

HOLY TRINITY SUNDAY

JUNE 12, 2022

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA

8:30 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

Suite No. 5 - 1. Prelude
Henry Purcell

WELCOME

ENTRANCE HYMN #505

Holy, Holy, Holy

- 1 Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty!
God in three persons, blessed Trinity!
- 2 Holy, holy, holy! All the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert and art and evermore shalt be.
- 3 Holy, holy, holy! Though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in pow'r, in love, and purity.
- 4 Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name in earth and sky and sea.
Holy, holy, holy, merciful and mighty!
God in three persons, blessed Trinity!

CONFESSION AND ABSOLUTION

p. 167

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

If we say we have no sin, we deceive ourselves, and the truth is not in us.

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.

Let us then confess our sins to God our Father.

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.

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. **Amen.**

KYRIE

p. 168

In peace let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

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.

Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

Lord, have mercy.

Help, save, comfort, and defend us, gracious Lord.

Amen.

HYMN OF PRAISE - "Gloria in Excelsis"

p. 170

Glory to God in the highest, and peace to His people on earth.

Lord God, heavenly king, almighty God and Father:

We worship You, we give You thanks, we praise You for Your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:

You take away the sin of the world; have mercy on us.

You are seated at the right hand of the Father; receive our prayer.

For You alone are the Holy One, You alone are the Lord,

You alone are the Most High, Jesus Christ, with the Holy Spirit,

in the glory of God the Father. Amen.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

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. Amen.

✠ ✠ ✠

THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Proverbs 8:1-4, 22-31

Does not wisdom call?

Does not understanding raise her voice?

On the heights beside the way,

at the crossroads she takes her stand;

beside the gates in front of the town,

at the entrance of the portals she cries aloud:

“To you, O men, I call,
and my cry is to the children of man.

“The LORD possessed me at the beginning of his work,
the first of his acts of old.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth,
before he had made the earth with its fields,
or the first of the dust of the world.
When he established the heavens, I was there;
when he drew a circle on the face of the deep,
when he made firm the skies above,
when he established the fountains of the deep,
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,
then I was beside him, like a master workman,
and I was daily his delight,
rejoicing before him always,
rejoicing in his inhabited world
and delighting in the children of man.”

This is the Word of the Lord.

Thanks be to God.

SECOND LESSON

Acts 2:14a, 22-36

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

“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. For David says concerning him,

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

“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection

of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says,

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

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

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN’S SERMON

ALLELUIA VERSE (Stand)

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

John 8:48-59

The Holy Gospel according to St. John, the 8th chapter
Glory to You, O Lord.

The Jews answered [Jesus], “Are we not right in saying that you are a Samaritan and have a demon?” Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is One who seeks it, and he is the judge. Truly, truly, I say to you, if anyone keeps my word, he will never see death.” The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’ Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. Your father Abraham rejoiced that he would see my day. He saw it and was glad.” So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

This is the Gospel of the Lord.

Praise to You, O Christ

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

The celebration of Trinity Sunday is a rather late development within the Christian church. Western churches first started marking a special day for the Trinity around the 9th century and it was not until the 14th century that the festival was made an official part of the church calendar. The doctrine had been established centuries earlier of course. But only later did the church feel the need to set aside a special day to remember it.

Eastern Orthodox churches do not have a separate day for this remembrance. They celebrate the Trinity on Pentecost Sunday—emphasizing that the doctrine of the Trinity is a direct result of the outpouring of the Holy Spirit on that great day.

That connection, between Pentecost and the Trinity, is certainly an important one. And this is no doubt why our Synod, in its worship suggestions, reflects this connection in at least two ways.

First, the suggested Hymn of the Day for Trinity Sunday is a hymn usually associated with Pentecost. Come, Holy Ghost, Creator Blest is an ancient and well-regarded hymn written in the 8th or 9th century. It is a prayer for the Spirit to come among us and create faith, action and insight. We'll sing the hymn in our service after the sermon today, and I'll share a little more about it as the sermon concludes.

Secondly, every year the appointed second reading for Trinity Sunday is now a continuation of Peter's Pentecost Sermon from Acts 2—picking up at the point where we left off reading last Sunday. This reading is different than ones we've used in the past and different from what most other churches read as well.

