



Trinity Sunday

Gathering

Prelude

Mary Miller, Organist

"Nicea"

Piet Post

Processional Hymn

Mary Miller, Organist

#362 Holy, Holy, Holy

(See bulletin p.15)

All standing, the Celebrant says:

Celebrant: + Blessed be God: Father, Son, and Holy Spirit.

***People:* And blessed be God's kingdom, now and for ever. Amen.**

Opening Collect

BCP, p.355

Celebrant: 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.

Gloria

Mary Miller, Organist

WLP #900 Glory to God

(See bulletin p.16)

Collect of the Day

BCP, p.228

Officiant: The Lord be with you.

***People:* And also with you.**

Officiant: 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.**

The Readings

The 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!”

Reader: The Word of the Lord.

People: Thanks be to God.

The Psalm of Response

Canticle 13

Glory to you, LORD God of our fathers; *
you are worthy of praise; glory to you.
Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.
Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.
Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.
Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.
Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

The Second Reading

Romans 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.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

Mary Miller, Organist

WLP #812 Here I Am, Lord

(See bulletin p.20)

The Gospel

John 3:1-17



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

***People:* Glory to you, Lord Christ.**

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.”

Celebrant: The Gospel of the Lord.

***People:* Praise to you, Lord Christ.**

Sermon

Rev. Annette Joseph

Affirmation of Faith

Celebrant: Let us affirm our faith: Do you believe in God?

***People:* We believe in God the Father almighty,
Creator of heaven and earth.**

Celebrant: Do you believe in Jesus Christ?

***People:* We believe in Jesus Christ,
God’s only Son, our Lord,
who was conceived by the power of the
Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died and was buried.
He descended to the dead.**

**On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of God.
He will come again to judge the living and
the dead.**

Celebrant: Do you believe in the Holy Spirit?

***People:* We believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Celebrant: May Almighty God, who has given us a new birth by water and the Holy Spirit, bestowed upon us the forgiveness of sins, and called us to ministry in Jesus Christ, keep us in eternal life by his grace; through Christ our Lord. **Amen.**

The Prayers of the People

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth. (Acts 1:8)

Celebrant: Let us offer our prayers and petitions to Almighty God.

Reader: Engage us O God in the renewal of this Diocese towards your Christ-centered vision. Help us to realize that we are bound one to another in our common life and ministry. Spirit of God;

***People:* We are listening.**

Reader: Empower us, O God, to energize the ministry of all the baptized, making our

communities of faith healthy and holy places of your presence that reach out in compassion and hope in Christ's name. Spirit of God;

People: We are listening.

Reader: Unite us, O God, to be compassionate and not competitive, to be consoling and not controlling, to be faithful and not fearful as we continue to build relationships in communities centered on the vision of your reign. Spirit of God;

People: We are listening.

Reader: Guide us, O God, to be responsible stewards here on earth, to prophetically witness to your reign. We pray especially for members of the United Nations, for Joseph, our President, for Michael, our Governor, Robert, our Mayor, and other civic leaders, that they may do justice and love mercy. Spirit of God;

People: We are listening.

Reader: Deliver us, O God, from mistrust of one another and the misuse of our gifts. Help us to see in our worshiping communities, large and small, growing and struggling your grace and promise. Spirit of God;

People: We are listening.

Reader: Heal us, O God, in our communities, our families, and in the hidden places in our hearts. We pray for those in this community who are ill or in any kind of need, especially _____. Give us the courage and the grace to be your presence among them. Spirit of God;

People: We are listening.

Reader: Comfort us, O God, as we remember all those saints who have gone before us in light and have finished their course in faith. Give to the departed the comfort of your promise and presence, especially _____. Spirit of God;

People: We are listening.

Reader: Support us, O God, as we support each other, particularly in Justin the Archbishop of Canterbury, Michael our Presiding Bishop; Deon, our Bishop; Annette, our priest; and all who minister in witness in your Church. Spirit of God;

People: We are listening.

Reader: Teach us, O God, as we journey through the Christian life to continually engage each other, young and old, in the spiritual formation, discernment, discipleship and stewardship. Spirit of God;

People: We are listening.

