

The Holy Trinity

May 30, 2021



Rembrandt (1606-1669), Christ and Nicodemus
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Welcome and Worship Announcements

Prelude “All Glory Be to God on High” arr. Anne Krentz Organ

This is a setting of hymn #410, written by Nikolaus Decius (1485-after 1546). Decius based it on a 10th century Gregorian chant, adding an exciting dance-like Renaissance rhythm. The words are a paraphrase of the Gloria, “Glory to God in the highest.”

The congregation stands

Invocation

In the name of the Father,
and of the † Son, and of the Holy Spirit.

Amen.

Confession and Forgiveness

Almighty God, to whom all hearts are open, all desires known, and from whom 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 Jesus Christ our Lord.

Amen.

Silence for reflection.

Most merciful God,

we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.

Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the † Son, and of the Holy Spirit.

Amen.

1 Ho - ly God, we praise your name; Lord of all, we
 2 Hark! The glad ce - les - tial hymn an - gel choirs a -
 3 Lo, the ap - os - tol - ic train join your sa - cred
 4 Ho - ly Fa - ther, ho - ly Son, Ho - ly Spir - it,

bow be - fore you. All on earth your scepter claim,
 above are rais - ing; cher - u - bim and ser - a - phim,
 name to hal - low; proph - ets swell the glad re - frain,
 three we name you, though in es - sence on - ly one;

all in heav'n a - bove a - dore you. In - fi - nite your
 in un - ceas - ing cho - rus prais - ing, fill the heav'ns with
 and the white - robed mar - tyrs fol - low; and from morn to
 un - di - vid - ed God we claim you and, a - dor - ing,

vast do - main, ev - er - last - ing is your reign.
 sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord!"
 set of sun through the church the song goes on.
 bend the knee while we own the mys - ter - y.

Greeting and Prayer of the Day

The Lord be with you.

And also with you.

Let us pray. Almighty Creator and ever-living God: we worship your glory, eternal Three-in-One, and we praise your power, majestic One-in-Three.

Keep us steadfast in this faith, defend us in all adversity, and bring us at last into your presence, where you live in endless joy and love, Father, Son, and Holy Spirit, one God, now and forever.

Amen.

The congregation is seated

Children's Sermon

First Reading

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!”

Psalm 29

Sung responsively

¹Ascribe to the | LORD, you gods,

ascribe to the LORD glo- | ry and strength.

²**Ascribe to the LORD the glory | due his Name;
worship the LORD in the beau- | ty of holiness.**

³The voice of the LORD is upon the waters; the God of | glory thunders;
the LORD is upon the | mighty waters.

⁴**The voice of the LORD is a pow- | erful voice;
the voice of the LORD is a | voice of splendor.**

⁵The voice of the LORD | breaks the cedar trees;
the LORD breaks the ce- | dars of Lebanon;

⁶**The LORD makes Lebanon skip | like a calf,
and Mount Hermon like a | young wild ox.**

⁷The voice of the LORD splits the flames of fire;
the voice of the LORD | shakes the wilderness;
the LORD shakes the wilder- | ness of Kadesh.

⁸**The voice of the LORD makes the oak trees writhe and strips the | forests bare,
and in the temple of the LORD all are | crying, "Glory!"**

⁹The LORD sits enthroned a- | bove the flood;
the LORD sits enthroned as King for | ever more.

¹⁰**The LORD shall give strength | to the people;
the LORD shall give the people the bless- | ing of peace.**

Second Reading

Romans 8: 12-17

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 congregation stands

Gospel

John 3: 1-17

The Holy Gospel according to _____.

Glory to you, O Lord.

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 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 congregation is seated

Sermon

Silence for reflection follows the sermon.



- 1 Come, join the dance of Trin - i - ty, be - fore all worlds be - gun—
- 2 Come, see the face of Trin - i - ty, new - born in Beth - le - hem;
- 3 Come, speak a - loud of Trin - i - ty, as wind and tongues of flame
- 4 With - in the dance of Trin - i - ty, be - fore all worlds be - gun,



the in - ter - weav - ing of the Three, the Fa - ther, Spir - it, Son.
 then blood - ied by a crown of thorns out - side Je - ru - sa - lem.
 set peo - ple free at Pen - te - cost to tell the Sav - ior's name.
 we sing the prais - es of the Three, the Fa - ther, Spir - it, Son.



The u - ni - verse of space and time did not a - rise by chance,
 The dance of Trin - i - ty is meant for hu - man flesh and bone;
 We know the yoke of sin and death, our necks have worn it smooth;
 Let voic - es rise and in - ter - weave, by love and hope set free,



but as the Three, in love and hope, made room with - in their dance.
 when fear con - fines the dance in death, God rolls a - way the stone.
 go tell the world of weight and woe that we are free to move!
 to shape in song this joy, this life: the dance of Trin - i - ty.

