

# Feast of the Holy Trinity

May 26, 2024

## 876 O Blessed, Holy Trinity



1 O bless - ed, ho - ly Trin - i - ty, Di - vine, e -  
2 My soul and bod - y keep from harm, And o - ver  
3 The Fa - ther's love shield me this day; The Son's pure  
4 My Mak - er, hold me in Your hand; O Christ, for -  
5 Lord, bless and keep me as Your own; Lord, look in



ter - nal U - ni - ty, O Fa - ther, Son, and  
all ex - tend Your arm; Let Sa - tan cause me  
wis - dom cheer my way; The Ho - ly Spir - it's  
giv - en let me stand; Blest Com - fort - er, do  
kind - ness from Your throne; Lord, shine un - fail - ing



Ho - ly Ghost, This day Your name be up - per - most.  
no dis - tress Nor bring me shame and wretch - ed - ness.  
joy and light Drive from my heart the shades of night.  
not de - part; With faith and love en - rich my heart.  
peace on me By grace sur - round - ed; set me free.

Text: Martin Behm, 1557–1622; tr. Conrad H. L. Schuette, 1843–1926, alt.  
Tune: Nicolaus Herman, c. 1480–1561  
Text and tune: Public domain

## Service of the Word

### Introit

*Psalm 8:1–2a, 3–5; antiphon: Liturgical Text, Tobit 12:6*

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

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

**O | LORD, our Lord,\***

**how majestic is your name in | all the earth!**

**You have set your glory above the | heavens.\***

**Out of the mouth of babes and infants, you have es - | tablished strength.**

**When I look at your heavens, the work of your | fingers,\***

**the moon and the stars, which you have | set in place,**

**what is man that you are mind - | ful of him,\***

**and the son of man that you | care for him?**

**Yet you have made him a little lower than the heavenly | beings\***

**and crowned him with glory and | honor.**

**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.

## 942 Kyrie! God, Father



Ky-ri - e! God, Fa-ther in heav'n a-bove, You a-bound in gra-cious love,



Of all things the mak-er and pre-serv - er. E - le - i-son! E - le - i - son!



Ky-ri - e! O Christ, our king, Sal - va - tion for all You came to bring.



O Lord Je-sus, God's own Son, Our me-di - a - tor at the heav'n-ly throne:



Hear our cry and grant our sup-pli - ca - tion. E - le - i-son! E - le - i - son!



Ky - ri - e! O God the Ho - ly Ghost, Guard our faith, the



gift we need the most, And bless our life's last hour, That we leave this



sin - ful world with glad - ness. E - le - i-son! E - le - i - son!

Text: German version, Ordnung der ceremonien, 1537/38, Naumburg; tr. W. Gustave Polack, 1890-1950, alt.  
Text and tune: Latin, 9th cent.  
Tune: adapt. Kirchen ampt Deutsch, 1525, Erfurt  
Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110003065  
Tune: Public domain

## 948 All Glory Be to God Alone



1 All glo - ry be to God a - lone, For - ev - er - more the  
 2 We praise You, God; Your name we bless And wor - ship You in  
 3 Lord God, our King on heav - en's throne, Our Fa - ther, the Al -  
 4 You take the whole world's sin a - way; Have mer - cy on us,  
 5 You on - ly are the Ho - ly One And o - ver all are



high - est one, Who did our sin - ful race be - friend And  
 hum - ble - ness; From day to day we glo - ri - fy The  
 might - y One. O Lord, the sole - be - got - ten One, Lord  
 Lord, we pray. You take the whole world's sin a - way; O  
 Lord a - lone. O Je - sus Christ, we glo - ri - fy You



grace and peace to us ex - tend. A - mong us may His  
 ev - er - last - ing God on high. Of Your great glo - ry  
 Je - sus Christ, the Fa - ther's Son, True God from all e -  
 Lord, re - ceive our prayer this day. From God's right hand Your  
 and the Spir - it, Lord Most High; With Him You ev - er -



gra - cious will All hearts with deep thanks - giv - ing fill.  
 do we sing, And to Your throne our thanks we bring.  
 ter - ni - ty, O Lamb of God, to You we flee.  
 mer - cy send, To all the world Your grace ex - tend.  
 more shall be One in the Fa - ther's maj - es - ty.

