

THE HOLY TRINITY

June 12, 2022

10:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.

Bold text indicates the congregational response.

Hymn numbers refer to their corresponding pages in the back of the cranberry-colored *Evangelical Lutheran Worship* hymnal.

Standing is the posture of the resurrection. We stand when we sing hymns and for other parts of the service as an expression of resurrection joy. It is a way of proclaiming that Jesus is powerfully alive! Colossians 3:14-18

Welcome

Prayer Requests

Prelude

Father, Most Holy

arr. Lynn Petersen

We stand as we are able..

Hymn 413

Holy, Holy, Holy, Lord God Almighty!

The apostolic greeting quotes the apostle Paul (2 Cor. 13:14)

Greeting

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C **And also with you.**

*The Gloria
("Glory to
God...") is a con-
tinuation of res-
urrection praise.
With the angels
we sing God's
glory revealed in
Je-sus Christ.
(Luke 2:14).*

Hymn of Praise

Glory to God

Assisting minister



Glory to God in the highest, and peace to God's peo - ple on earth.

All



Lord God, heav - en - 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 Spir - it,



in the glo - ry of God the Fa - ther. A - men.

The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.

The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.

The first lesson is normally from the Old Testament.

Prayer of the Day

P 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.

C Amen

We are seated.



LITURGY OF THE WORD

First Lesson: Proverbs 8:1-4, 22-31

L A reading from Proverbs.

¹Does not wisdom call,
and does not understanding raise her voice?

²On the heights, beside the way,
at the crossroads she takes her stand;

³beside the gates in front of the town,
at the entrance of the portals she cries out:

⁴“To you, O people, I call,
and my cry is to all that live.

²²The LORD created me at the beginning of his work,
the first of his acts of long ago.

²³Ages ago I was set up,
at the first, before the beginning of the earth.

²⁴When there were no depths I was brought forth,
when there were no springs abounding with water.

²⁵Before the mountains had been shaped,
before the hills, I was brought forth—

²⁶when he had not yet made earth and fields,
or the world’s first bits of soil.

²⁷When he established the heavens, I was there,
when he drew a circle on the face of the deep,

²⁸when he made firm the skies above,
when he established the fountains of the deep,

²⁹when he assigned to the sea its limit,
so that the waters might not transgress his command,

when he marked out the foundations of the earth,
³⁰then I was beside him, like a master worker;

and I was daily his delight,
rejoicing before him always,

³¹rejoicing in his inhabited world
and delighting in the human race.”

L The word of the Lord.

C Thanks be to God.

The second reading, usually from the New Testament letters, bears the witness of the early church.

Second Lesson: Romans 8:14-17

L A reading from Romans

¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For 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!” ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷and 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.

L The word of the Lord.

C **Thanks be to God.**

We stand as we are able.

Gospel Acclamation

Al - le - lu - ia. Lord, to whom shall we go? You have the
words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.

The Gospel Acclamation gives special focus to the Gospel, the principal and climactic bible reading in the liturgy.

The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.

The Gospel: John 16:12-15

P The Holy Gospel according to St. John, the 16th chapter.

C **Glory to you, O Lord.**

[Jesus said,] ¹²“I still have many things to say to you, but you cannot bear them now. ¹³When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴He will glorify me, because he will take what is mine and declare it to you. ¹⁵All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

P The Gospel of the Lord.

C **Praise to you, O Christ.**

We sit.

Sermon

Pastor Keith Olivier

We stand as we are able and sing the hymn.

This hymn complements the day's scripture readings and sermon.