Celebrant: Disturb us, O God, when we are too well pleased with ourselves, when our dreams have come true because we have dreamed too little, when we arrived safely because we sailed too close to the shore. Spirit of God; we are listening. Disturb us, Lord, when with the abundance of things we possess we have lost our thirst for the waters of life; Having fallen in love with life, we have ceased to dream of eternity and in our efforts to build a new earth, we have allowed our vision of the

new Heaven to dim. Disturb us, Lord, to dare more boldly, to venture on wider seas where storms will show your mastery; where losing sight of land, we shall find the stars. We ask You to push back the horizons of our hopes; And to push into the future in strength, courage, hope, and love. **Amen.**

The Peace

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

We greet each other in the name of the risen Christ.

The Offering

Here at Christ Church, we consider gratitude and generosity to be spiritual disciplines. While some of us still can't be together to pass the collection plate to one another in person, we encourage you to offer your gifts and service in any way that makes the most sense to you.

[Click here](#) to contribute to our ongoing ministry by donating online.

Celebrant: Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. (*Ephesians 5:2*)

Offertory Hymn

Mary Miller, Organist

#368 Holy Father, Great Creator

(See bulletin p.22)

Holy Communion

The Great Thanksgiving

The People remain standing.

Celebrant: The Lord be with you.

***People:* And also with you.**

Celebrant: Lift up your hearts.

***People:* We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

***People:* It is right to give our thanks and praise.**

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

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

Sanctus

Mary Miller, Organist

(See bulletin p.24)

The people stand or kneel. The Celebrant continues:

Celebrant: Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said:

“Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said:

“Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: The cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

**All: Dying, you destroyed our death.
 Rising, you restored our life.
 Christ Jesus, come in glory!**

Celebrant: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

All: Blessed are you now and for ever. Amen.

The Lord's Prayer

Celebrant: As our Savior Christ has taught us, we now pray:

**People: Our Father, who art in heaven,
hallowed by 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,
forever and ever. Amen.**

The Breaking of the Bread

A period of silence is kept.

Celebrant: Alleluia! Christ our Passover is sacrificed for us;

***People:* Therefore let us keep the feast. Alleluia!**

Fraction Anthem

Mary Miller, Organist

(See bulletin p.25)

Communion

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn

Mary Miller, Organist

#423 Immortal, Invisible, God Only Wise *(See bulletin p.26)*

Prayer for Spiritual Communion

St. Augustine's Prayer Book, p.192

Celebrant: Blessed Jesus, we believe that you are truly present in the Holy Sacrament, and, since we cannot at this time receive communion, we pray you to come into our hearts. We unite ourselves with you and embrace you with all our heart, soul, and mind. Let nothing separate us from you; let us serve you in this life until, by your grace, we come to your glorious kingdom and unending peace.
Amen.

Prayer after Communion

After communion, the Celebrant says:

Celebrant: Let us pray:

All: **Eternal God, heavenly Father,
You have graciously accepted us
as living members of your Son
our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

The Blessing

Celebrant: May God the Holy Trinity make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God Almighty, + the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Recessional Hymn

Mary Miller, Organist

#401 The God of Abraham Praise

(See bulletin p.27)

Dismissal

Celebrant: Let us go forth in the name of Christ. *Alleluia!*
Alleluia!

***People:* Thanks be to God. Alleluia! Alleluia!**

Postlude

Mary Miller, Organist

"Postlude"

Henry Kihlken

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.

Words: Reginald Heber (1783-1826), alt.
 Music: *Nicaea*, John Bacchus Dykes (1823-1876)

11 12. 12 10

Glo-ry to God in the high-est, —

f

This system contains the first two staves of music. The vocal line is in treble clef with a key signature of one sharp (F#) and a 3/4 time signature. The piano accompaniment consists of two staves: the right hand in treble clef and the left hand in bass clef. The piano part begins with a forte (*f*) dynamic and features a steady eighth-note accompaniment in the right hand and block chords in the left hand.

— and peace to his peo-ple on earth. — Lord God,

(senza Ped. ad lib.)

