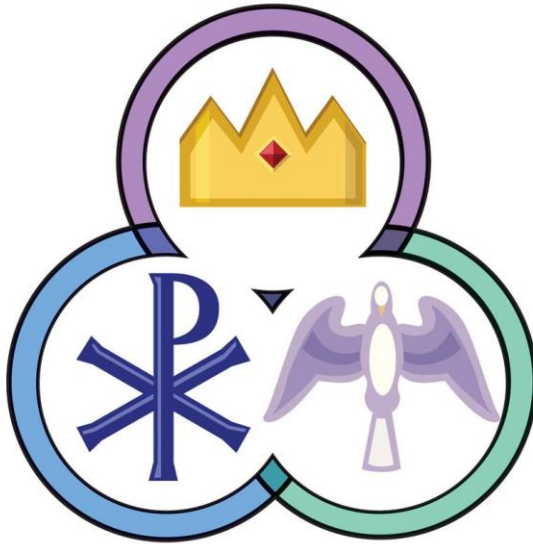


**Christ Evangelical Lutheran Church
Welcomes You**



TRINITY SUNDAY

THE HOLY TRINITY

June 7, 2020 – 8:00 A.M.

Christ Evangelical Lutheran Church & School
4333 Cleveland Avenue, Stevensville, MI 49127
Phone: (269) 429-7222 - Church (269) 429-7111 - School
www.christ-luth.org

Sunday Services: 8:00 a.m. & 10:45 a.m.

Sunday School and Bible Class: 9:30 a.m..

Thursday Evening Service at 7:00 p.m.

Christian Day School: Preschool through 8th grade

The Holy Trinity

As We Gather

Lutheranism is not a new faith, but the continuation of the historic, Christian faith of all times and places. In this sense Lutheranism is *catholic*, a word that comes from two Greek words, meaning “according to the whole.” With Christians of all times, and all places, we confess what God’s Word teaches—nothing more, and nothing less. For this reason we confess the ancient creeds of the Church: the Apostles’, Nicene, and Athanasian Creeds.

The Athanasian Creed: Early in the fourth century, a North African pastor named Arius began teaching that Jesus Christ was not truly God but rather the first of creation. The Church responded decisively in A.D. 325 with a statement of faith (The Nicene Creed), which confesses what the Bible says that Jesus is, in fact, truly God. Toward the end of the fifth century, another creed was written that describes further the mystery of the Trinity. This creed is named for Athanasius, who stood up for Christ against the attack of Arius upon Jesus’ divinity.

The Athanasian Creed proclaims the teachings of the Bible and the universal Christian or *catholic* faith concerning God as He has revealed Himself to us as the Father, the Son and the Holy Spirit, the One we know as the Holy Trinity. The true church of all times and all places has confessed this faith. More than 15 centuries later, the church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.

The Athanasian Creed is found on pages 319 & 320 of the hymnal.

Prelude in E-flat Major, BWV 552 - J.S. Bach

Bach’s Prelude and Fugue in E-flat major has long been thought to be a musical representation of the Trinity. The prelude has three distinct motifs, each depicting a different person of the Trinity. The opening section represents God the Father. Its sharp rhythms and dense texture would have been specifically associated with French royalty in Bach’s time, depicting the Father as a majestic king. Immediately following the Father’s theme is that of God the Son. The music is much simpler and includes echo passages. This musical style is reminiscent of J.S. Bach’s own son, C.P.E. Bach. By imitating his son’s style, J.S. Bach creates music representing God the Son. The third motif is a rapid, descending figure. This represents the rushing wind of the Holy Spirit. Each of these three motifs alternate over the course of the prelude, creating one unified work.

- 1 Glory be to God the Father,
 Glory be to God the Son,
Glory be to God the Spirit:
 Great Jehovah, Three in One!
 Glory, glory
 While eternal ages run!

- 2 Glory be to Him who loved us,
 Washed us from each spot and stain;
Glory be to Him who bought us,
 Made us kings with Him to reign!
 Glory, glory
 To the Lamb that once was slain!

- 3 Glory to the King of angels,
 Glory to the Church's King,
Glory to the King of nations;
 Heav'n and earth, your praises bring!
 Glory, glory
 To the King of glory sing!

- 4 Glory, blessing, praise eternal!
 Thus the choir of angels sings;
Honor, riches, pow'r, dominion!
 Thus its praise creation brings.
 Glory, glory,
 Glory to the King of kings!

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Confession and Absolution

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

InvocationPage 151

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ✠ Son and of the Holy Spirit.
C Amen.

