

The Season of Holy Trinity

Gathering

(please rise with the liturgist)

Glory and honor, honor and glory to the all-Holy Trinity: the Father and the Son and the Holy Spirit. Amen.

All Sing: Glory Be to the Father

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

In the name of the Father, and the Son, and the Holy Spirit, One God. Blessed be God the Father, the Pantocrator.
Amen.

Blessed be his only-begotten Son, Jesus Christ, our Lord.
Amen.

Blessed be the Holy Spirit, the Paraclete.
Amen.

Amen. One is the Holy Father. One is the Holy Son. One is the Holy Spirit.
Amen.

Blessed be the Lord God forever
Amen.

Praise the Lord, all you nations. Praise him, all you peoples for his mercy is confirmed upon us and the truth of the Lord endures forever.
Amen. Alleluia.

All Sing *(children dismissed to preschool worship)*

Penitence

(seated)

And God said, "Let us make people in our image, to be like ourselves. They will be masters over all life So God created people in God's own image; God patterned them after God's self; male and female God created them. And God blessed them...
Father, Son and Holy Spirit, have mercy upon me. For truly, your image is obscured by my sin.
My thoughts, my desires, my hopes are too often defined by the world that I see each and every day, rather than by your glory.

Silence *(Private Prayers of Confession)*

Holy God: *(Cantor and People sing three times.)*

Cantor

Ho - ly God, Ho - ly Migh - ty, Ho - ly Im - mor - tal, have mer - cy on us.
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spi - rit.
Now and ev - er, and un - to a - ges of a - ges. A - men.

People

Ho - ly God, Ho - ly Migh - ty, Ho - ly Im - mor - tal, have mer - cy on us.

Silence *(We Enter the Mystery)*

Proclamation

Prayer for Illumination

The First Reading
This is the Word of the Lord.
Thanks be to God.

The Second Reading
This is the Word of the Lord.
Thanks be to God.

The Gospel Reading *(standing)*
This is the Gospel of our Christ.
Praise be to you: Lord Jesus Christ.

Sermon

Prayer for Application

Response

Our Offering of Gifts
(Collected in the plate by the back door.)

Our Profession of Faith *(standing)*

Let us now together rise to profess our faith using the words of the Nicene Creed, saying:

We believe in one God, the Father almighty,
maker of heaven and earth, and of all things visible and invisible.

We believe in one Lord Jesus Christ,
the only Son of God, begotten from the Father before all ages,
God from God,
Light from Light,
true God from true God,

begotten, not made; being of the same essence as the Father.

Through whom all things were made.

For us and for our salvation he
came down from heaven;
became incarnate by the Holy Spirit
and the virgin Mary,
and was made human.

He was crucified for us under Pontius Pilate; he suffered
and was buried.

The third day he rose again, according to the Scriptures.

He ascended to heaven and is seated at the right hand of the Father.

He will come again, with glory, to judge the living and the dead.

His Kingdom will never end.

We believe in the Holy Spirit, the Lord and giver of life.
The Spirit proceeds from the Father and the Son, and
with the Father and the Son is worshiped and glorified.

The Spirit spoke through the prophets.

We believe in one holy catholic and apostolic church.
We affirm one baptism for the forgiveness of sins.

We look forward to the resurrection of the dead, and to
life in the world to come. Amen.

Our Congregational Prayer

All Sing: *(remain standing)*

Eucharist
(standing)

The Lord be with you.
And also with you.

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

Let us give thanks to the Lord our God.
It is proper and fitting that we should at all times and in all places
give thanks to you:
the Lord of lords,
the King of kings,
the Almighty, everlasting God,
through Jesus, our Lord.

May the peace of the Lord be with you.
And also with you.

Let us offer each other a sign of peace.
(During this time of Covid offer peace to one another from a distance.)

All Sing: Fill Us with Your Holy Fullness



On the night Jesus was handed over to suffer and die, he took bread, after giving thanks to God, he broke it and said: "This is my body which is for you; do this to remember me."

We who are many are one body, for we all share in the same loaf.

Jesus also took the cup after supper and said: "This cup is the new covenant sealed by my blood. Whenever you drink it, do this to remember me."

The cup which we drink is our participation in the blood of Christ.

The Lord has prepared his table for the world. Everyone who is led by the Spirit to the table of the Lord is invited to come with gladness.

Lord, we are not worthy that you should come under our roof to feed us, but speak the word only and our souls shall be healed.

Blessed is the one who comes in the name of the Lord. The gifts of God for the people of God.

(Please come forward. Anyone who does not receive the Lord's Supper may be blessed during this time.)

Dismissal

In the name of the Father, and the Son, and the Holy Spirit, One God. Blessed be God the Father, the Pantocrator.

Amen.

Blessed be his only-begotten Son, Jesus Christ, our Lord.
Amen.

Blessed be the Holy Spirit, the Paraclete.
Amen.

Amen. One is the Holy Father. One is the Holy Son. One is the Holy Spirit.

Amen.

Blessed be the Lord God forever.
Amen.

Go now, in the peace of the Triune God - Father, Son and Holy Spirit.

Thanks be to God. Amen.

The Music in this Liturgy

Glory Be to the Father: Text: *Gloria Patri, the Lesser Doxology*,
2nd century. Tune: Charles Meineke, 1844

Holy God: Text is the ancient Trisagion Hymn.
Music is by Adam Kukuk 2003 All rights reserved by ACRC and
Adam Kukuk

Fill Us with Your Holy Fullness: Text: Anonymous. Music: ©
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Notes

In the New Testament the *Paraclete* is the Holy Spirit. This is a Greek word that literally means the one “who is called alongside.” This word is used in John 14.16, 26, 16.7. In the King James the word “Paraclete” is translated as “Comforter”. In the NIV it’s translated as “Counselor”, and in the TNIV it’s translated as “Advocate”.

In the New Testament the *Pantocrator* is exclusively God the Father and is commonly translated as “Almighty”, cf. 2 Corinthians 6.18; Revelation 1.8; 4.8; 11.17; 15.3; 16.7; 16.14; 19.15; 21.22. *Pantocrator* literally means “one who holds everything in his hands.” Within the history of Christian art, Jesus is often portrayed as the *Pantocrator*.