

“¹⁶For 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.”

~John 3:16

St. John Evangelical Lutheran Church
The Holy Trinity: First Sunday after Pentecost – May 31, 2015

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Rev. Robert Newpher, Interim Pastor

Jacob Gordon, Director of Music

*We welcome you to St. John Lutheran Church. We are delighted to have you worship with us this morning. Should you have no permanent church-home in this community, why not consider making this one your own? Please sign the guest book as you leave worship today or the attendance pad in the pew. You are most welcome here at St. John! Most elements of our service can be found in the bulletin, everything else is in the hymnal. Page refers to the numbered pages towards the front of the hymnal, hymns are bold and towards the back. Please rise when there is an *, congregational responses are in **bold**, and underlined elements of the service are found in the hymnal.*

HOLY COMMUNION

The Holy Trinity: First Sunday after Pentecost – May 31, 2015

When we say God is the triune God, we are saying something about who God is beyond, before, and after the universe: that there is community within God. Our experience of this is reflected in Paul's words today. When we pray to God as Jesus prayed to his Abba (an everyday, intimate parental address), the Spirit prays within us, creating between us and God the same relationship Jesus has with the one who sent him.

Visit of Mary to Elizabeth

This festival marks the occasion when Mary, pregnant with Jesus, visited her cousin Elizabeth who was herself pregnant with John. Elizabeth pronounced Mary "blessed among women," and Mary responded with the song called the Magnificat.

PRELUDE: *Variations on NICEA– Piet Post*

ANNOUNCEMENTS

***CONFESSION AND FORGIVENESS**

In the name of the Father,
and of the + Son,
and of the Holy Spirit.

Amen.

Almighty God,
to whom all hearts are open, all desires known,
and from whom 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 Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Most merciful God,
**we confess that we are captive to sin
and cannot free ourselves.
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.
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.**

In the mercy of almighty God,
 Jesus Christ was given to die for us,
 and for his sake God forgives us all our sins.
 As a called and ordained minister of the church of Christ,
 and by his authority,
 I therefore declare to you
 the entire forgiveness of all your sins,
 in the name of the Father,
 and of the + Son,
 and of the Holy Spirit.
Amen.

GATHERING SONG #413: *Holy, Holy, Holy, Lord God Almighty!

***GREETING**

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

***GLORY TO GOD**



1 All glo - ry be to God on high, who has the world be -
 2 O Fa - ther, for your lord - ship true we give you praise and
 3 Lord Je - sus Christ, the on - ly Son of God, cre - a - tion's
 4 O Ho - ly Spir - it, per - fect gift, who brings us con - so -



friend - ed; to us no harm shall now come nigh, the
 hon - or; we wor - ship you; we trust in you; we
 au - thor, re - deem - er of your wan - d'ring ones, and
 la - tion: to men and wom - en saved by Christ as -



strife at last is end - ed. God shows good - will to
 give you thanks for - ev - er. Your will is per - fect,
 source of all true plea - sure; O Lamb of God, O
 sure your in - spi - ra - tion. Through sick - ness, need, and



one and all, and peace when trou - bled sin - ners call. Thank
 and your might re - lent - less - ly con - firms the right; your
 Lord di - vine, con - form our lives to your de - sign, and
 bit - ter death, grant us your warm, life - giv - ing breath; our



God for grace and mer - cy!
 lord - ship is our bless - ing.
 on us all have mer - cy.
 lives are in your keep - ing. A - men.

***PRAYER OF THE DAY**

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. Amen.

FIRST READING: Isaiah 6:1-8

This reading narrates Isaiah's vision of the Lord surrounded by angels. They sing "Holy, holy, holy," a song the church sings at the beginning of the great thanksgiving. This liturgical text invites the church and all creation to sing in praise of God's glory. That glory is God's mercy toward sinners.

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. ²Seraphs 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. ³And one called to another and said:

"Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory."

⁴The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. ⁵And 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!"

⁶Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs.

⁷The 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." ⁸Then 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!"

The word of the Lord.

Thanks be to God.

