



WELCOME

WASHINGTON NATIONAL CATHEDRAL

MAY 30, 2021



Preaching Today

The Very Rev. Randolph Marshall Hollerith



Presiding Today

The Rev. Patrick Keyser

An Online House of Prayer for All People

Even though our building is closed temporarily, we're committed to bringing all the warmth, beauty and God's presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God's grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support.

Your Online Cathedral

Enjoy exclusive online content at cathedral.org.

PRAYER REQUESTS

[Submit prayers](#) for yourself, those you love or the world. During the week we offer these prayers during a time of prayer and intercession.

ONLINE HEALING PRAYER

Sign up to reserve a space in a private online chapel with our healing ministers following the service. [Register for your space](#).

Next Sunday

SERVICE AT 11:15 AM

The Rev. Canon Jan Naylor Cope preaches and the Very Rev. Randolph Marshall Hollerith presides.

Virtual Coffee Hour

Join us for fellowship and a cup of coffee following the service. [Register](#) for upcoming dates.

Online Spiritual Practices

ONLINE LISTENING FOR GOD

Tuesday, June 1, 5:30 pm

ONLINE CENTERING PRAYER

Tuesday, June 1, 6 pm

Tuesday evening prayer gatherings are offered online from the Center for Prayer and Pilgrimage [Facebook page](#).

Online Meditation: Connect with the Sun

Sunday, June 13, 4 pm

As the summer solstice approaches, discover ways to connect with the energy of the sun to spark your inner light. Featuring an exploration of the topic, guided meditation, silence and reflection time. Led by Joy Rains, host of the podcast [Mindful 180](#) and author of *Meditation Illuminated: Simple Ways to Manage Your Busy Mind*. [Learn more and reserve your spot](#).

COVID Memorial Prayers

Saturdays, 7 am

As COVID-19 deaths exceeds 580,000 across the nation, [we invite you to submit the names](#) of friends or loved ones lost to the pandemic to be read at an upcoming memorial service. *We are now offering this service on the second Saturday of each month, beginning on June 12.*

Les Colombes Multimedia Installation

Experience Michael Pendry's dramatic installation of nearly 2,000 origami doves and discover a sense of wonder, hope and inspiration. Participate from home by [folding your own dove](#). Find updates, reserve a space for a [morning](#) or [evening](#) exhibit walk and [share the hope](#).

Cathedral Music Staff Recital

Sunday, May 30, 6 pm

The talented performers of the Cathedral Music Department staff put their heads together to create a varied program serious and more lighthearted selections. Join us for an end-of-the-year event not to be missed! A Q&A session follows. [Get your tickets today](#).

West Façade Illuminations

If you are on Wisconsin Avenue, or on our grounds you will be able to see the west façade illuminated on these dates:

- June 4 for [National Gun Violence Awareness Day](#)
- June 6–8 for [Capital Pride](#)

Julie Zhu Carillon Concert

Sunday, June 6, 4 pm

Concluding the Boulanger Initiative's 2021 [WoCo Fest](#), Julie Zhu plays a carillon recital at the Cathedral. Join us outside to hear Zhu's performance and for a meet-and-greet after the recital. [More information](#).

On Our Grounds

EXPLORE THE BISHOP'S GARDEN

All Hallows Guild offers an [online tour](#) of the Bishop's Garden.

CARILLON RECITALS

Most Saturdays at 12:30 pm Cathedral Carillonneur Edward M. Nassor plays a recital on the 53-bell Kibbey Carillon.

IN OUR OWN WORDS

Look for signs with QR codes highlighting exterior building features.

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THE FIRST SUNDAY AFTER
PENTECOST: TRINITY SUNDAY
AND MEMORIAL DAY, OBSERVED



The Festival Holy Eucharist

May 30, 2021 • 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 FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY

AND MEMORIAL DAY, OBSERVED

The Festival Holy Eucharist

May 30, 2021 • 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 a piece of music, during which the congregation can prepare for worship.

PRELUDE

You Are Great

Juanita Bynum (b. 1959)

God Is Great

John Lankin III

THE ENTRANCE RITE

INTROIT

Jesu, the Very Thought of Thee

Samuel Sebastian Wesley (1810–1876), arr. James Easson (1895–1980)

Jesu, the very thought of thee,
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

But what to those who find? Ah! This
Nor tongue nor pen can show;
The love of Jesus, what it is
None but his loved ones know.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest Name,
O Savior of mankind!

Jesu, our only joy be thou,
As thou our prize wilt be;
Jesu, be thou our glory now,
And through eternity. Amen.

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall how kind thou art!
How good to those who seek!