This system contains the second two staves of music. The vocal line continues with the lyrics "and peace to his people on earth. Lord God,". The piano accompaniment continues with the same rhythmic pattern as the first system, ending with a fermata over the final chord. The instruction "(senza Ped. ad lib.)" is placed below the piano part.

heav'n - ly King, al - migh - ty God and Fa - ther, — we wor - ship

(Ped.)

This system contains the final two staves of music. The vocal line concludes with the lyrics "heav'n - ly King, al - migh - ty God and Fa - ther, — we wor - ship". The piano accompaniment features a long, sweeping melodic line in the right hand that spans across the system, with block chords in the left hand. The instruction "(Ped.)" is placed below the piano part, indicating the use of the sustain pedal.

you, we give you thanks, we praise you for your glo-ry. —

(♩ = ♩. of preceding — same beat as before, not slower) Fa - ther, —

Lord Je - sus Christ, — on - ly Son of the Fa - ther,
Fa - ther, —

(♩ = ♩. of preceding — same beat as before, not slower) Fa - ther, —

Fa - ther, —

Lord God, Lamb of God, you take a - way the sin of the

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

This system contains the first two systems of music. The top system has a vocal line and a piano accompaniment. The bottom system is a grand staff with piano accompaniment. The lyrics are: "world: — have mer - cy on us; — you are seat - ed at the right".

hand of the Fa - ther: — re - ceive our prayer. — For
Fa - ther: re - ceive
Fa - ther: re - ceive

This system contains the third and fourth systems of music. The top system has a vocal line and a piano accompaniment. The bottom system is a grand staff with piano accompaniment. The lyrics are: "hand of the Fa - ther: — re - ceive our prayer. — For" and "Fa - ther: re - ceive". There are triplet markings over the piano accompaniment.

you a - lone are the Ho - ly One, — you a - lone are the

This system contains the fifth and sixth systems of music. The top system has a vocal line and a piano accompaniment. The bottom system is a grand staff with piano accompaniment. The lyrics are: "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. _____

Setting: John Rutter (b. 1945)
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Piano introduction in G major, 4/4 time. The right hand plays a simple melody of quarter notes: G4, A4, B4, C5, B4, A4, G4. The left hand plays a bass line of quarter notes: G2, A2, B2, C3, B2, A2, G2.

Unison

Unison vocal line in G major, 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4.

1. I, the Lord of sea and sky, I have heard my
 2. I, the Lord of snow and rain, I have borne my
 3. I, the Lord of wind and flame, I will tend the

Piano accompaniment for the first part of the hymn. The right hand plays a simple melody of quarter notes: G4, A4, B4, C5, B4, A4, G4. The left hand plays a bass line of quarter notes: G2, A2, B2, C3, B2, A2, G2.

Unison vocal line in G major, 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4.

peo - ple cry. All who dwell in deep - est sin My hand will
 peo - ple's pain. I have wept for love of them, They turn a -
 poor and lame. I will set a feast for them, My hand will

Piano accompaniment for the second part of the hymn. The right hand plays a simple melody of quarter notes: G4, A4, B4, C5, B4, A4, G4. The left hand plays a bass line of quarter notes: G2, A2, B2, C3, B2, A2, G2.

Unison vocal line in G major, 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4.

save. I who made the stars of night,
 way. I will break their hearts of stone,
 save. Fin - est bread I will pro - vide

Piano accompaniment for the third part of the hymn. The right hand plays a simple melody of quarter notes: G4, A4, B4, C5, B4, A4, G4. The left hand plays a bass line of quarter notes: G2, A2, B2, C3, B2, A2, G2.

I will make their dark - ness bright. Who will bear my
 Give them hearts for love a - lone. I will speak my
 Till their hearts be sat - is - fied. I will give my

light to them? Whom shall I send? _____
 word to them. Whom shall I send? _____
 life to them. Whom shall I send? _____

Refrain

Here I am, Lord. _____ Is it I, Lord? _____ I have

heard you call-ing in the night. _____ I will go, Lord, _____

if you lead me, I will hold your people in my

heart. heart.