The point surely being made by these recommendations of our Synod is that it is the Holy Spirit who leads us to the truth about the Trinity. We arrive at our understanding of the Trinity only through the guidance of the Spirit.

A related point – one suggested by the Acts reading – is that this leading into truth began to happen in the very earliest days of the church. The persons of the Trinity were being lifted up already at that first Pentecost.

At last Sunday's Pentecost celebration, our Gospel reading was from John 14. In that reading Jesus said to his disciples that he would send them the Holy Spirit and the Spirit will (quote): "teach you all things and bring to your remembrance all that I have said to you." In the Acts 2 reading we see evidence that this promise of Jesus happened, for Peter and the disciples, led by

the Spirit, proclaimed the truths of God in new ways. Here they not only shared what they had heard and seen from Jesus himself, but also made new connections between Jesus and the Old Testament Scriptures and began to speak of God in Trinitarian ways.

We hear this clearly in Peter's Pentecost sermon. First, he quoted readings from Joel and Psalm 16 as referring directly to the ministry of Jesus. He then connected Jesus to the other members of the Trinity, saying: "This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing" (Acts 2:32-33 ESV).

Notice that Peter speaks of Jesus first before mentioning the other two members of the Trinity. This follows the pattern of the early church where the truth about Jesus preceded the truth about the Trinity. The language of the Trinity was certainly on the disciple's lips at that time too, but their first concern was clarifying the person and work of the one God had sent into the flesh.

It's fair to say that the full understanding of Jesus' true nature took time to develop. The disciples, looking back, could clearly see that Jesus was different from them and that he had a special relationship with God. He performed many miracles and taught as no other. They also would have recalled words of his such as those in our Gospel reading today, where he says: "Before Abraham was, I am."

And then Jesus rose from the dead and ascended into heaven. At that point his close connection with God was unmistakable.

But how did one explain exactly who he was?

In Peter's Pentecost sermon, we hear how the disciples began to do this. Peter said: "Let all the house of Israel therefore know for certain that God had made him both Lord and Christ, this Jesus whom you crucified." The

titles Lord and Christ convey the understanding that Jesus was both the long-awaited Messiah and one who possessed the authority of God.

The Church eventually clarified in great detail the dual nature of Jesus Christ as both God and man, guided by the Holy Spirit and keeping in mind Jesus' own preferred designation as the Son.

And, at the same time, the Church was also being led by the Spirit to the truth of the Trinity—the revelation of God in his fullness, as Father, Son and Holy Spirit.

The Trinity, as we know, is one of the great mysteries of our faith. We can't explain it with mere logic. Many people are quite confounded by the idea that God is at the same time one and three. And yet, the Spirit has led the church to a remarkable unity on this teaching.

The unity did not come right away. And it did not come without debate or even dissension. Even today it is still questioned by some who follow Jesus.

And yet, the fact of the matter is that the truth of the Trinity prevails among Christians by an overwhelming margin. Christians of east and west, north and south proclaim the Trinity as the proper way to speak about the fullness of God.

Historically, we can see that the doctrine of the Trinity emerged as followers of Jesus were moved to both learn about him and to praise him.

To help people learn, the Church developed creeds. These were particularly important as converts came for Baptism. The creeds from earliest times, as seen in the preserved baptismal rites, are clearly Trinitarian and reflect that understanding of the church.

Likewise, Christian hymns and liturgical prayers employing the language of the Trinity quickly emerged as people looked for ways to express their faith. Some of these early hymns and prayers are still used by the church today. The Festival of the Holy Trinity may be a later development in the church but the celebration of the Trinity within normal Christian worship happened from its very beginning.

On Trinity Sunday we do well to remember how the Holy Spirit led the Church into the truth of the Trinity. And this should remind us, too, of the Spirit's ongoing concern for solid doctrine. The teachings of the Church all have important implications for how we live our lives. Faithful and true doctrine should always be our goal – even as we approach this task in great humility.

That being said, we dare not stop there. Knowing truthful doctrine is one thing, but God also wants us to share it. The Holy Spirit's presence at Pentecost signaled that it was time for mission. Mission must be for us our highest priority.

And yet, mission is never to be separated from doctrine. Mission, instead, must flow out of it.