Text: Richard Leach, b. 1953

Music: KINGSFOLD, English folk tune

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Nicene Creed

**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,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.**

**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,
who with the Father and the Son is worshiped and glorified,
who 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.**

Prayers of Intercession

Peace

The congregation is seated

Offering **“Come Join the Dance of Trinity”** **arr. Sherri Hansen**

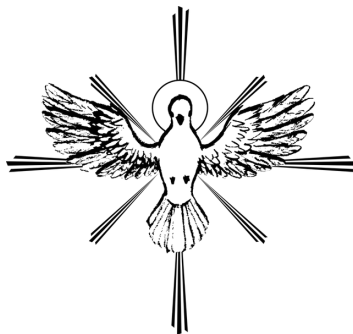
*This is an arrangement of our Hymn of the Day, which was written for Trinity Church on the Green in New Haven, CT. Author Richard Leach writes: “Dancing has a very long association with the Trinity, going back to eighth-century theologians who used the word ‘perichoresis’ to speak of interdependence of unity and trinity. ‘Dance around’ is a literal translation of the word, but its sense is ‘interweaving,’ and I use that in the hymn. ‘Lord of the Dance’ and ‘Tomorrow Shall Be My Dancing Day’ were in the back of my mind as I wrote.
(Westermeyer, ELW Hymnal Companion (2010) 232)*

The congregation stands

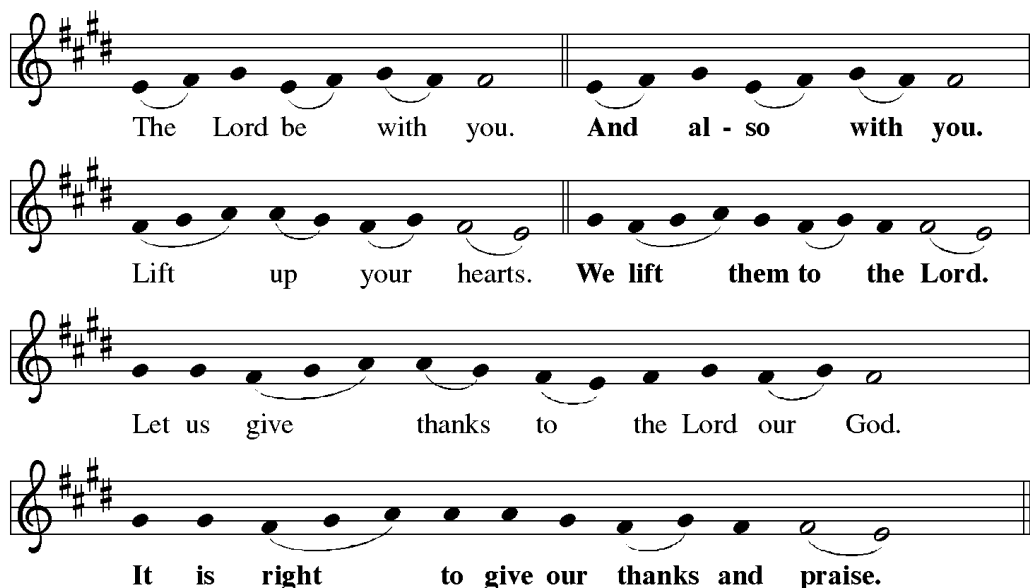
Offering Prayer

Jesus, Bread of life, you have set this table with your very self,
and called us to the feast of plenty. Gather what has been sown among us,
and strengthen us in this meal. Make us to be what we receive here,
your body for the life of the world.

Amen.