P If we say we have no sin, we deceive ourselves, and the truth is not in us.
C **But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

Silence for reflection on God's Word and for self-examination.

P Let us then confess our sins to God our Father.
C **Most merciful God, we confess that we are by nature sinful and Unclean. 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. We justly deserve Your present and eternal punishment. 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.**

P Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.
C Amen.

Service of the Word

Introit



Blessèd be the Holy Trinity and the undivided | Unity.*

Let us give glory to him because he has shown his mer- | cy to us.

I have set the Lord always be- | fore me;*

because he is at my right hand, I shall not be | shaken.

Therefore my heart is glad, and my whole being re- | joices;*
my flesh also | dwells secure.

For you will not abandon my soul | to Sheol,*
or let your holy one see cor- | ruption.

You make known to me the | path of life;*
in your presence there is fullness of joy; at your right hand are
pleasures for- | evermore.

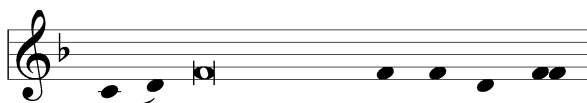
**Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen**

Blessèd be the Holy Trinity and the undivided | Unity.*

Let us give glory to him because he has shown his mer- | cy to us.

Ps. 16:8-11; antiphon: Liturgical Text

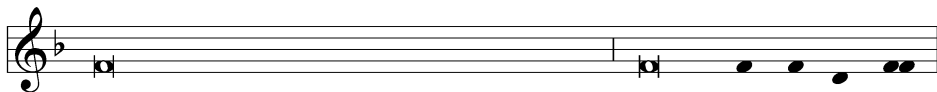
Kyrie.....Page 152



A In peace let us pray to the Lord.



G Lord, have mer - cy.



A For the peace from above and for our salvation let us pray to the Lord.



G Lord, have mer - cy.



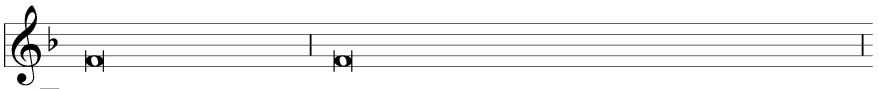
A For the peace of the whole world, for the well-being of the Church of God,



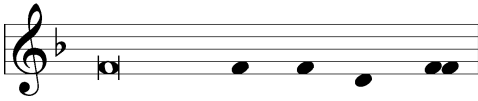
and for the unity of all let us pray to the Lord.



G Lord, have mer - cy.



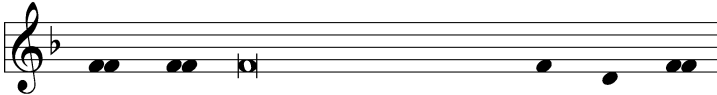
A For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



C Lord, have mer - cy.



A Help, save, comfort, and defend us, gra - cious Lord.



C A - men.

Hymn of Praise - "All Glory Be to God on High"Hymn 947

1 All glory be to God on high
And thanks for all His favor;
No harm can touch or terrify
A child of God forever.
God shows His good and gracious will
And grants His peace, the world to fill—
All strife at last has ended.

2 We praise and laud and worship You;
We give You thanks forever,
O Father, for Your rule is true
And just and changes never.
With boundless pow'r, Your mighty reign
Fulfills whatever You ordain.
Lord, grant us ev'ry blessing!

3 O Jesus Christ, the only Son
Begotten of the Father,
Your saving death has made us one
With God and with each other.
O Lamb of God, to You on high
In our distress we sinners cry,
Have mercy on us, amen!

4 O Holy Spirit, our delight
And source of consolation,
Protect us from the devil's might
Through Jesus, our salvation,
Who by His death upon a tree
Has rescued us from misery:
To this we hold forever.

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Salutation.....Page 156

Collect of the Day

P 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**

Reading from the Book of Concord

The Augsburg Confession, Article I, God, 1-4.

Our churches teach with common consent the decree of the Council of Nicaea about the unity of the divine essence and the three persons is true. It is to be believed without any doubt. God is one divine essence who is eternal, without a body, without parts, of infinite power, wisdom, and goodness. He is the maker and preserver of all things, visible and invisible. Yet there are three persons, the Father, the Son, and the Holy Spirit. These three persons are of the same essence and power. Our churches use the term *person* as the Fathers have used it. We use it to signify, not a part or quality in another, but that which subsists of itself.

Readings from Holy Scripture

Old Testament

Genesis 1:1–2:4a

¹In the beginning, God created the heavens and the earth. ²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸And God called the expanse Heaven. And there was evening and there was morning, the second day.