PSALM 29



1. Give the Lord his right - ful glo - ry: let the no - blest hearts con - fess
2. Hear him call a - cross the wa - ters, thun - d'ring o - ver land and seas;
3. Hear his voice as forks of light - ning streak a - cross the des - ert sky,
4. On the floods the Lord is seat - ed, he whose reign will nev - er cease:



he, the one, whose name is wor - thy, his do - min - ion lim - it - less.
hear him, pow'r - ful and ma - jes - tic, break - ing down the ce - dar trees.
hear it strip - ping bare the for - ests as his whirl - wind pass - es by,
when his peo - ple faint, ex - haust - ed, still he makes their strength in - crease;



Wor - ship him in all his beau - ty, wor - ship him in ho - li - ness!
Av - a - lanche and moun - tain tor - rent - he may e - ven speak through these.
hear it as the con - gre - ga - tion e - choes "Glo - ry, Lord most high!"
and, though storms may rage a - round them, he en - folds them in his peace.

SECOND READING: Romans 8:12-17

In describing the new life of faith, Paul refers to all three persons of the Trinity: the Spirit leads us to recognize that we are children of God the Father and sisters and brothers with Christ the Son.

¹²So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh — ¹³for 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. 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.

The Word of the Lord.

Thanks be to God.

***GOSPEL ACCLAMATION**

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Holy holy holy is the Lord of hosts; God's glory fills the whole earth.

Repeat alleluia

***GOSPEL READING: John 3:1-17**

Jesus' miracles prompt Nicodemus to visit him in secrecy. Jesus tells him about being born of the Spirit and about the Son who has been sent by God to save.

The holy gospel according to John.

Glory to you, O Lord.

¹Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He 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." ³Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." ⁴Nicodemus 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?" ⁵Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, 'You must be born from above.' ⁸The 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." ⁹Nicodemus said to him, "How can these things be?" ¹⁰Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?"

¹¹Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶For 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.

¹⁷Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

The gospel of the Lord.

Praise to you, O Christ.

CHILDREN'S SERMON

SERMON

HYMN OF THE DAY #323: *God Loved the World

***ATHANASIAN CREED**

On this Trinity Sunday, we confess our faith using the words of the Athanasian Creed. It contains a concise, well-formulated doctrine of the Trinity that was a response to several heresies that had appeared in the Church in the years after the Nicene Creed was formulated; likewise, it addresses (and defends) the two natures of Christ – human and divine. The creed was likely originally intended for liturgical use, not merely as a statement of faith.

Whoever wants to be saved
should above all cling to the catholic faith.
Whoever does not guard it whole and inviolable
will doubtless perish eternally.
Now this is the catholic faith:

**We worship one God in trinity
and the Trinity in unity,
neither confusing the persons
nor dividing the divine being.**

For the Father is one person,
the Son is another,
and the Spirit is still another.

**But the deity of the Father, Son, and Holy Spirit
is one, equal in glory,
coeternal in majesty.**

What the Father is,
the Son is,
and so is the Holy Spirit.

**Uncreated is the Father;
uncreated is the Son;
uncreated is the Spirit.**

The Father is infinite;
the Son is infinite;
the Holy Spirit is infinite.

**Eternal is the Father;
eternal is the Son;
eternal is the Spirit:**

And yet there are not three eternal beings,
but one who is eternal;
as there are not three uncreated and unlimited beings,
but one who is uncreated and unlimited.

**Almighty is the Father;
almighty is the Son;
almighty is the Spirit:**

And yet there are not three almighty beings,
but one who is almighty.

**Thus the Father is God;
the Son is God;
the Holy Spirit is God:**

And yet there are not three gods,
but one God.

**Thus the Father is Lord;
the Son is Lord;
the Holy Spirit is Lord:**

And yet there are not three lords,
but one Lord.

As Christian truth compels us to acknowledge
each distinct person as God and Lord,
so catholic religion forbids us
to say that there are three gods or lords.

**The Father was neither made
nor created nor begotten;
the Son was neither made nor created,
but was alone begotten of the Father;
the Spirit was neither made nor created,
but is proceeding from the Father and the Son.**

Thus there is one Father, not three fathers;
one Son, not three sons;
one Holy Spirit, not three spirits.

