

*“<sup>13</sup>When 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.”*

*John 16: 13*

**St. John Evangelical Lutheran Church**

**The Holy Trinity: The First Sunday after Pentecost – May 22, 2016**

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*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. 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: The First Sunday after Pentecost – May 22, 2016**

*“O Lord our Lord, how majestic is your name in all the earth!” Today we celebrate the name of God: holy blessed Trinity. There is no other day quite like this one in the church’s year. There is no other god like ours. Praise Father, Son, and Holy Spirit!*

**PRELUDE:** *Variations on NICAEA – 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.

*Silence for reflection.*

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

**\*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: Proverbs 8:1-4, 22-31**

*In the Bible, wisdom has many faces. It is portrayed in terms sometimes human and sometimes divine. Often, it is personified as feminine. In this passage, Woman Wisdom is depicted not only as the first creation of God but also as God's helper, rejoicing in God's creation, especially in human beings.*

<sup>1</sup>Does not wisdom call,  
and does not understanding raise her voice?  
<sup>2</sup>On the heights, beside the way,  
at the crossroads she takes her stand;  
<sup>3</sup>beside the gates in front of the town,  
at the entrance of the portals she cries out:  
<sup>4</sup>“To you, O people, I call,  
and my cry is to all that live.

<sup>22</sup>The LORD created me at the beginning of his work,  
the first of his acts of long ago.  
<sup>23</sup>Ages ago I was set up,  
at the first, before the beginning of the earth.  
<sup>24</sup>When there were no depths I was brought forth,  
when there were no springs abounding with water.  
<sup>25</sup>Before the mountains had been shaped,  
before the hills, I was brought forth—  
<sup>26</sup>when he had not yet made earth and fields,  
or the world's first bits of soil.  
<sup>27</sup>When he established the heavens, I was there,  
when he drew a circle on the face of the deep,  
<sup>28</sup>when he made firm the skies above,  
when he established the fountains of the deep,  
<sup>29</sup>when 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,  
<sup>30</sup>then I was beside him, like a master worker;  
and I was daily his delight,  
rejoicing before him always,  
<sup>31</sup>rejoicing in his inhabited world  
and delighting in the human race.

The word of the Lord.

**Thanks be to God.**

## PSALM 8

*The cantor sings the refrain and all repeat it. The congregation sings the verses in bold.*



Your glo - ry is chant-ed a-bove the heav'ns.

<sup>1</sup>O | LORD our Lord,

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

<sup>2</sup>**you whose glory is chanted above the heavens out of the mouths of in- fants and children;**

**you have set up a fortress against your enemies, to silence the foe | and avenger. R**

<sup>3</sup>When I consider your heavens, the work |of your fingers,

the moon and the stars you have set | in their courses,

<sup>4</sup>**what are mere mortals that you should be mind- |ful of them,**

**human beings that you should | care for them? R**

<sup>5</sup>Yet you have made them little less | than divine;

with glory and hon- | or you crown them.

<sup>6</sup>**You have made them rule over the works | of your hands;**

**you have put all things un- |der their feet:**

<sup>7</sup>all | flocks and cattle,

even the wild beasts | of the field,

<sup>8</sup>**the birds of the air, the fish | of the sea,**

**and whatever passes along the paths | of the sea.**

<sup>9</sup>O | LORD our Lord,

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

## SECOND READING: Romans 5:1-5

*Paul describes the life of faith with reference to God, Jesus, and the Holy Spirit. Even now, we have peace with God through Jesus, and our hope for the future is grounded in the love of God that we experience through Christ's Holy Spirit.*

<sup>1</sup>Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. <sup>3</sup>And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, <sup>4</sup>and endurance produces character, and character produces hope, <sup>5</sup>and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

The word of the Lord.

**Thanks be to God.**

## \*GOSPEL ACCLAMATION



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



al - le - lu - ia, al - le - lu - ia.

Verse (cantor): Holy, holy is the Lord of hosts; God's glory fills the whole earth. (*Isa. 6:3*)

## \*GOSPEL READING: John 16:12-15

The holy gospel according to John.

**Glory to you, O Lord.**

*Jesus' ongoing presence with the disciples will be borne by the coming Spirit, who will guide them and communicate to them Jesus' will and glory.*

<sup>12</sup>[Jesus said,] “I still have many things to say to you, but you cannot bear them now. <sup>13</sup>When 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. <sup>14</sup>He will glorify me, because he will take what is mine and declare it to you. <sup>15</sup>All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

The gospel of the Lord.  
**Praise to you, O Christ.**

## CHILDREN’S SERMON

### SERMON

#### 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,**

**\*HYMN OF THE DAY #408: *Come, Thou Almighty King***

**\*PRAYERS OF INTERCESSION**

Rejoicing in the triune God, let us pray for the church, those in need, and all of God's creation.