⁹And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹²The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³And there was evening and there was morning, the third day.

¹⁴And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷And God set them in the expanse of the heavens to give light on the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” ²¹So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²²And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³And there was evening and there was morning, the fifth day.

²⁴And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. ³¹And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

^{2:1}Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

⁴These are the generations
of the heavens and the earth when they were created,

P This is the Word of the Lord

C Thanks be to God.

Gradual

Great is the LORD, and greatly | to be praised,*
and his greatness is un- | searchable.
On your wondrous works, I will | meditate,*
and I will declare your | greatness.

Ps. 145:3, 5b, 6b

¹⁴Peter, standing with the eleven, lifted up his voice and addressed them, . . .
²²“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—²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. ²⁴God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. ²⁵For David says concerning him,

“I saw the Lord always before me,
 for he is at my right hand that I may not be shaken;
²⁶therefore my heart was glad, and my tongue rejoiced;
 my flesh also will dwell in hope.
²⁷For you will not abandon my soul to Hades,
 or let your Holy One see corruption.
²⁸You have made known to me the paths of life;
 you will make me full of gladness with your presence.’

²⁹“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. ³⁰Being 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, ³¹he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³²This Jesus God raised up, and of that we all are witnesses. ³³Being 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. ³⁴For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord,
 Sit at my right hand,
³⁵until I make your enemies your footstool.’

³⁶Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

P This is the Word of the Lord

C Thanks be to God.

P Alleluia. Holy, holy, holy is the LORD of hosts;

C The whole earth is full of his glory!

Alleluia, Alleluia, Alleluia.

Is. 6:3b

Stand

Alleluia and Verse



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.

Holy Gospel

Matthew 28:16-20

P The Holy Gospel according to St. Matthew, the 28th chapter

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

¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷And when they saw him they worshiped him, but some doubted. ¹⁸And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

P This is the Gospel of the Lord.

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

Athanasian Creed

Part 1

P Whoever desires to be saved must, above all, hold the *catholic faith.

C **Whoever does not keep it whole and undefiled will without doubt 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 and of the Son and of the Holy Spirit is 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, the Holy Spirit uncreated;**

- P** the Father infinite, the Son infinite, the Holy Spirit infinite;
C **the Father eternal, the Son eternal, the Holy Spirit eternal.**
P And yet there are not three Eternals, but one Eternal,
C **just 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, the Holy Spirit almighty;
C **and yet there are not three Almighty's, but one Almighty.**
P So the Father is God, the Son is God, the Holy Spirit is God;
C **and yet there are not three Gods, but one God.**
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 religion to say that there are three Gods or Lords.**

[*Note: The word *catholic* here does not indicate The Roman Catholic Church which is written with an uppercase “C”. Here *catholic* is used in its original sense of “universal” or “the whole Christian Church.”]

Sit

Hymn - “Come, Holy Ghost, Creator Blest”Hymn 498

- 1 Come, Holy Ghost, Creator blest,
 And make our hearts Your place of rest;
 Come with Your grace and heav’nly aid,
 And fill the hearts which You have made.
- 2 To You, the Counselor, we cry,
 To You, the gift of God Most High;
 The fount of life, the fire of love,
 The soul’s anointing from above.
- 3 In You, with graces sevenfold,
 We God’s almighty hand behold
 While You with tongues of fire proclaim
 To all the world His holy name.
- 4 Your light to ev’ry thought impart,
 And shed Your love in ev’ry heart;
 The weakness of our mortal state
 With deathless might invigorate.

- 5 Drive far away our wily foe,
And Your abiding peace bestow;
With You as our protecting guide,
No evil can with us abide.
- 6 Teach us to know the Father, Son,
And You, from both, as Three in One
That we Your name may ever bless
And in our lives the truth confess.
- 7 Praise we the Father and the Son
And Holy Spirit, with them One,
And may the Son on us bestow
The gifts that from the Spirit flow! Amen.