And in this Trinity, no one is before or after,
greater or less than the other;

**but all three persons are in themselves, coeternal and
coequal;**

**and so we must worship the Trinity in unity
and the one God in three persons.**

Whoever wants to be saved should think thus about the
Trinity.

It is necessary for eternal salvation that one also
faithfully believe

that our Lord Jesus became flesh.

**For this is the true faith that we believe and confess:
That our Lord Jesus Christ, God's Son,
is both God and man.**

He is God, begotten before all worlds
from the being of the Father,
and he is man, born in the world
from the being of his mother—
**existing fully as God,
and fully as man
with a rational soul and a human body;**
equal to the Father in divinity,
subordinate to the Father in humanity.

Although he is God and man,
he is not divided,
but is one Christ.
He is united because God
has taken humanity into himself;
he does not transform deity into humanity.
**He is completely one in the unity of his person,
without confusing his natures.**

***PRAYERS OF INTERCESSION**

Trusting the Spirit's power, we pray for the church, the world, and all of God's creation.

Holy God, you dwell in the church by your life-giving Spirit. Inspire the newly baptized, empower church leaders, and renew all of us for service in Christ's name. Hear us, O God. **Your mercy is great.**

Creating God, you fill the universe with your splendor. Restore right relationships among all living things, both seen and unseen. Hear us, O God. **Your mercy is great.**

Saving One, you so love this world. Bring justice to the oppressed, mercy to those who are angry, nourishment to the hungry, and peace to the violent and their victims. Hear us, O God. **Your mercy is great.**

Merciful God, you visit the hurting, giving healing and strength. We pray for your children in any need: the orphaned, the neglected, the grieving, the injured, and those we name this day, especially Nan, Jim, Robert, Frieda, Kathy, Jim, Raymond, Wanda Jean, Francis & Grace, Kathryn, Fred & Jane, and David & Ellen. Hear us, O God. **Your mercy is great.**

Loving Spirit, in you we live and move and have our being. As Mary visited Elizabeth in her waiting, visit those awaiting birth or preparing for adoption, all who struggle to conceive or cannot have children, and those mourning pregnancy loss. Hear us, O God. **Your mercy is great.**

Guiding Spirit, as you have led this congregation to call Robert Zimmerman as our new pastor, continue to lead us into your future. Help us to be welcoming and forgiving in the coming weeks, and be with Pastor Zimmerman in his time of transition. Hear us, O God. **Your mercy is great.**

God of life, we remember your saints, especially Mary, the mother of our Lord, and Elizabeth, the mother of John the Baptist. With them, may we bear the life of Christ to those around us. Hear us, O God. **Your mercy is great.**

Receive these prayers, gracious God, and those prayers known only to you. We ask this in the name of Jesus Christ by the power of the Holy Spirit.

Amen.

***PEACE**

The peace of the Lord be with you always.

And also with you.

For as the rational soul and body are one person,
so the one Christ is God and man.

He suffered death for our salvation.

**He descended into hell
and rose again from the dead.**

He ascended into heaven

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

At his coming all people shall rise bodily
to give an account of their own deeds.

**Those who have done good will enter eternal life,
those who have done evil will enter eternal fire.**

This is the catholic faith.

**One cannot be saved
without believing this firmly and faithfully.**

OFFERING

OFFERTORY HYMN: *Round the Lord in Glory Seated*

(Please stand for the final stanza as the gifts are brought forward.)

1. Round the Lord in glo - ry seat - ed, cher - u - bim and ser - a - phim
2. Heav'n is still with glo - ry ring - ing, earth takes up the an - gels' cry,
3. "Lord, thy glo - ry fills the hea - ven, earth is with thy full - ness stored;

filled his tem - ple, and re - peat - ed each to each th'al - ter - nate hymn:
"Ho - ly, ho - ly, ho - ly," sing - ing, "Lord of hosts, the Lord Most High."
un - to thee be glo - ry giv - en, ho - ly, ho - ly, ho - ly, Lord."

