3:16-17)

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: Father, Son, and Holy Spirit.
 And blessed be God's kingdom, 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 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.

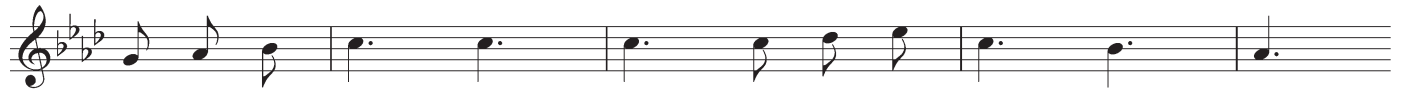
HYMN OF PRAISE

Lift Every Voice and Sing

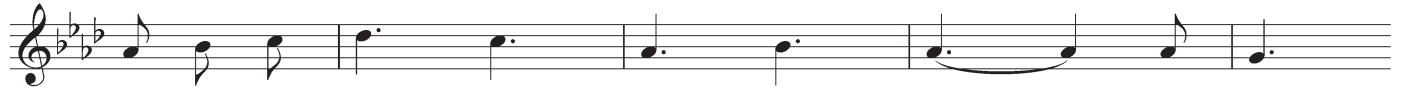
Sung by all.

J. Rosamond Johnson (1873–1954)

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



1. Lift ev - 'ry voice and sing, till earth and hea - ven ring,
 2. Ston - y the road we trod, bit - ter the chas - tening rod,
 3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mon - ies of lib - er - ty,
 felt in the days when hope un - born had died;
 thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - tening skies;
 yet, with a stead - y beat, have not our wea - ry feet
 thou who hast by thy might led us in - to the light;



let it re - sound loud as the roll - ing sea.
 come to the place for which our fa - thers sighed?
 keep us for ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;
 We have come o - ver a way that with tears has been wa - tered;
 Lest our feet stray from the pla - ces, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;
 we have come, tread - ing our path through the blood of the slaugh - tered,
 lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,
 out of the gloom - y past, till now we stand at last
 sha-dowed be - neath thy hand may we for ev - er stand,



let us march on till vic - to - ry is won.
 where the white gleam of our bright star is cast.
 true to our God, true to our na - tive land.

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 to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

A PRAYER FOR JUNETEENTH

God of freedom, you have made your faithfulness known from generation to generation. We celebrate Juneteenth, which commemorates the announcement in Texas on June 19, 1865, of the end of the Civil War and the abolition of slavery, two and a half years after the Emancipation Proclamation. Let us reflect on the jubilation that filled the hearts of women and men of African descent as they learned of their deliverance from the bondage of slavery, even as we mourn that the true promise freedom has yet to be fulfilled. We pray now for all whose lives have been traumatized and remain threatened by the legacy of slavery and institutional racism in our nation. As people of hope, we know that the arc of history is long and that it bends toward justice. Help us to commit to the work of ending racism by building the beloved community where all are judged not by the color of their skin but by the content of their character; in Christ's name 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

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

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.

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 de Dios.
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 8:1-7, 10

Salmo 8:1-7, 10

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:
O Lord our Governor,
how exalted is your Name in all the world!

Dios gobernante nuestro:
¡Qué grande es tu nombre en todo el mundo!
De la boca de niñas y de infantes
eres alabado sobre el cielo.
Tu fortaleza se alza frente a tu enemigo,
para callar al adversario vengativo.
Cuando veo el cielo, la obra de tus manos,
la luna y las estrellas que fijaste,
¿Qué es el ser humano para que te acuerdes de él,
o la humanidad para ser digna de tu trato?
Le diste un nivel casi celestial;
la adornaste con honor y gloria;
le diste poder sobre toda la creación;
bajo sus pies lo colocaste todo:
Dios gobernante nuestro:
¡Qué grande es tu nombre en todo el mundo!

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

Romanos 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.

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 de Dios.
Demos gracias a Dios.

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

HYMN AT THE SEQUENCE

The Lord Is My Light

Sung by all.

Lillian Bouknight (d. 1990)

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 Lord is my light and my sal - va - tion, the Lord is my light

and my sal - va - tion, the Lord is my light

and my sal - va - tion; whom shall I fear?

Refrain

Whom shall I fear, whom shall I fear? The Lord is the strength

of my life; whom shall I fear? *End*

In the time of trou-ble, he shall hide me, oh, in the time of trou-ble,

he shall hide me, in the time of trou-ble, he shall hide me; whom shall I fear?

Repeat Refrain

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 Canon Leonard L. Hamlin, Sr.

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,

Holy Trinity,
Hear our prayer.

Santa Trinidad,
Escucha nuestra oración.

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

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 God's 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 también contigo.

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

THE HOLY COMMUNION

THE OFFERTORY

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

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

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

All Hail, Adored Trinity

Sung by the choir.

Leo Sowerby (1895–1968)

All hail, adored Trinity;
All hail, eternal Unity;
O God the Father, God the Son,
And God the Spirit, ever One.

Behold, O Lord, this festal day,
We pour to thee our thankful lay,
For all thy gifts of priceless worth,
The saving health of all the earth.

Three Persons praise we evermore,
And thee the Eternal One adore;
In thy sure mercy ever kind,
May we our true protection find.

O Trinity, O Unity,
Be present as we worship thee;
And to the Angels' songs in light,
Our prayers and praises now unite. Amen.

(Anonymous Anglo-Saxon Latin hymn; trans. John David Chambers, 1803–1893)


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

PRESENTATION HYMN • 295


Sing Praise to Our Creator

Sung by all.