Text: attr. Martin Luther, 1483–1546, abr.; tr. W. Gustave Polack, 1890–1950, alt.  
 Tune: Gesangbuch . . . Psalmen, Geistliche Lieder, 1541, Strassburg, alt.  
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### Salutation and Collect of the Day

- P** The Lord be with you.
- C** And also with you.
- 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.

*Sit*

### Old Testament Reading

*Isaiah 6:1–7*

<sup>1</sup>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. <sup>2</sup>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. <sup>3</sup>And one called to another and said:

“Holy, holy, holy is the LORD of hosts;  
 the whole earth is full of his glory!”

<sup>4</sup>And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke.

<sup>5</sup>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!”

<sup>6</sup>Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar.

<sup>7</sup>And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

- A** This is the Word of the Lord.  
**C** Thanks be to God.

## Gradual

*Liturgical Text*

Blessèd are You, O Lord, who be- | holds the deep,\*  
 and who dwells between the | cherubim.  
 Blessèd are You, O Lord, in the firmament of | heaven,\*  
 and greatly to be praised for- | ever.

## Epistle

*Romans 11:33–36*

<sup>33</sup>Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

<sup>34</sup>“For who has known the mind of the Lord,  
 or who has been his counselor?”

<sup>35</sup>“Or who has given a gift to him  
 that he might be repaid?”

<sup>36</sup>For from him and through him and to him are all things. To him be glory forever. Amen.

- A** This is the Word of the Lord.  
**C** Thanks be to God.

## 953 We All Believe in One True God



1 We all be-lieve in one true God, Fa - ther, Son, and Ho - ly Ghost,  
 2 We all be-lieve in Je - sus Christ, Son of God and Mar - y's son,  
 3 We all con-fess the Ho - ly Ghost, Who from both in truth pro-ceeds,



Ev - er - pres - ent help in need, Praised by all the heav'n - ly host;  
 Who de - scend - ed from His throne And for us sal - va - tion won;  
 Who sus - tains and com - forts us In all tri - als, fears, and needs.



All He made His love en - folds, All cre - a - tion He up - holds.  
 By whose cross and death are we Res - cued from all mis - er - y.  
 Bless - ed, ho - ly Trin - i - ty, Praise for - ev - er be to Thee!

Text: Tobias Clausnitzer, 1619–84; tr. Catherine Winkworth, 1827–78, alt.  
 Tune: Neu-vermehrtes . . . Gesangbuch, 1693, 3rd ed., Meiningen  
 Text and tune: Public domain

*Stand*

## Holy Gospel

*John 3:1–17*

- P** The Holy Gospel according to St. John, the third chapter.  
**C** Glory to You, O Lord.

<sup>1</sup>Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>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.” <sup>3</sup>Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” <sup>4</sup>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?” <sup>5</sup>Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup>Do not marvel that I said to you, ‘You must be born again.’ <sup>8</sup>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.”

<sup>9</sup>Nicodemus said to him, “How can these things be?” <sup>10</sup>Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? <sup>11</sup>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. <sup>12</sup>If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? <sup>13</sup>No one has ascended into heaven except he who descended from heaven, the Son of Man. <sup>14</sup>And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life.

<sup>16</sup>“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup>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 to You, O Christ.

## The Athanasian Creed

**L** 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.**

**L** 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.**

**L** 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.**

**L** 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;**

**L** the Father infinite, the Son infinite, the Holy Spirit infinite;

**C** **the Father eternal, the Son eternal, the Holy Spirit eternal.**

**L** And yet there are not three Eternals, but one Eternal,

**C** **just as there are not three Uncreated or three Infinities, but one Uncreated and one Infinite.**

**L** In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty;

**C** **and yet there are not three Almighty, but one Almighty.**

**L** 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.**

**L** 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.**

**L** Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord, so also are we prohibited by the catholic religion to say that there are three Gods or Lords.

