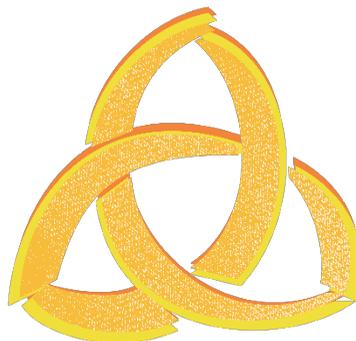


Sunday Worship  
Bulletin  
**TRINITY  
SUNDAY**

10:00 AM  
May 27, A.D. 2018



## Saint John's Lutheran Church

---- *Missouri Synod* ----

60 Broad Street, Westfield, MA

(413)568-1417

Rev. David Riley, Pastor

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Music Ministry Site: [stjohnsmusic.org](http://stjohnsmusic.org)

**Radio Broadcast at 7:30 AM on WHYN 560 AM**

### **WELCOME IN THE NAME OF JESUS, OUR LORD!**

We pray that our worship this day will be an inspiration to every one of us.

If you are a visitor or the guest of someone, please sign our Guest Book at the round table in the Foyer. Requests for prayers in this morning's service may be made by writing them on the Prayer Request form in the entryway of the church.

A Nursery for infants and toddlers is available in Room 4 on this level.

***Jesus said: "A new commandment I give to you, that you love one another: just as I have loved you, you are also to love another. By this all people will know that you are my disciples, if you have love for one another."*** John 13:34-35



# The Order of Holy Communion

**TO OUR VISITORS AND GUESTS:** The Sacrament of the Lord's Supper at this congregation is administered in accordance with the Holy Scriptures and the Lutheran Confessions. It is celebrated in the confidence that we receive into our mouths, not just bread and wine, but as our Lord promises His true Body and Blood "through and in which we obtain the forgiveness of sins". If you are not a member of a congregation of the Lutheran Church-Missouri Synod, we kindly ask that you arrange for a time to speak with Pastor Riley if you are interested in receiving Holy Communion.

## AS WE GATHER

The Festival of the Holy Trinity gives us an opportunity to stretch our faith. At its center is a careful delineation of doctrine. At the heart of the liturgy is the Athanasian Creed, which is challenging not only for its length but for its content as well. As he writes to Titus, Paul has special words of encouragement, writing, "But as for you, teach what accords with sound doctrine" (Titus 2:1). Through the Lessons we hear and the Creed we speak, we faithfully join in expressing the doctrine that is our heritage.

† PRELUDE

† ANNOUNCEMENTS

† PROCESSIONAL HYMN NO. **507**: "*Holy, Holy, Holy*"

† INVOCATION, CONFESSION, and ABSOLUTION

P: In the name of the Father and of the ☩ Son and of the Holy Spirit.

**C: Amen.**

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden, cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we perfectly love You and worthily magnify Your holy name, through Jesus Christ.

**C: Amen.**

P: Let us with true hearts confess together that we, through sinful thoughts, careless words, and loveless deeds, have transgressed God's righteous Law and deserve His punishment now and eternally.

**C: Almighty God, merciful Father, we acknowledge our sinful nature and repent of our sins in thought and in word and in deed. For the sake of Jesus, grant us Your forgiveness so that, as Your redeemed people, we be fit places for the indwelling of the Holy Spirit and serve You in time and in eternity.**

P: In the stead and by the command of my Lord Jesus Christ, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit. Now may the God of peace Himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; He will surely do it.

**C: Amen.**

## ✠ THE ATHANASIAN CREED, Part 1

*(Early in the fourth century, a north African pastor named Arius began teaching that Jesus Christ was not truly God. The Church responded decisively in AD 325 with a statement of faith (The Nicene Creed), which confessed that Jesus is, in fact, true God. Toward the end of the fifth century, another creed was written that delved further into the mystery of the Holy Trinity. Though attributed to Athanasius, a fourth-century opponent of Arius, this anonymous creed clearly came at a later stage in the debate.*

*The Athanasian Creed declares that its teachings concerning the Holy Trinity and our Lord's incarnation are "the catholic faith." In other words, this is what the true Church of all times and all places has confessed. More than fifteen centuries later, the Christian Church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.)*

P: Whoever will be saved shall, above all else, hold the catholic faith.

**C: Which faith, except everyone keeps whole and undefiled, without doubt he will perish eternally.**

P: And the catholic faith is this:

**C: that we worship one God in Trinity and Trinity in Unity, neither confusing the persons nor dividing the substance.**

P: For the Father is one person, the Son is another, and the Holy Spirit is another.