Christus, der ist mein Leben



1. Sing praise to our Cre - a - tor, O you of Ad - am's race—
2. To Je - sus Christ give glo - ry, God's co - e - ter - nal Son;
3. And praise the Ho - ly Spi - rit poured forth up - on the earth;



God's chil - dren by a - dop - tion, bap - tized in - to his grace.
as mem - bers of his Bo - dy, we live in him as one.
who sanc - ti - fies and guides us, made strong in our re - birth.

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.

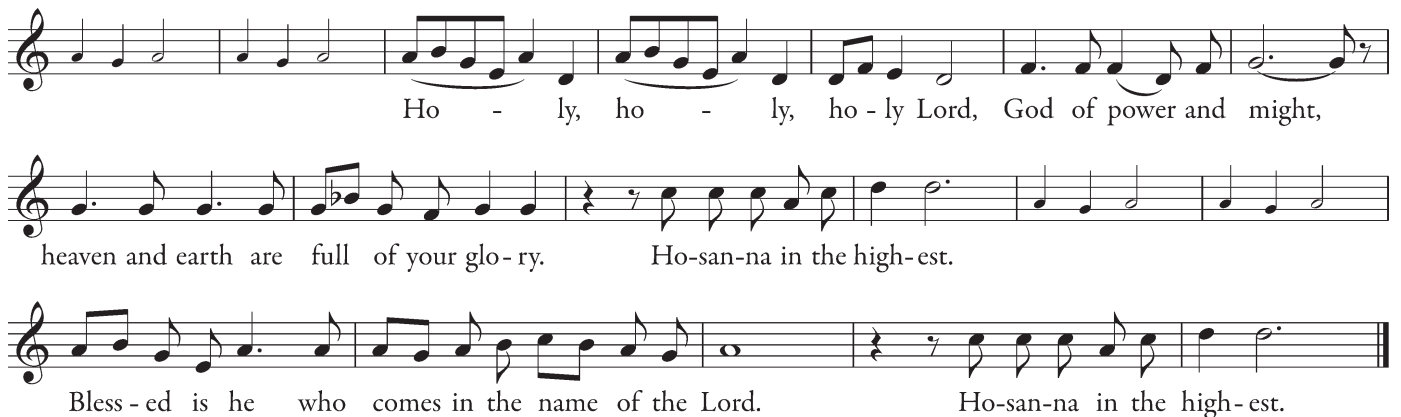
Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS • S 128

Sung by all.

William Mathias (1934–1992)

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



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

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

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 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

Lamb of God

Sung by all.

Marjorie Landsmark-DeLewis (1930-2017)

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

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

Never Gonna Break My Faith

Sung by the ensemble.

Aretha Franklin (1942–2018)

My Lord, I have read this book so many times,
But nowhere can I find the page that says
What I experience today as any Grace

Now I know that life was meant to be hard,
And that's how I learned to appreciate my God.
Though my courage may be tried,
I can tell you I won't hide,
Because the footprints show you are by my side.

Refrain You can lie to a child with a smilin' face,
Tell me that color ain't about race,
You can cast the first stones, you can break my bones,
But you're never gonna break,
You're never gonna break my faith.

And hope ain't yours to give,
Truth and liberty are mine to live.
You can steal a crown from a king,
Break an angel's wings,
But you're never gonna break,
Never gonna break my faith.

My Lord, won't You help them to understand,
That when someone takes the life of an innocent man,
Well they never really won,
And all they've really done,
Is set the soul free where it's supposed to be.

Refrain

For those we lose before their time,
I pray that their souls will find the light.
I know that the day will surely come,
When His will, His will will be done.

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

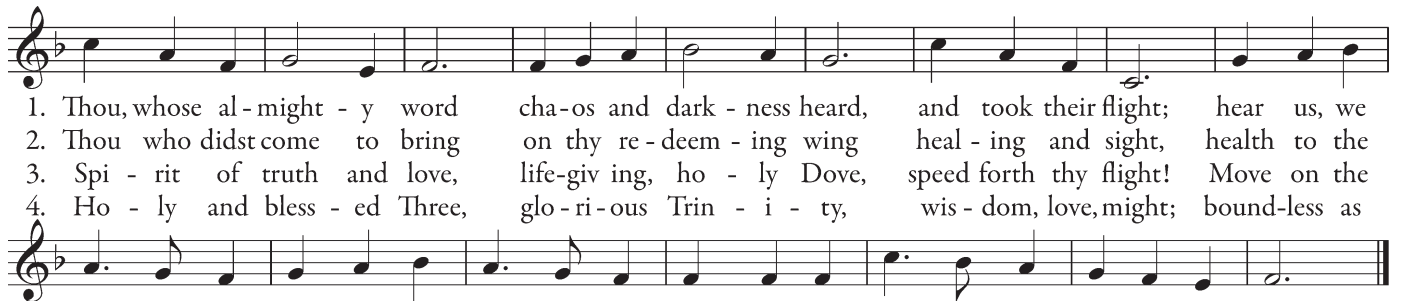
The presider blesses the people, and the people respond, Amen.

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 sends 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

“Et Spiritus Sancti” from *Laudatio Trinitatis*

E. Rautavaara



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 Kelly Brown Douglas, Canon Theologian; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospeller: The Reverend Spencer W. Brown, Priest Associate; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Dr. Ann Broomell, The Reverend Vincent Powell Harris, The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God and in memory of those in the St. Albans class of 1958 who have died; in thanksgiving for and in memory of Robert C. and Ruth O. Faulstich; in memory of Mary Scribner Judson; in memory of Mr. and Mrs. James Polk Bennett; and in loving memory of Margo S. Semler Shorb.

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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.

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.