Think of it this way. Just as the Holy Spirit once led the Church to the truth of the Trinity, now the Holy Spirit leads the church through the truth of the Trinity. The Spirit leads us beyond doctrine into our mission and, at the same time, leads us into mission by means of the Trinity.

Through the Trinity we see the glory of God. We see the God who gloriously made us, saves us and sanctifies us. The triune name of God – Father, Son and Holy Spirit – reflects that great glory in all its complexity and mystery.

God's glory can be seen very clearly in the messages given by the Triune name. For example, seeing God as Father allows us to better understand his love and care for us. Like a father, he has created us and now provides for us, protects us and defends us. We even bear his image. These teachings are wonderfully contained in the language of God as Father.

So also, the fact that God is Son reminds us that he can identify with us and that he is with us. The Son, Jesus, is our brother. The Son was born into our world just as we are. He submitted to the holy demands of the Father as we are called to do. And he was sent in mission, just as we are sent.

The fact that God is Holy Spirit reminds us that although God is unseen, he is still powerful—both because he moves us and because he is good. We who know that we need help maintaining a right spirit within us can always find this help through the Holy Spirit of God. The Spirit works through the means he has shown us, and also in ways that we cannot know.

Yes, the Holy Spirit leads us through the Trinity by helping us understand God's fullness. And the Spirit leads us through that understanding to go about our mission faithfully and truthfully. We never stop at knowing the truth. Rather, we share that truth and use it to empower and guide our service.

The hymn we will soon sing – the one that I shared is normally labelled a Pentecost hymn – consists of seven prayers for the Spirit coinciding with its seven stanzas. The concluding two of these prayers center on the Trinity. As you will see, the first asks that the Spirit teach us to know the Trinity and the second leads us in praise of the Trinity.

Perhaps because we are thinking of complexity and mystery as characteristics of the Triune God, I've decided that we will sing the hymn in the most complex and mysterious way possible. Well, not exactly. We'll just add a little complexity and trust that in it we will mysteriously be blessed. Which I believe we will.

Go ahead and open your hymnals to hymn #498, and I will explain. The congregation will sing the odd-numbered stanzas – 1,3,5,7 – according to the version on the left side of the hymnal, hymn #498, which is the newer and easier version designed for congregational singing. Kantor Aaron will sing the even-numbered stanzas according to the version on the right side of the hymnal, hymn #499, which is the ancient plainsong version which church musicians first sang. It's wonderful to have that old version preserved for us. And it's wonderful to have both options too.

As we sing the hymn, you may wish to consider the fact, too, that this hymn has a long tradition of being sung at ordinations into the holy ministry. For pastors, this hymn has special meaning. Six years ago on this day, I made that connection for us as we prepared to call Pastor Yang back as our pastor. And we sang the hymn.

Jesus said that the Holy Spirit would lead us into all truth. And the Spirit has led us to the truth of the Holy Trinity. We pray now that he would lead us through that truth to be people who are bold and active in mission.

May God bless us in our mission work together. And may he continue to send us the Holy Spirit to lead and guide us. In the name of Jesus. Amen.

HYMN OF THE DAY #498/499 (Stand)

Come, Holy Ghost, Creator Blest

#498 Congregation sings odd-numbered verses, #499 Kantor sings even-numbered

- 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!**

ATHANASIAN CREED (read responsively by verse)

pg. 319

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

Whoever does not keep it whole and undefiled will without doubt perish eternally.

And the catholic faith is this,

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

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

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

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

the Father uncreated, the Son uncreated, the Holy Spirit uncreated;

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

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

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

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

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

and yet there are not three Almighty's, but one Almighty.

So the Father is God, the Son is God, the Holy Spirit is God;

and yet there are not three Gods, but one God.

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

and yet there are not three Lords, but one Lord.

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.

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

The Son is neither made nor created, but begotten of the Father alone.

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

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

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

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.

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

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

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.

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:

perfect God and perfect man, composed of a rational soul and human flesh;

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

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

one, however, not by the conversion of the divinity into flesh, but by the assumption of the humanity into God;

one altogether, not by confusion of substance, but by unity of person.

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

who suffered for our salvation, descended into hell, rose again the third day from the dead,

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.

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

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

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

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

Let us pray for the whole people of God in Christ Jesus and for all people according to their needs.