Words: Daniel L. Schutte

Music: Daniel L. Schutte

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Holy Father, Great Creator

Descant

4 God the Lord, through every nation let thy wondrous

1 Ho - ly Fa - ther, great Cre - a - tor, source of mer - cy,
 2 Ho - ly Je - sus, Lord of glo - ry, whom an - gel - ic
 3 Ho - ly Spi - rit, Sanc - ti - fi - er, come with unc - tion
 4 God the Lord, through every nation let thy wondrous

mer - cies shine. In the song of thy sal - va - tion
 love, and peace, look up - on the Me - di - a - tor,
 hosts pro - claim, while we hear thy won - drous sto - ry,
 from a - bove, touch our hearts with sa - cred fire,
 mer - cies shine. In the song of thy sal - va - tion

ev - every tongue and race com - bine. Great Je - ho - vah,
 clothe us with his right - eous - ness; heaven - ly Fa - ther,
 meet and wor - ship in thy Name, dear Re - deem - er,
 fill them with the Sa - vior's love. Source of com - fort,
 ev - every tongue and race com - bine. Great Je - ho - vah,

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

Words: Alexander Viets Griswold (1766-1843), alt.

Music: *Regent Square*, Henry Thomas Smart (1813-1879); desc. Craig Sellar Lang (1891-1971)

87. 87. 87

Sanctus

Susan Calvin Fletcher

Ho - ly, ho - ly, ho - ly Lord,
God of pow-er and might, _____ hea-ven and earth are full of your glo-ry. Ho -
Blessed is the one
- 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.

Setting: Susan Calvin Fletcher © 2002 Susan Calvin Fletcher.
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Composer Tempo ♩ = 120

Agnus Dei

Susan Calvin Fletcher

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

The first system of the musical score features a vocal line in treble clef with a key signature of one sharp (F#) and a common time signature. The lyrics are: "Lamb of God, you take a-way the sins of the world: have mer - cy on us." The piano accompaniment consists of a grand staff with treble and bass clefs, providing harmonic support for the vocal line.

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

The second system continues the musical score with the same vocal line and piano accompaniment. The lyrics are: "Lamb of God, you take a-way the sins of the world: have mer - cy on us." The piano accompaniment continues to support the vocal melody.

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

The third system concludes the musical score with the same vocal line and piano accompaniment. The lyrics are: "Lamb of God, you take a-way the sins of the world: grant us peace." The piano accompaniment concludes with a final chord.

Setting: Susan Calvin Fletcher © 2002 Susan Calvin Fletcher.
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1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
 2 Un - rest - ing, un - hast - ing, and si - lent as light,
 3 To all life thou giv - est, to both great and small;
 4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
 nor want - ing, nor wast - ing, thou rul - est in might;
 in all life thou liv - est, the true life of all;
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
 thy jus - tice like moun - tains high soar - ing a - bove
 we blos - som and flour - ish, like leaves on the tree,
 all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
 thy clouds, which are foun - tains of good - ness and love.
 then with - er and per - ish; but nought chan - geth thee.
 'tis on - ly the splen - dor of light hid - eth thee.

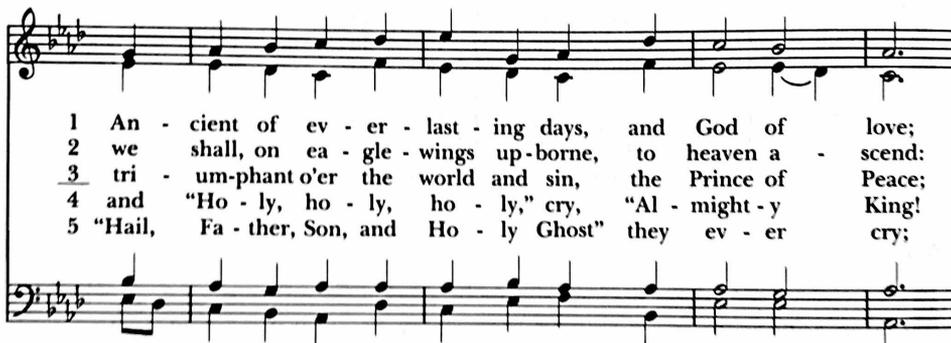
Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877);
 harm. *The English Hymnal*, 1906, alt.