**C: But the Godhead of the Father, of the Son, and of the Holy Spirit is all one: the glory equal, the majesty coeternal.**

P: Such as the Father is, such is the Son, and such is the Holy Spirit.

**C: The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.**

P: The Father infinite, the Son infinite, and the Holy Spirit infinite.

**C: The Father eternal, the Son eternal, and the Holy Spirit eternal.**

P: And yet there are not three Eternals, but one Eternal.

**C: As there are not three Uncreated or three Infinites, but one Uncreated and one Infinite.**

P: In the same way, the Father is almighty, the Son almighty, and the Holy Spirit almighty;

**C: And yet there are not three Almightyies, but One Almighty.**

P: So the Father is God, the Son is God, and the Holy Spirit is God.

**C: And yet They are not three Gods but One God.**

## ✠ PRAYER of the DAY

P: Let us pray. Almighty and everlasting God, You have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for You, O Father, Son, and Holy Spirit, live and reign, one God, now and forever.

**C: Amen.**

**(Be Seated)**

✠ OLD TESTAMENT READING: Isaiah 6:1-8

*(The prophet Isaiah is given a vision of the Lord.)*

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"

Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for."

And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

R: This is the Word of the Lord.

**C: Thanks be to God.**

✠ GRADUAL (Sung by choir)

✠ THE ATHANASIAN CREED, Part 2

P: So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;

**C: and yet there are not three Lords, but One Lord.**

P: Just as we are compelled by the Christian truth to acknowledge each distinct Person as God and Lord,

**C: so also are we prohibited by the catholic faith to say that there are three Gods or Lords.**

P: The Father is not made nor created nor begotten by anyone. The Son is neither made nor created, but begotten of the Father alone.

**C: The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding.**

P: Thus, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

**C: And in this Trinity none is before or after another; none is greater or less than another;**

P: but the whole three persons are coeternal with each other and coequal, so that in all things, as has been stated above, the Trinity in Unity and the Unity in Trinity is to be worshiped.

**C: Therefore, whoever desires to be saved must think thus about the Trinity.**

P: But it is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ.

**C: Therefore, it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is at the same time God and man.**

P: He is God, begotten from the substance of the Father before all ages; and He is man, born from the substance of His mother in this age;

**C: Perfect God and perfect man, composed of a rational soul and human flesh; equal to the Father with respect to His divinity, less than the Father with respect to His humanity.**

✠ EPISTLE: Acts 2:14a, 22–36 *(Peter attests to the resurrection of Jesus.)*

But Peter, standing with the eleven, lifted up his voice and addressed them:

“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. For David says concerning him, “I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. For you will not abandon my soul to Hades, or let your Holy One see corruption. You have made known to me the paths of life; you will make me full of gladness with your presence.’

“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord, “Sit at my right hand, until I make your enemies your footstool.”

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

R: This is the Word of the Lord.

**C: Thanks be to God.**

***(Please Stand)***

✠ GOSPEL PROCESSIONAL

✠ HOLY GOSPEL: John 3:1–17 *(The love of God is shown to the world in Jesus.)*

P: The Holy Gospel according to St. John, the third chapter.

**C: Glory be to You, O Lord.**

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, 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 the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven except he who descended from heaven, the Son of Man. And 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, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

P: This is the Gospel of the Lord.

**C: Praise be to You, O Christ.**

✠ GOSPEL RECESSIONAL

*(Be Seated)*

✠ HYMN of the DAY NO. **954**: *"We All Believe in One True God"*

✠ SERMON: *"Why Celebrate the Holy Trinity"* John 3:1-17

*(Stand)*

✠ THE ATHANASIAN CREED, Part 3

P: Although He is God and man, He is not two, but one Christ: one, however, not by the conversion of the divinity into flesh, but by the assumption of the humanity into God;

**C: One altogether, not by confusion of substance, but by unity of person.**

P: For as the rational soul and flesh is one man, so God and man is one Christ,

**C: Who suffered for our salvation, descended into hell, rose again the third day from the dead,**

P: ascended into heaven, and is seated at the right hand of the Father, God Almighty, from whence He will come to judge the living and the dead.

**C: At His coming all people will rise again with their bodies and give an account concerning their own deeds.**

P: And those who have done good will enter into eternal life, and those who have done evil into eternal fire.