Hymn

Ancient of Days

1. An - cient of Days, who sit - test throned in glo - ry, to thee all
2. O ho - ly Fa - ther, who hast led thy chil - dren in all the
3. O ho - ly Je - sus, Lord of our sal - va - tion, call - ing the
4. O Ho - ly Spir - it, bless - ed Lord, Life - giv - er, thine is the
5. O Tri - une God, with heart and voice a - dor - ing, praise we the

knees are bent, all voic - es pray; thy love has blessed the wide world's
a - ges with the fire and cloud, through seas dry - shod, through wear - y
least, the last, the lost to thee, sum - mon - ing all to share thy
quick - ening power that gives in - crease: from thee have flowed, as from a
good - ness that doth crown our days; pray we that thou wilt hear us,

won - drous sto - ry with light and life since E - den's dawn - ing day.
wastes be - wil - dering to thee in rev - erent love our hearts are bowed.
new cre - a - tion, thou, Lord, by death hast won life's vic - to - ry.
might - y riv - er, our faith and hope, our fel - low - ship and peace.
still im - plor - ing thy love and fa - vor, kept to us al - ways.

The Nicene Creed (which begins, "We believe...") has been used in worship since the 5th century.

The Creed

P Living together in trust and hope we confess our faith.

C **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**

*We join our hearts
 in prayer as we
 pray for the
 Church, for the
 well-being of crea-
 tion, for peace and
 justice, for those
 in need. 1 Timothy
 2:1-2*

The Prayers



Each petition concludes:

P Lord, in your mercy,
C **hear our prayer.**

*Much more than a
 pleasant greet-
 ing—we do this to
 proclaim God’s
 promise of peace.
 2 Corinthians
 13:11*

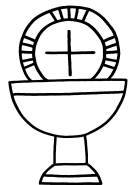
THE EUCHARISTIC LITURGY

The Peace

P The peace of the Lord be with you always.
C **And also with you.**

We greet one another, saying “Peace be with you.”

The Offering



Our gifts are received and dedicated to our Lord's service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.

Offertory Hymn

Father Most Holy

We remain seated for stanzas 1 through 3.



1 Fa - ther most ho - ly, mer - ci - ful, and ten - der; Je - sus, our
 2 Trin - i - ty bless - ed, u - ni - ty un - shak - en; good - ness un -
 3 Mak - er of all things, all thy crea - tures praise thee; all for thy

We stand as we are able for the last stanza.

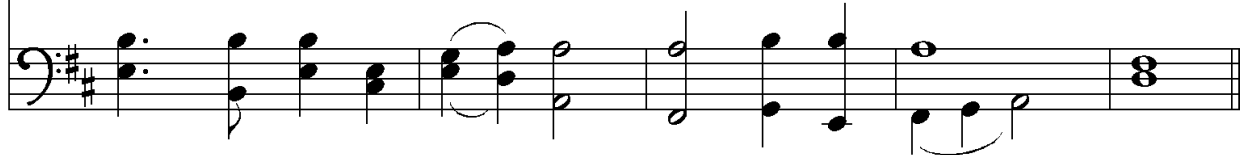
4 Lord God Al - might - y, un - to thee be glo - ry, one in three



Sav - ior, with the Fa - ther reign - ing; Spir - it of com - fort,
 bound - ed, ver - y God of heav - en, light of the an - gels,
 wor - ship were and are cre - at - ed; now, as we al - so
 per - sons, o - ver all ex - alt - ed! Glo - ry we of - fer,



ad - vo - cate, de - fend - er, light nev - er wan - ing.
 joy of those for - sak - en, hope of all liv - ing.
 wor - ship thee de - vout - ly, hear thou our voic - es.
 praise thee and a - dore thee, now and for - ev - er.



Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

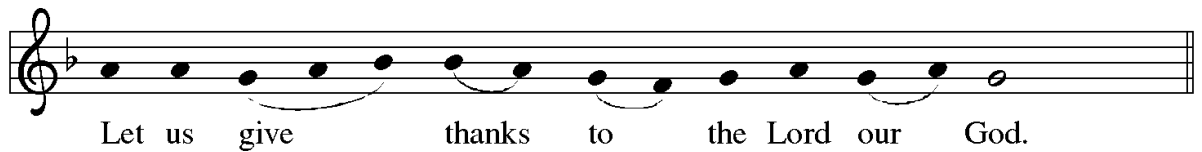
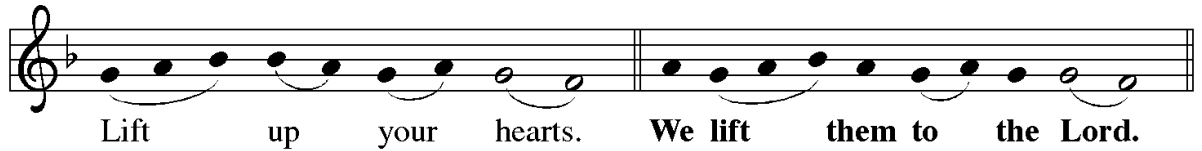
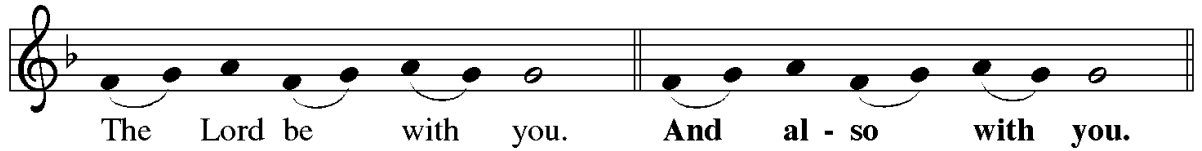
P Let us pray. God of abundance:

C **you have set before us a plentiful harvest.
As we feast on your goodness,
strengthen us to labor in your field,
and equip us to bear fruit for the good of all,
in the name of Jesus.**

Amen

The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.

Thanksgiving Dialogue



The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

The Sanctus ("holy") echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.

Sanctus

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
 heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
 san-na. 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.

The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

Eucharistic Prayer

P Holy, mighty, and merciful Lord,
 heaven and earth are full of your glory.
 In great love you sent to us Jesus, your Son,
 who reached out to heal the sick and suffering,
 who preached good news to the poor,
 and who, on the cross, opened his arms to all.

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.

Remembering, therefore, his death, resurrection, and ascension,
 we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
 and unite the wills of all who share this heavenly food,
 the body and blood of Jesus Christ, our Lord;
 to whom, with you and the Holy Spirit,
 be all honor and glory, now and forever.

C Amen

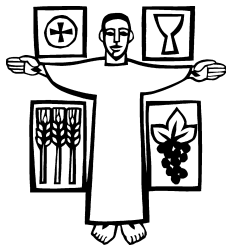
The Lord's Prayer brings the Great Thanksgiving to a conclusion.

Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15

The Lord's Prayer

P Lord remember us in your kingdom and teach us to pray:
C **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, forever and ever.
Amen**

We are seated.



**COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE**

COMMUNION DISTRIBUTION

We come forward by way of the center aisle, and we return to our pews by way of the side aisles.



Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.

Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.
C **Amen**

Post-Communion Prayer

P Let us pray. Life-giving God,
C **through this meal you have bandaged our wounds
and fed us with your mercy.
Now send us forth to live for others,
both friend and stranger,
that all may come to know your love.
This we pray in the name of Jesus.
Amen**

Blessing

P The blessing of God Almighty, the Father, the + Son, and the Holy Spirit, be upon you and remain with you for ever.
C **Amen**

Hymn 414

Holy God, We Praise Your Name

We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.

Dismissal

P Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

Postlude

Holy, Holy, Holy, Lord God Almighty

arr. Piet Post





St. Mark's Lutheran Church

Loving God, Loving Our Neighbor

Ministers and Staff

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Secretary / Financial Administrator: Kathy Bryant
Organist / Choir Director: Jacob Gordon
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Father Most Holy—text: Latin hymn, 10th cent., tr. Percy Dearmer; music: CHRISTE SANCTORUM, Paris *Antiphoner*, 1681. Text © Oxford University Press. Used by permission, ONE LICENSE, License #A-729546.