"Lord, Thy glo - ry fills the heav - en, earth is with its full - ness stored;
With his ser - aph train be - fore him, with his ho - ly Church be - low,
Thus thy glo - rious Name con - fess - ing, with thine an - gel hosts we cry

un - to thee be glo - ry giv - en, ho - ly, ho - ly, ho - ly Lord!"
thus u - nite we to a - dore him, bid we thus our an - them flow:
"Ho - ly, ho - ly, ho - ly," bless - ing thee, the Lord of hosts Most High.

*OFFERING PRAYER

Let us pray.

God of mercy and grace, the eyes of all wait upon you,
and you open your hand in blessing.

Fill us with good things at your table,
that we may come to the help of all in need,
through Jesus Christ, our redeemer and Lord.

Amen.

***DIALOGUE**

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

***PREFACE**

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God.

You reveal your glory
as the glory of the Father, the Son, and the Holy Spirit:
equal in majesty, undivided in splendor, one Lord, one God,
ever to be adored in your eternal glory.

And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

***HOLY, HOLY, HOLY**

Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

***THANKSGIVING AT THE TABLE**

You are indeed holy, almighty and merciful God.

You are most holy,
and great is the majesty of your glory.

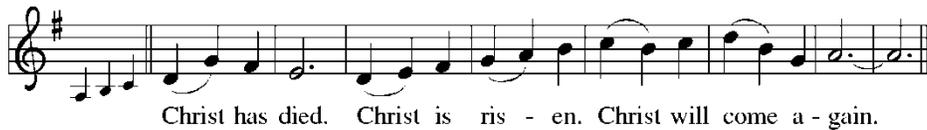
You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish
but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will
and to accomplish all things for our salvation.

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.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.



Remembering, therefore, his salutary command,
his life-giving passion and death, his glorious resurrection and ascension,
and the promise of his coming again,
we give thanks to you, O Lord God Almighty,
not as we ought but as we are able;
we ask you mercifully to accept our praise and thanksgiving
and with your Word and Holy Spirit to bless us, your servants,
and these your own gifts of bread and wine,
so that we and all who share in the body and blood of Christ
may be filled with heavenly blessing and grace,
and, receiving the forgiveness of sin,
may be formed to live as your holy people
and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.



***LORD'S PRAYER**

**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**

***INVITATION TO COMMUNION**

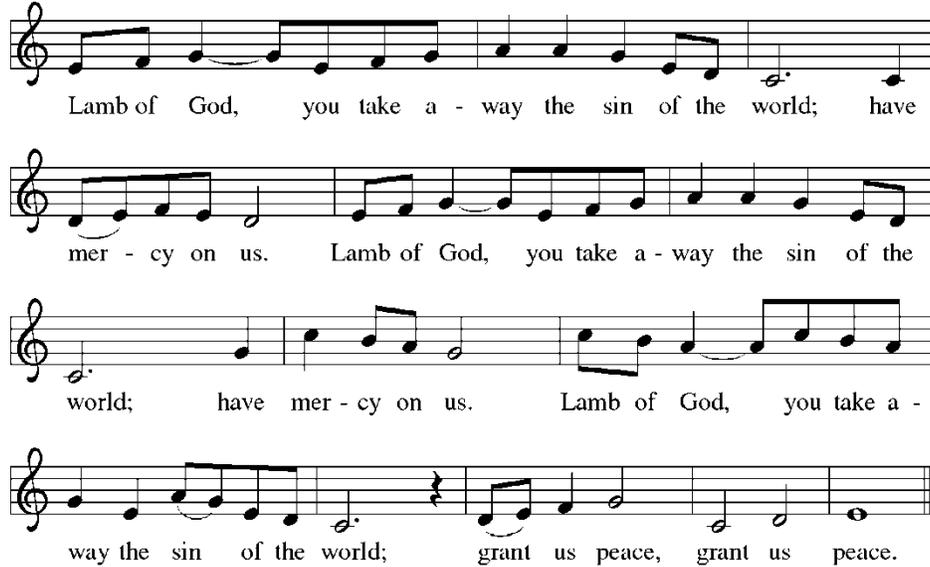
This is the feast of victory for our God. Alleluia.