*(Original Latin attr. Bernard of Clairvaux, 1091–1153;
English translation Edward Caswall, 1814–1878)*

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 omnipotente,
 para quien todos los corazones están manifiestos,
 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.

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

Glo-ry to God in the high - est, and peace to his peo-ple on earth. Lord
 God, heaven-ly King, al - might-y God and Fa - ther, we wor - ship you, we give you thanks, we
 praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you
 take a-way the sin of the world: have mer - cy on us; you are seat-ed at the right hand of the Fa-ther:
 re - ceive our prayer. For you a-lone are the Ho - ly One, you a - lone are the
 Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
 Spi - rit, in the glo - ry of God the Fa - ther. A - men.

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 THANKSGIVING FOR HEROIC SERVICE

Judge of the nations, we remember before you with grateful hearts the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share in the benefits of true freedom and gladly accept its disciplines. This we ask in the name of Jesus Christ our Lord. **Amen.**

THE WORD OF GOD

THE FIRST LESSON

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

Isaiah 6:1-8

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

The Word of the Lord.
Thanks be to God.

Isaías 6:1-8

El año en que murió el rey Ozías, vi al Señor sentado en un trono muy alto; el borde de su manto llenaba el templo. Unos seres como de fuego estaban por encima de él. Cada uno tenía seis alas. Con dos alas se cubrían la cara, con otras dos se cubrían la parte inferior del cuerpo y con las otras dos volaban. Y se decían el uno al otro: «Santo, santo, santo es el Señor todopoderoso; toda la tierra está llena de su gloria.» Al resonar esta voz, las puertas del templo temblaron, y el templo mismo se llenó de humo. Y pensé: «¡Ay de mí, voy a morir! He visto con mis ojos al Rey, al Señor todopoderoso; yo, que soy un hombre de labios impuros y vivo en medio de un pueblo de labios impuros.» En ese momento uno de aquellos seres como de fuego voló hacia mí. Con unas tenazas sostenía una brasa que había tomado de encima del altar, y tocándome con ella la boca, me dijo: «Mira, esta brasa ha tocado tus labios. Tu maldad te ha sido quitada, tus culpas te han sido perdonadas.» Entonces oí la voz del Señor, que decía: «¿A quién voy a enviar? ¿Quién será nuestro mensajero?» Yo respondí: «Aquí estoy yo, envíame a mí.»

Palabra del Señor.
Demos gracias a Dios.

Psalm 29:1-5, 9-11

Salmo 29:1-5, 9-11

Ascribe to the Lord, you gods,
 ascribe to the Lord glory and strength.
 Ascribe to the Lord the glory due his Name;
 worship the Lord in the beauty of holiness.
 The voice of the Lord is upon the waters;
 the God of glory thunders;
 the Lord is upon the mighty waters.
 The voice of the Lord is a powerful voice;
 the voice of the Lord is a voice of splendor.
 The voice of the Lord breaks the cedar trees;
 the Lord breaks the cedars of Lebanon.
 And in the temple of the Lord
 all are crying, "Glory!"
 The Lord sits enthroned above the flood;
 the Lord sits enthroned as King for evermore.
 The Lord shall give strength to his people;
 the Lord shall give his people the blessing of peace.

Den al Señor, oh seres celestiales,
 den al Señor la gloria y la fortaleza.
 Den al Señor la gloria debida a su Nombre;
 adoren al Señor en la hermosura de su santidad.
 La voz del Señor sobre las aguas;
 trueno el Dios de gloria;
 el Señor sobre las grandes aguas.
 La voz del Señor es voz potente;
 la voz del Señor es voz gloriosa.
 La voz del Señor quebranta los cedros;
 el Señor quebranta los cedros del Líbano.
 Mientras, en el templo del Señor
 todo proclama su gloria.
 El Señor se sienta por encima del diluvio;
 el Señor se sienta como Rey por siempre jamás.
 El Señor dará fortaleza a su pueblo;
 el Señor bendecirá a su pueblo con la paz.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Romans 8:12-17

Romanos 8:12-17

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

The Word of the Lord.
Thanks be to God.

Así pues, hermanos, tenemos una obligación, pero no es la de vivir según las inclinaciones de la naturaleza débil. Porque si viven ustedes conforme a tales inclinaciones, morirán; pero si por medio del Espíritu hacen ustedes morir esas inclinaciones, vivirán. Todos los que son guiados por el Espíritu de Dios, son hijos de Dios. Pues ustedes no han recibido un espíritu de esclavitud que los lleve otra vez a tener miedo, sino el Espíritu que los hace hijos de Dios. Por este Espíritu nos dirigimos a Dios, diciendo: «¡Abbá! ¡Padre!» Y este mismo Espíritu se une a nuestro espíritu para dar testimonio de que ya somos hijos de Dios. Y puesto que somos sus hijos, también tendremos parte en la herencia que Dios nos ha prometido, la cual compartiremos con Cristo, puesto que sufrimos con él para estar también con él en su gloria.