**C: This is the \*catholic faith; whoever does not believe it faithfully and firmly cannot be saved.**

*(Be Seated)*

## ***Offering***

We respond to God's love with our OFFERINGS  
Choir Anthem: *"Glory Be to God the Father"* Michael Weisse

✠ PRAYER of the CHURCH

P: Let us pray for the whole people of God in Christ Jesus and for all people according to their needs. As we grow in the Christian faith, we pray for an increase of the Word, that it be freely shared and bring the good news of sins forgiven through Christ to every place. Triune God in mercy,

**C: hear our prayer.**

P: We pray for the world in which we live, asking that there would be times of peace and security in our days and that we know days of blessings and joy. Triune God in mercy,

**C: hear our prayer.**

P: We pray for the Church and for this household of faith, that we be the radiant Bride of Christ, daily growing in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Triune God in mercy,

**C: hear our prayer.**

P: We lift our petitions now for the sick, the shut-in, and all who this day are in need of our intercession, that their prayers soon be answered and that they be supported by God's people as they honor Christ. Triune God in mercy,

**C: hear our prayer.**

P: As we pray, we remember with gratitude those valiant people of the armed forces of our nation who have fought and died to protect the liberties that are central to our way of life. Triune God in mercy,

**C: hear our prayer.**

P: In our time of prayer, we give thanks for the countless saints who lived out the faith in their time and who have entrusted it to us. Grant us courage to be faithful in confessing God—Father, Son, and Holy Spirit, looking forward to our eternal reunion in the courts of heaven. Triune God in mercy,

**C: hear our prayer.**

P: Lord God, in whom there is life and light: Accept our thanks for those who died for us, our prayers for those who mourn, our praise for the hope You have given us. Refresh our hearts with dedication to the ideals of heroic people, with appreciation for the honesty of just people,

with obedience to the laws of upright people. Forgive us when our patriotism is hollow, when our nationalism is arrogant, when our allegiance is halfhearted. Stir within us thanksgiving for all we have inherited, vigilance for the freedoms of all people, willingness to sacrifice for fellow citizens. Comfort us with the joy that Christ died for all those who died for us, bringing life and immortality to light for all who believe in Him.

**C: Amen.**

P: Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy through Your Son, Jesus Christ, our Lord.

**C: Amen.**

### **Service of the Sacrament (p. 194)**

*At the time of DISTRIBUTION, all those wishing to receive Holy Communion will come forward as the ushers direct. The bread/Body of the Lord will be served in your hand. If you wish to receive the Lord's blood from an individual glass rather than from the common cup, indicate so when Assistant comes to you and he will hand you a glass from which you then drink and place back in the tray carried by the acolyte.*

† DISTRIBUTION HYMN NO. **965**: *"God Bless Our Native Land"*

***At the end of the Distribution we stand and continue with  
the NUNC DIMITTIS on p. 199***

† RECESSIONAL HYMN No. **506**: *"Glory Be to God the Father"*

### † **POSTLUDE**

SERVING US AS WE WORSHIP TODAY:

Lay Assistants – Paul Brose & William  
Schneeloch

Lay Reader – Gary Wolfe

Director of Music – Jeff Windoloski

Altar Care – Jane McClure

THE FLOWERS in the chancel this morning are given to the Glory of God and in loving memory of Bill Ferst from his wife, Chris and family.

**THE HOLY TRINITY:** Isaiah 6:1–8, Acts 2:14a, 22–36, John 3:1–17

### ***The Glory of the LORD of Hosts Shines in Mercy, Forgiveness and Salvation***

When Isaiah *"saw the Lord sitting upon a throne, high and lifted up,"* he cried out and confessed that he was *"a man of unclean lips."* If even the holy angels cover their faces in the presence of *"the King, the LORD of hosts,"* how can sinful humans stand before Him (Isaiah 6:1–5)? Yet, the glory of the Lord is saving grace, and with *"a burning coal"* from the altar the angel touched Isaiah's lips, removing his guilt (Isaiah 6:6–7). Likewise, from the altar of Christ's cross, by the ministry of the Gospel, *"the whole earth is full of His glory"* (Isaiah 6:3). For He was crucified, died and was buried, *"according to the definite plan and foreknowledge of God,"* and God *"raised Him up, loosing the pangs of death"* (Acts 2:23–24). He *"received from the Father the promise of the Holy Spirit"* (Acts 2:33), and He raises up the fallen world by pouring out His life-giving Spirit upon sinners through His earthly Means of Grace. To give this saving gift, God sent His Son into the world, *"that whoever believes in Him should not perish but have eternal life"* (John 3:16–17).