**C** **The Father is not made nor created nor begotten by anyone.**

**L** 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.**

**L** 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;**

**L** 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.

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

**L** 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 both God and man.**

**L** 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;**

**L** equal to the Father with respect to His divinity, less than the Father with respect to His humanity.

**C** **Although He is God and man, He is not two, but one Christ:**

**L** 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.**

**L** 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,**

**L** 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.**

**L** 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.**

*\*See final page of this bulletin for an explanation of the history of this ecumenical creed*

*Sit*

**Sermon**

*Stand*

**Prayer of the Church**

**P** Friends in Christ, I urge you all to lift up your hearts to God and pray with me as Christ our Lord has taught us and freely promised to hear us.

God, our Father in heaven, look with mercy on us, Your needy children on earth, and grant us grace that Your holy name be hallowed by us and all the world through the pure and true teaching of Your Word and the fervent love shown forth in our lives. Graciously turn from us all false doctrine and evil living whereby Your precious name is blasphemed and profaned. Lord, in Your mercy,

**C hear our prayer.**

**P** May Your kingdom come to us and expand. Bring all transgressors and those who are blinded and bound in the devil's kingdom to know Jesus Christ, Your Son, by faith that the number of Christians may be increased. Lord, in Your mercy,

**C hear our prayer.**

**P** Strengthen us by Your Spirit according to Your will, both in life and in death, in the midst of both good and evil things, that our own wills may be crucified daily and sacrificed to Your good and gracious will. Into Your merciful hands we commend *[name(s)]* and all who are in need, praying for them at all times: Thy will be done. Lord, in Your mercy,

**C hear our prayer.**

**P** Grant us our daily bread, preserve us from greed and selfish cares, and help us trust in You to provide for all our needs. Lord, in Your mercy,

**C hear our prayer.**

**P** Forgive us our sins as we also forgive those who sin against us so that our hearts may be at peace and may rejoice in a good conscience before You, and that no sin may ever frighten or alarm us. Lord, in Your mercy,

**C hear our prayer.**

**P** Lead us not into temptation, O Lord, but help us by Your Spirit to subdue our flesh, to turn from the world and its ways, and to overcome the devil with all his wiles. Lord, in Your mercy,

**C hear our prayer.**

**P** And lastly, O heavenly Father, deliver us from all evil of both body and soul, now and forever. Lord, in Your mercy,

**C hear our prayer.**

**P** We trust, O Lord, in Your great mercy to hear and answer us; through Jesus Christ, our Lord.

**C Amen.**

We are baptized into only one name, the name of God. But that name is “of the Father and of the Son and of the Holy Spirit.” There is only one name, only one God—but there are three persons: the Father, the Son, and the Holy Spirit. Each person is God, and each is not the others, but there is only one God. This is the great mystery of the Holy Trinity. On the first Sunday after Pentecost, the Church celebrates Holy Trinity Sunday and teaches us to confess the mystery of God’s being.

Having celebrated the greatest event in God’s history of salvation, the death and resurrection of the Son of God, we pause a bit at the Feast of the Holy Trinity to consider the essence of God. Certainly the essence of God is beyond our weak comprehension, but He has graciously revealed Himself to us as Father, Son, and Holy Spirit. When we want to summarize all the Holy Scripture says about God as our Creator, Redeemer, and Sanctifier, we call Him the Holy Trinity. Even beyond the glorious summary of the persons and work of God found in the Creeds, to speak of God as the Holy Trinity says at one time all the many things that the Scriptures say about God. Our worship never ceases confessing our faith in the triune God and giving glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

*Treasury of Daily Prayer* (Concordia Publishing House, 2008), pp. 12, 353.

### The Athanasian Creed

Early in the fourth century, a north African pastor named Arius began teaching that Jesus 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 Trinity. Though attributed to Athanasius, a fourth-century opponent of Arius, this anonymous creed clearly came at a later stage of 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 Church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.

*Lutheran Service Book* (Concordia Publishing House, 2006), p. 319.

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Divine Service, Setting Five from Lutheran Service Book

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