Palabra del Señor.
Demos gracias a Dios.

*Holy Father, Great Creator**Sung by all.**Regent Square*

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. 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 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 3:1-17

Juan 3:1-17

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

Glory to you, Lord Christ.

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it

Santo Evangelio de nuestro Señor Jesucristo, según Juan.

¡Gloria a ti, Cristo Señor!

Había un fariseo llamado Nicodemo, que era un hombre importante entre los judíos. Éste fue de noche a visitar a Jesús, y le dijo: «Maestro, sabemos que Dios te ha enviado a enseñarnos, porque nadie podría hacer los milagros que tú haces, si Dios no estuviera con él.» Jesús le dijo: «Te aseguro que el que no nace de nuevo, no puede ver el reino de Dios.» Nicodemo le preguntó: «¿Y cómo puede uno nacer cuando ya es viejo? ¿Acaso podrá entrar otra vez dentro de su madre, para volver a nacer?» Jesús le contestó: «Te aseguro que el que no nace de agua y del Espíritu, no puede entrar en el reino de Dios. Lo que nace de padres humanos, es humano; lo que nace del Espíritu, es espíritu. No te extrañes de que te diga: “Todos tienen que nacer de nuevo.” El viento sopla por donde quiere, y aunque oyes su ruido, no sabes de dónde viene ni a dónde va. Así son

comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

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

también todos los que nacen del Espíritu.» Nicodemo volvió a preguntarle: «¿Cómo puede ser esto?» Jesús le contestó: «¿Tú, que eres el maestro de Israel, no sabes estas cosas? Te aseguro que nosotros hablamos de lo que sabemos, y somos testigos de lo que hemos visto; pero ustedes no creen lo que les decimos. Si no me creen cuando les hablo de las cosas de este mundo, ¿cómo me van a creer si les hablo de las cosas del cielo? Nadie ha subido al cielo sino el que bajó del cielo; es decir, el Hijo del hombre. Y así como Moisés levantó la serpiente en el desierto, así también el Hijo del hombre tiene que ser levantado, para que todo el que cree en él tenga vida eterna. Pues Dios amó tanto al mundo, que dio a su Hijo único, para que todo aquel que cree en él no muera, sino que tenga vida eterna. Porque Dios no envió a su Hijo al mundo para condenar al mundo, sino para salvarlo por medio de él.»

El Evangelio del Señor.
Te alabamos, Cristo Señor.

THE SERMON

The Very Reverend Randolph Marshall Hollerith

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 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.

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 heavenly Father.
Peace from his 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 Padre celestial.
Paz de su Hijo Jesucristo quien es nuestra paz.
Paz del Espíritu Santo, el Dador de vida.
La paz del Dios trino esté siempre con ustedes.
Y con tu espíritu.

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.

All are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

"Jesu, meines Todes Tod"

Sung by the cantor.

Johann Sebastian Bach (1685–1750)

from *O heiliges Geist- und Wasserbad*, BWV 165

Sung in German.

Jesus, death of my death,
may during my life
and in my last days
this be before my eyes;
that you are the serpent of healing
against the poison of sin.
Heal, Jesus, soul and spirit,
so that I may find life!

(Salomon Franck, 1659–1725)

THE GREAT THANKSGIVING

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

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

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

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 pow-er and might, hea-ven and earth are full of your
 glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
 name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high est.

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

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 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

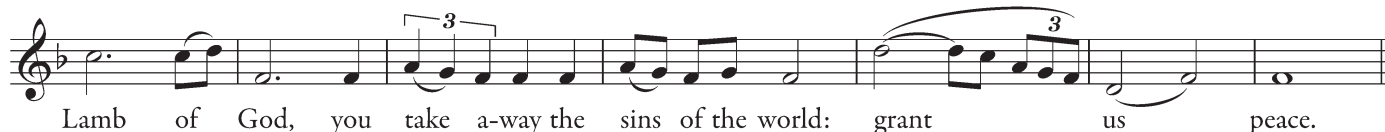
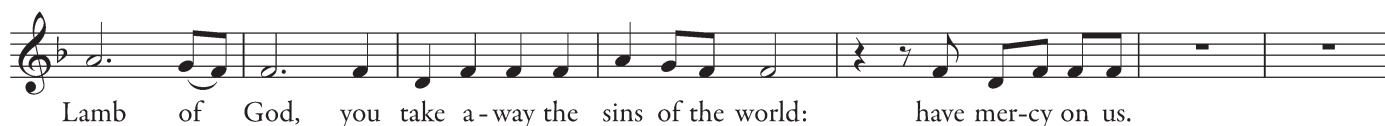
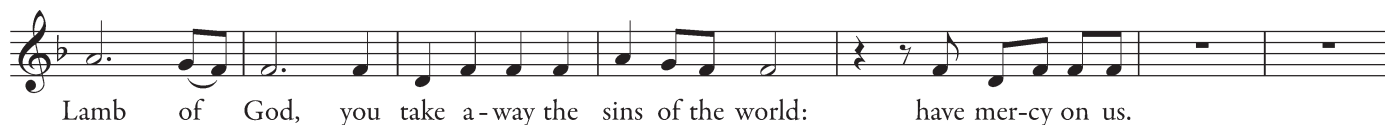
The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)



THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all.

My Jesus,
I believe that you are present
in this Holy Sacrament of the altar.
In union, with the faithful
gathered at every altar of your Church
where the Holy Eucharist is offered,
I offer you praise and thanksgiving.
I love you above all things
and I desire to receive you into my soul.
Since I cannot now receive you sacramentally,
come spiritually into my heart
so that I may unite myself wholly to you
now and for ever. Amen.

ANTHEM DURING THE COMMUNION

We Serve

Angels, they bow before you,
Heaven and earth adore you,
The earth is filled with your glory!
You are a mighty, mighty God we serve!
You sit high, you look low,
You are with us wherever we go.
No more fear, you're in control,
Things may change, but this we know,
You are mighty, mighty God we serve!
What a mighty God!
You're the mighty God we serve!

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.

LA INVITACIÓN A LA SANTA EUCARISTÍA

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que la circunstancias le impide de recibir los elementos reales de la Santa Comunión.

El presidente invita a todos a rezar esta oración.

Jesús mío,
creo que estás presente
en este Santo Sacramento del altar.
En unión con los fieles
reunidos a cada altar de tu Iglesia
donde la Santa Eucaristía es ofrecida,
te ofrezco alabanza y acción de gracias.
Te amo por encima de todas las cosas,
y deseo recibirte en mi alma.
Como no te puedo recibir sacramentalmente,
entra al menos espiritualmente en mi corazón
para que pueda unirme completamente a ti
ahora y por siempre. Amén.

Sung by the cantor.

Travis Greene (b. 1984)

Omnipotente y eterno Dios,
te has revelado como
Padre, Hijo, y Espíritu Santo,
y vives y reinas en la perfecta unidad de amor:
mantenemos 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

Every Time I Feel the Spirit

Sung by all.

Negro spiritual



Ev' - ry time I feel the Spi - rit, mov - ing in my heart, I will pray. Ev' - ry

time I feel the Spi - rit, mov - ing in my heart, I will pray. Ev' - ry pray.

1. Up on the moun - tain when my Lord spoke, out of his mouth came fire and
2. The Jor - dan ri - ver chil - ly and cold, chills_ the bod - y not the

smoke. All_ a - round me looked so fine, I asked my Lord if all was mine. Ev' - ry
soul. There ain't but one train runs this track, runs_ to heav - en and right back.

D.S.

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

Fête, Op. 51

Jean Langlais (1907-1991)

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Associate Director of Music and Assistant Organist, Washington National Cathedral

Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral

Imani-Grace Cooper, *singer*

David Evans, *singer*

Marshall Keys, *saxophone*

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO

Ashley Middleton

Jamie S. Sycamore

A Prayer for Memorial Day

O God, we ask your strength,
that we might dedicate ourselves to perfecting
your kingdom of peace and justice among nations.
Let us give thanks for the many blessings of freedom
which we possess, purchased at the cost of many lives and sacrifices.

Fill us with courage to fulfill our tasks
and in no way break faith with the fallen.
We commend these fallen to your mercy
and ask that you give them eternal rest.
This we ask and pray in your Name. Amen.

Taken from *Refuge and Strength* (adapted)

FLOWERS The flowers are given to the glory of God. In loving memory of William Donald Rolar and Elsie Jeannette Rolar; in honor of Norman Prince; and in thanksgiving for the marriage of Annelise Natalia Maida Caero and Pablo Antonio Enriquez.

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We invite you to support the mission and ministry of the Cathedral. **You may text the dollar amount you wish to give to (202) 856-9005 or visit [cathedral.org/support](https://www.cathedral.org/support) to donate. You may also mail a check to Washington National Cathedral, P.O. Box 98283, Washington, DC 20090-8283.**

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