Dialogue



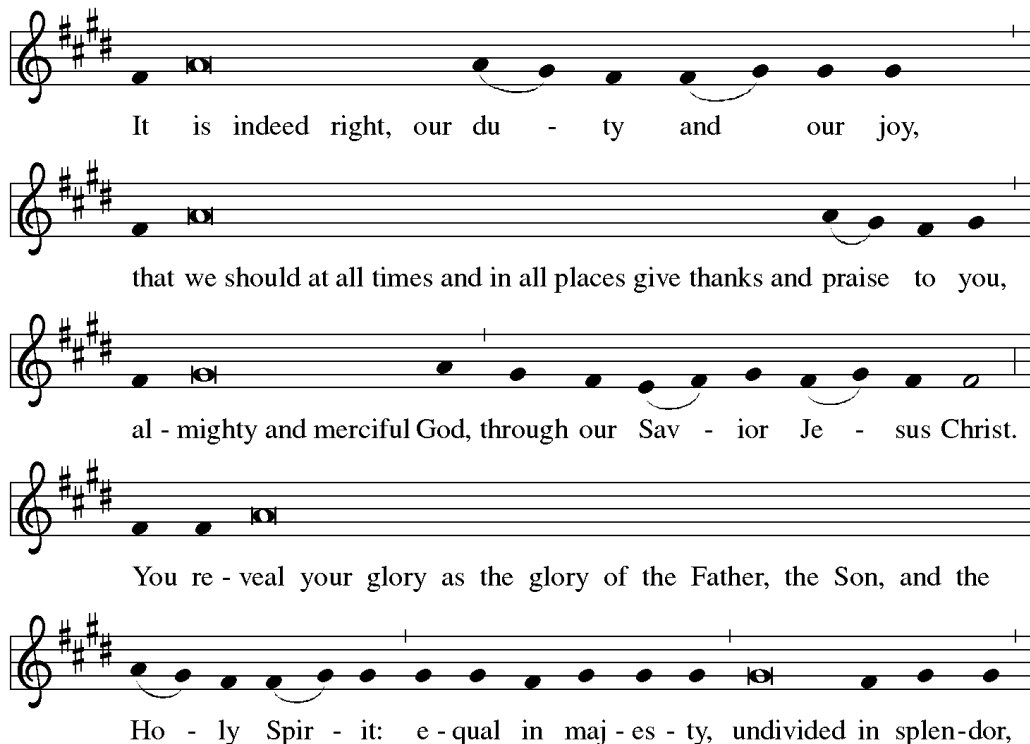
The Lord be with you. And al - so with you.

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.

Proper Preface



It is indeed right, our du - ty and our joy,

that we should at all times and in all places give thanks and praise to you,

al - mighty and merciful God, through our Sav - ior Je - sus Christ.

You re - veal your glory as the glory of the Father, the Son, and the

Ho - ly Spir - it: e - qual in maj - es - ty, undivided in splen - dor,

one Lord, one God, ever to be adored in your e - ter - nal glo - ry.

And so, with all the choirs of an - gels,

with the church on earth and the hosts of heav - en,

we praise your name and join their un - end - ing hymn:

Sanctus

“Holy, Holy, Holy”

Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,

heav'n 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.

Eucharistic Prayer

Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast. Grace our table with your presence.
Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us. Send us forth,
burning with justice, peace, and love.
Come, Holy Spirit.

With your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever.
Amen.

Lord's Prayer

Lord, remember us in your kingdom and teach us to pray.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins,
as we forgive those
who sin against us.**

**Save us from the time of trial,
and deliver us from evil.**

**For the kingdom,
the power, and the glory are yours,
now and forever. Amen.**

Invitation to Communion

Taste and see that the Lord is good.

Prayer after Communion

Wellspring of joy, through this meal you have put gladness in our hearts.
Satisfy the hunger still around us, and send us as joyful witnesses,
that your love may bring joy to the hearts of all people,
through Jesus Christ our Lord.
Amen.

Blessing

Almighty God,
Father, + Son, and Holy Spirit,
bless you now and for ever.
Amen.

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 eye of sin - ful - ness 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 pow'r, in love and pu - ri - ty.
 God in three per - sons, bless - ed Trin - i - ty!

Announcements and Dismissal

Go in peace. Share the good news.

Thanks be to God.

Postlude

“The Heavens Declare”

Benedetto Marcello

Benedetto Marcello (1686-1739) was best known during his life, and is best remembered now, for his settings of the first fifty psalms, of which this is the 19th psalm. Originally for voice and instruments, many of them were based on transcriptions of the traditional Jewish psalm chants that he heard in Venetian synagogues of his day. This arrangement is by E. Power Biggs, one of the foremost concert organists of the 20th century.



Stone stele along one of the paths that leads to the pilgrimage site of Santiago de Compostela. From Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56146>

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St. Mark's Lutheran Church

10 North Liberty Street · Asheville, North Carolina, 28801
(828) 253-0043 · www.stmarkslutheran.net

Ministers

The People of God at St. Mark's

Staff

Pastor: The Reverend Matthew Smith
pastormatt@stmarkslutheran.net

Director of Discipleship and Faith Formation: Deacon Kathryn Rivers
deaconkatie@stmarkslutheran.net

Cantor: David Anderson
cantordavid@stmarkslutheran.net

Parish Administrator: Danielle James
admin@stmarkslutheran.net

Pastor of Caring Ministries: The Reverend Linda McHenry
pastorlinda@stmarkslutheran.net

Facilities Manager: Steve Henry
facilities@stmarkslutheran.net

Office Hours

Monday - Thursday: 9:00 am to 4:30 pm
Friday: 9:00 am to 12:30 pm

Our Mission

Making disciples by loving Christ, growing in faith, serving all people

Our Vision

Transforming lives through God's grace as an inclusive, intergenerational congregation
in Worship, Outreach, Learning, and Fellowship.