O Lord our sovereign, your name is majestic in all the earth. Enliven your church by your Spirit to live into the name bestowed on us in baptism. Lord, in your mercy, **hear our prayer.**

Holy Wisdom, we praise and thank you for the mountains and hills, the earth and fields, the skies above, the fountains of the deep, and your delight in the human race. Lord, in your mercy, **hear our prayer.**

Peace-bringing God, the nations of the world are ever and always dependent on the peace that only you give. Guide the leaders of nations to make choices that lead to peace. Lord, in your mercy, **hear our prayer.**

Spirit of truth, heal us, reconcile us, break the bonds of the oppressed, give sanctuary to refugees, end the exile of those who are marginalized, and pour your love into all hearts. Especially we pray for Winnie, Frieda, Raymond, Wanda Jean, Francis & Grace, Kathryn, Fred & Jane, David & Ellen, and all those we remember aloud or in our hearts. Lord, in your mercy, **hear our prayer.**

Father of Jesus, keep us mindful of how we use the names of others. Keep us from bearing false witness, and help us honor your name above all others. Lord, in your mercy, **hear our prayer.**

O God, you have called the saints your own. Gather us, with them, into your kingdom, in the promise of life forever with you. Lord, in your mercy, **hear our prayer.**

We lift our prayers to you, O God, trusting your promise to hear us; through Jesus Christ our Lord. **Amen.**

**\*PEACE**

The peace of Christ be with you always.  
**And also with you.**

**OFFERING**

**\*OFFERING HYMN #415: *Father Most Holy***

**without confusing his natures.**

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 PRAYER**

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**

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.

**Amen.**

#### **\*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**

Christ invites you to a place of honor at this banquet.  
Welcome to the feast.

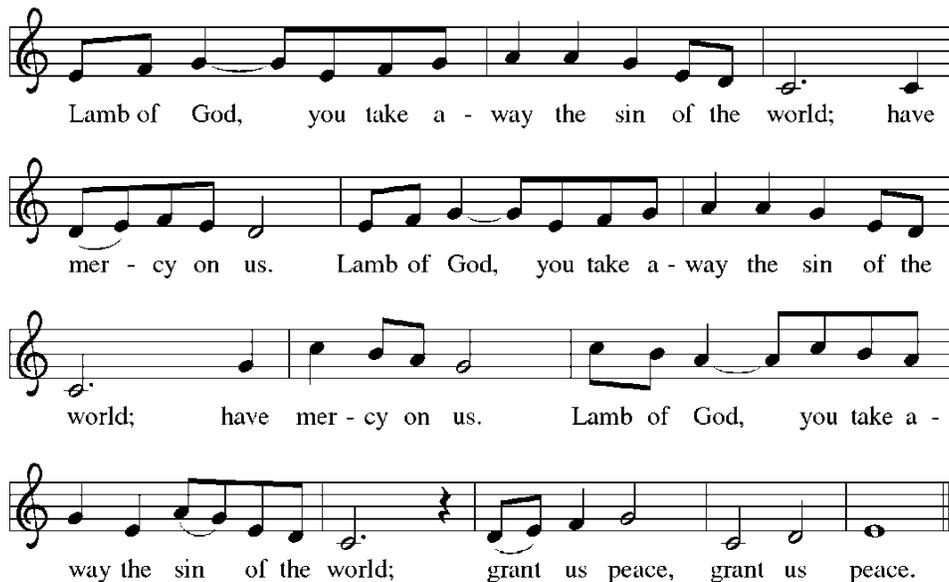
#### **COMMUNION**

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

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

*In response to Jesus' invitation, all are welcome to come forward and experience the real presence of Christ in the bread and wine of communion. Through this meal, we know forgiveness, life and salvation as the blessings of God's sacramental grace. All are invited forward for communion or a blessing. The area of cups bordered by green tape has grape juice.*

**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 #414: *Holy God, We Praise Your Name***

**\*POST-COMMUNION BLESSING**

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

**\*PRAYER AFTER COMMUNION**

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

**\*DISMISSAL**

Go in peace. Remember the poor.  
**Thanks be to God.**

**POSTLUDE: *Finale on NICAEA – Piet Post***

**This morning's prelude and postlude** are a set of variations on the hymn tune NICAEA by the 20<sup>th</sup> 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 *AlleinGott in der HöhseiEhr'* ("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 their own stanza. This emphasis is particularly appropriate as we observe Trinity Sunday.

**The Athanasian Creed**, also called *QuincunqueVult*, 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 *QuincunqueVult*. 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](http://www.lutheranforum.org)).

**The flowers this week are given by Cindy and Dave Knauff for the glory of God.**

**8:00 am**

**Assisting Minister:** Matt Claus  
**Communion Assistant:**  
**Acolyte:**  
**Lector:**  
**Usher:** George Leikauf  
**Attendance Last Week:** 63  
**Weekly Budgeted Expense:** \$ 3,374.14  
**YTD Budgeted Expenses:** \$70,856.86  
**YTD Actual Expense:** \$67,193.40

**10:30 am**

**Assisting Minister:** Valerie Cardinal  
**Communion Assistant:** Sally Foster  
**Acolyte:** Dominic Cardinal  
**Lector:**  
**Usher:** John Fritz  
**Attendance Last Year:** 92  
**Last Week's Giving:** \$ 3,645.00  
**YTD Receipts:** \$59,423.65

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