COMMUNION

The body of Christ, given for you. **Amen.**

The blood of Christ, shed for you. **Amen.**

COMMUNION SONG: *Lamb of God*



Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

COMMUNION HYMN #412: *Come, Join the Dance of Trinity*

***POST-COMMUNION BLESSING**

The body and blood of our Lord Jesus Christ strengthen and preserve you in grace.

Amen.

***POST-COMMUNION PRAYER**

Let us pray.

We give you thanks, almighty God,
that you have refreshed us

through the healing power of this gift of life.

In your mercy, strengthen us through this gift,
in faith toward you

and in fervent love toward one another;

for the sake of Jesus Christ our Lord.

Amen.

***BLESSING**

Almighty and merciful God,
Father, + Son, and Holy Spirit,
bless, preserve, and keep you
this day and forevermore

Amen.

SENDING SONG #415: *Father Most Holy

***DISMISSAL**

Go in peace. Remember the poor.

Thanks be to God.

POSTLUDE: *Finale on NICEA*– Piet Post

This morning’s prelude and postlude are a set of variations on the hymn tune NICEA by the 20th century Dutch composer Piet Post. The first and final variations contain majestic statements of the tune, while the other variations explore different stops available on the organ and venture into some surprising harmonies. For the Hymn of Praise this morning, we sing *Allein Gott in der Höh sei Ehr’* (“All Glory Be to God on High”), a metrical setting of the *Glory to God*, dating to the time of the Reformation (in a modern English translation); the tune is an adaptation of a plainsong chant. This metrical setting emphasizes the three persons of the Trinity more than the traditional text, giving each his own stanza. This emphasis is particularly appropriate as we observe Trinity Sunday.

The Athanasian Creed, also called *Quincunque Vult*, after the first line of the Latin original, is one of the three ecumenical creeds included in the Book of Concord, one of the founding documents of the Lutheran Church. It is the “newest” of the creeds, written probably in the late fifth or early sixth century (though still 100 years after Athanasius, to whom it was historically attributed). The text is not as flowery as the Nicene Creed, but it is much more theologically dense than the Apostles’ Creed. Perhaps the most discomfiting part of the creed comes in the last few lines, when it says that “all people shall rise bodily to give an account of their own deeds”. Given the Protestant doctrine of salvation by faith, this emphasis on works may seem out of place. Robert Saler, an ELCA pastor and the Executive Director of the Center for Pastoral Excellence at Christian Theological Seminary in Indianapolis, writes that this focus on deeds is not entirely out of place: we believe that it is faith alone that justifies us, but “the faith to which we are called has a *content* and not just a form” – faith in Christ shapes who we are and how we act. The condemnation of those who disagree with the creed (also called an *anathema*), is another uncomfortable aspect of the *Quincunque Vult*. Saler here notes that the insistence of the Reformers on salvation by grace through faith was itself a challenge to the strict divide between orthodoxy and heresy (with which Martin Luther was charged). Saler ultimately suggests that perhaps we need to wrestle with this creed – reading it connects us with the saints who have gone before and helps us to better understand ourselves as Christians in a particular time and place. (Saler’s article about the Athanasian Creed, “Longing for the Longest Creed,” appeared in the Summer 2008 edition of *Lutheran Forum*, and is available online at www.lutheranforum.org).

The flowers this week are given by Jan and George Leikauf in celebration of May birthdays and Women everywhere.

9:00 am

Assisting Minister: Valerie Cardinal

Communion Assistant:

Acolyte:

Usher: Dave Knauff

Attendance Last Week: 92

Attendance last year: 47

Weekly Budgeted Need: \$ 2,755.44

Last Week’s Giving: \$ 1,975.00

YTD Budgeted Expenses: \$ 60,619.73

Year to Date Receipts: \$57,624.34

YTD Actual Expense: \$ 61,546.90

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All Glory Be to God on High, text by Nikolaus Decius, trans. composite, music from plainsong chant, adapt. Nikolaus Decius.

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Give the Lord His Rightful Glory, text from Psalm 29, para. by Emma Turl, music by John Goss. Text © Emma Turl, admin. The Jubilate Group. All rights reserved. Reprinted by permission CCLI # 3219012.

Round the Lord in Glory Seated, text by Richard Mant, music by C. Hubert H. Parry.