Gracious Lord, before Abraham was, You were and are and ever will be—Father, Son, and Holy Spirit. From You comes all that is – creation, redemption and holiness – and Your grace preserves all things. Grant us continued faith and trust in You as You have revealed Yourself to be, so that we may receive your merciful goodness with thanksgiving and rejoice in the new life you have given in Christ. Lord, in Your mercy, **hear our prayer.**

Ever-uniting Lord—Father, Son, and Holy Spirit—join us together in fellowship with you and with all your people. Give us Your Spirit, that we may truly and faithfully confess Your name and live in harmony of doctrine and life with our fellow believers. As we prepare to receive the gifts of Christ’s body and blood which You have prepared, nourish the faith You give as we gather before your table and in Your holy presence. Lord, in Your mercy, **hear our prayer.**

Ever-sustaining Lord—Father, Son, and Holy Spirit—we worship You not as we ought but as we are able, with frailty of minds that struggle to understand and hearts that struggle against sin. Guard us by Your Spirit, that we may not grow weary nor lose sight of the goal before us. Work in us to display at all times the good works of Him who has called us from darkness into His marvelous light. Lord, in Your mercy, **hear our prayer.**

Ever-providing Lord—Father, Son, and Holy Spirit—in the death of the Son You have suffered the cost of love and know the pain that afflicts us. Give healing and peace to all who are hurting; and give Your comfort to the grieving and dying. We lift up to You those who have requested our prayer, especially Victoria, Geraine, Ann, Arlo, Sophia, Dolly, Melissa, Gloria, Norma, Trudy, Mary Ann, June, Peter, Wendy, Halle, Ron, Tawni, Reaghann, James, as well as all those whose needs are known only to You and all those we name in our hearts [silence for private prayer]. Give them all that is needful, so that they may endure their trials confident of Your presence with grace sufficient for every need. Lord, in Your mercy, **hear our prayer.**

Ever-present Lord—Father, Son, and Holy Spirit—renew us by Your Word and Spirit. Where we lack love and compassion build us up in Christ. When distracted by the temporal things of this world draw our eyes upon our Savior. Grant Your presence and strengthen our trust in Your promises made, fulfilled, and yet to come, that we be found faithful at Your time and be forever together with those who have gone before us to Your kingdom without end. Lord, in Your mercy, **hear our prayer.**

All these things we pray to You through Christ Jesus, for You live and reign as the triune and eternal God, Father, Son, and Holy Spirit, one God now and forever. **Amen.**



SERVICE OF THE SACRAMENT

PREFACE

LSB 177

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 Him thanks and praise.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

LSB 178

**Holy, holy, holy Lord, Lord God of pow'r and might:
Heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

LSB 178

THE WORDS OF OUR LORD

LSB 179

PROCLAMATION OF CHRIST

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.

PAX DOMINI

LSB 180

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 180

**Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.**

THE COMMUNION *(Be seated)*

DISTRIBUTION MUSIC

Come, Holy Ghost, Creator Blest
Setting: Charles Callahan

PRAYER *(Stand)*

BENEDICTION

SENDING HYMN #802

Immortal, Invisible, God Only Wise

**1 Immortal, invisible,
God only wise,
In light inaccessible
hid from our eyes,
Most blessed, most glorious,
the Ancient of Days,
Almighty, victorious,
Thy great name we praise.**

**2 Unresting, unhasting,
and silent as light,
Nor wanting, nor wasting,
Thou rulest in might;
Thy justice like mountains
high soaring above
Thy clouds which are fountains
of goodness and love.**

**3 To all life Thou givest—
to both great and small—
In all life Thou livest,
the true Life of all;
We blossom and flourish
as leaves on the tree
And wither and perish—
but naught changes Thee.**

**4 Great Father of glory,
pure Father of light,
Thine angels adore Thee,
all veiling their sight;
All laud we would render:
O help us to see
'Tis only the splendor
of light that hides Thee.**

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

Immortal, Invisible, God Only Wise
Setting: Michael Burkhardt

Those serving:

Sunday, June 12, 8:30 a.m.:

Greeter: Christine M. Bell
Comm. assist: Judy Koucky
Reader: Melissa Hecht

10:30 a.m.:

Greeter: Janice Sebring
Comm. assist: Jill Hecht
Reader: Charles Fisher

Acknowledgments

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