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Sermon “In the Name of the Father, Son, and Holy Spirit” Matthew 28:16-20

Stand

Athanasian Creed

Part 2

- P** The Father is not made nor created nor begotten by anyone.
- C** **The Son is neither made nor created, but begotten of the Father alone.**
- P** The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding.
- C** **Thus, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.**
- P** And in this Trinity none is before or after another; none is greater or less than another;
- C** **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 Unity in Trinity is to be worshiped.**
- P** Therefore, whoever desires to be saved must think thus about the Trinity.
- C** **But it is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ.**

- P** 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 both God and man.
- C** **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:**
- P** perfect God and perfect man, composed of a rational soul and human flesh;
- C** **equal to the Father with respect to His divinity, less than the Father with respect to His humanity.**
- P** Although He is God and man, He is not two, but one Christ:
- C** **one, however, not by the conversion of the divinity into flesh, but by the assumption of the humanity into God;**
- P** one altogether, not by confusion of substance, but by unity of person.
- C** **For as the rational soul and flesh is one man, so God and man is one Christ,**
- P** who suffered for our salvation, descended into hell, rose again the third day from the dead,
- C** **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.**
- P** At His coming all people will rise again with their bodies and give an account concerning their own deeds.
- C** **And those who have done good will enter into eternal life, and those who have done evil into eternal fire.**
- P** This is the *catholic faith;
- C** **whoever does not believe it faithfully and firmly cannot be saved.**

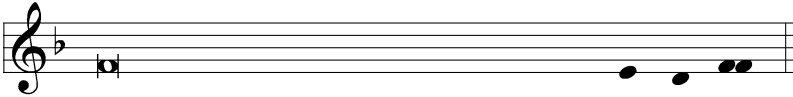
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Prayer for the Church

Lord's Prayer

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.

BenedictionPage 166



P The Lord bless you and keep you.
The Lord make His face shine on you
and be gracious to you.
The Lord look upon you with favor and ✠ give you peace.



C A - men.

Hymn ~ "All Who Believe and Are Baptized"Hymn 601

1 All who believe and are baptized
Shall see the Lord's salvation;
Baptized into the death of Christ,
They are a new creation.
Through Christ's redemption they shall stand
Among the glorious, heav'nly band
Of ev'ry tribe and nation.

2 With one accord, O God, we pray:
 Grant us Your Holy Spirit.
 Help us in our infirmity
 Through Jesus' blood and merit.
 Grant us to grow in grace each day
 That by this sacrament we may
 Eternal life inherit.

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+ Silent Prayer +

Postlude~ Fugue in E-flat Major, BWV 552 - J.S. Bach

Similar to the prelude, the Fugue in E-flat major has three sections, with each section devoted to a specific theme. The first theme is reminiscent of the tune “St. Anne,” which we commonly sing to “O God, our Help in Ages Past.” This is most likely a coincidence, as it is doubtful Bach would have known this specific English melody and text. Aside from its three-section construction, the fugue evokes the Trinity in the way that the three themes are combined. At several moments in the second section, the first and second themes are heard simultaneously. Similarly in the third section, the first and third themes are combined simultaneously and the second theme is alluded to. The manner in which these three distinct themes combine represent the mystery of the Holy Trinity: that out of three separate persons, there is one, unified God.

SERVICE PARTICIPANTS:

THE PREACHER	Rev. Christopher P. Yeager
THE LITURGIST	Rev. Martin P. Measel
THE ORGANIST	Nicholas Quardokus
ALTAR GUILD.....	Deb Appelget, Karen Ziebart

Athanasian Creed

The Athanasian Creed is statement of faith focused on The Holy Trinity and Christ. We have been using this creed in the western church since the sixth century. In this creed the equality of the three persons of the Holy Trinity is clearly confessed. It is widely accepted among Western Christians, including the Roman Catholic Church, the Anglican Communion, the Lutheran Churches and most liturgical Protestant denominations.

Although the Athanasian Creed may be unfamiliar to you, Martin Luther considered it next to the Apostles' Creed in importance. Of the Athanasian Creed he says, "It expands more amply the one article, namely, how Jesus Christ is God's own Son and our Lord, in whom we believe with the same faith with which we believe in the Father, as the text reads in the first symbol, 'I believe in God,' etc., 'and in Jesus,' etc. For if he were not very God, he would not have to be honored with the same faith as the Father. This is what St. Athanasius argues and emphasizes in his symbol [creed], which is, as it were, a symbol [creed] in defense of the first symbol."

*Note: The word *catholic* here does not indicate The Roman Catholic Church which is written with an uppercase "C". Here *catholic* is used in its original sense of "universal" or "the whole Christian Church." In this sense the Lutheran Church is part of the *catholic* church and its most authentic representation in the world today. We believe that the Roman Catholic Church is a part of the *catholic* or universal church. However—as defined by its dogma—it is a product of the 16th Century Council of Trent. **The Shield of the Trinity** has been in use since at least A.D.1200. It is a visual representation of the Holy Trinity reflecting the words of the Athanasian Creed.

Pastor Quardokus