11 11. 11 11



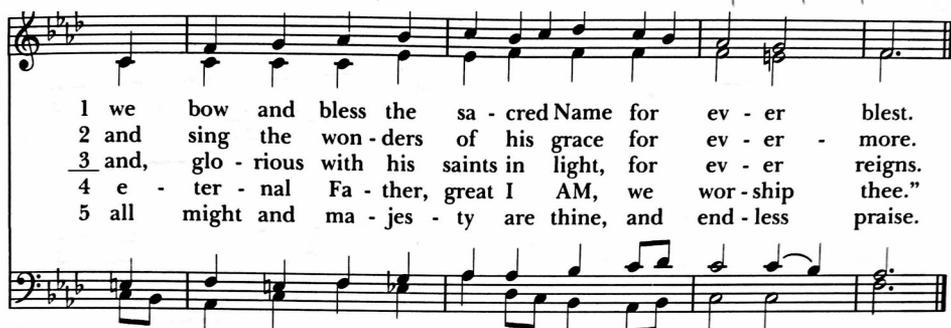
1 The God of A - braham praise, who reigns en - throned a - bove;
 2 He by him - self hath sworn: we on his oath de - pend;
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
 4 The God who reigns on high the great arch - an - gels sing,
 5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;



1 we bow and bless the sa - cred Name for ev - er blest.
 2 and sing the won - ders of his grace for ev - er - more.
 3 and, glo - rious with his saints in light, for ev - er reigns.
 4 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 5 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt.

Music: Leoni, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

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Servers

Priest-in-Charge

Rev. Annette Joseph

Reader

Sheila Thiele

Host

Doc & Karen Cain

Altar Guild

Barbara Muench

Organist

Mary Miller

Ministry Intern

Joshua Smith

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Notes on the Service

Trinity Sunday

Isa. 6:1-8 • Canticle 13 • Rom. 8:12-17 • John 3:1-16

This is the first Sunday of ordinary time, when the special features of the Easter liturgy have been discontinued, and the routine service resumes through the summer and autumn. Heretofore the seasons of Advent through Ascension have marked Christ's appearing on earth through his returning to eternity. The church over centuries came to realize that those events could not be explained adequately by any account except that God's nature is triune. Thus, as if it were a coda on the calendar, Trinity Sunday interprets the saving events of Advent through Pentecost. Today's collect, from the late middle ages, asks that we be kept in our **Trinitarian faith**, so that eventually we may see God more clearly than even Isaiah did.

The vision of Isaiah is a classic encounter between a mortal and Divinity. Such meetings with the Numinous are foundations of religions, when in the presence of the Absolutely Other, the awestruck worshiper is undone. Isaiah was a priest in Solomon's temple; the year that King Uzziah died was 742 B.C. A seraph is a griffin-like creature of Near Eastern myths. Even such unearthly beings dare not look at the Holy One; nor dare address Him. Instead, covered, they cry to each other, thrice Holy. In Hebrew, the superlative is expressed by repetition, hence "Holy, Holy, Holy" means maximum Holiest, not three holy ones. The unholy worshiper is so profane that his lips require cauterizing to speak. The church adopted the seraphim's hymn as the Sanctus in the Eucharist, and it was set to music by hosts of composers.

Like the Sanctus, Psalm 29, a most ancient hymn, attempts to echo the experience of the Holy in the temple, and in nature's storms.

By contrast, the epistle stresses the immanence of God's Spirit, who makes mortals his children, bearing witness within us.

The Bridge between the transcendent Creator of the universe and the Spirit within us is "he who descended from Heaven, the Son of man," as John calls Christ. When a learned Jewish rabbi questions him, Jesus declares that to understand this a person must be "born anew." Born anew here does not mean, Have an emotional experience of your guilt and reform your life. It means, those who are in the Spirit will get it; they will see that the Son is sent by the Father, and they will be spiritually remade as offspring of God.

"Lifting up the serpent" refers to the Sinai episode when Israelites bitten by snakes could be healed by gazing at a bronze serpent which Moses had affixed to a pole, an episode told this year on the 4th Sunday in Lent. John calls Jesus' crucifixion his "lifting up," to effect a parallel, a spiritual, healing.

Rev. Stephen Weissman
Saint Louis, Missouri



*We are a community forgiven and loved by God,
joyfully called to the work of reconciliation.*

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