

HOLY TRINITY SUNDAY

June 4, 2023

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

1. *All Glory Be to God on High* Setting: A.N. Vetter
2. *Tuba Tune in D Major* C. S. Lang

WELCOME

ENTRANCE HYMN

Holy, Holy, Holy

LSB 507

- 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

LSB 203

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

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?

But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.
Amen.

KYRIE

LSB 204

Lord, have mercy; Christ, have mercy; Lord, have mercy.

HYMN OF PRAISE - "Gloria in Excelsis"

LSB 204

**1 To God on high be glory
And peace to all the earth;
Goodwill from God in heaven
Proclaimed at Jesus' birth!
We praise and bless You, Father;
Your holy name, we sing—
Our thanks for Your great glory,
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

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)

Genesis 1:1–5, 26—2:4a

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

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

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

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

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

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

This is the Word of the Lord.

Thanks be to God.

PSALM 8

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 established strength because of your foes,
to still the enemy and the avenger.

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 mindful 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.

You have given him dominion over the works of your hands;
you have put all things under his feet,
all sheep and oxen,
and also the beasts of the field,

the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.

**O LORD, our Lord,
how majestic is your name in all the earth!**

ANTHEM

O Living Breath of God

Jubilation Choir

Setting: John Helgen

O living Breath of God, wind at the beginning upon the waters;
O living Breath of God, bearing the creation to wondrous birth:
Come now, and fill our spirits; pour out your gifts abundant.
O living Breath of God, Holy Spirit, breathe in us as we pray.

O living Breath of God, by whose power the Son came to birth among us;
O living Breath of God, who gives life anew:
Come now, and fill our spirits; pour out your gifts abundant.
O Living Breath of God, Holy Spirit, breath in us as we pray.

O living Breath of God, breathe in us as we pray,
O living Breath of God, dwell in us every day.

O living Breath of God, bearing us to life through baptismal waters;
O living Breath of God, sighing with creation for freedom's birth:
Come now, and fill our spirits; pour out your gifts abundant.
O Living Breath of God, Holy Spirit, breath in us as we pray.

O living Breath of God, breathe in us as we pray,
O living Breath of God, dwell in us every day.
O living Breath of God, breathe in us as we pray.

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, alleluia, alleluia.

**These things are written that you may believe that Jesus is the Christ,
the Son of God.**

Alleluia, alleluia, alleluia.

The Holy Gospel according to St. Matthew, the 28th chapter
Glory to You, O Lord.

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

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:

Last Sunday we celebrated the great giving of the Spirit that occurred on the day of Pentecost. And today’s Trinity Sunday observance flows from that celebration quite naturally. That’s because when the Holy Spirit came, he gifted God’s people for the carrying out of their mission, and one of those gifts is the gift of truth.

“When the Spirit comes,” said Jesus, “he will lead you into all the truth” (John 16:13). That promise of Jesus was fulfilled in the giving of the scriptures. It was also fulfilled in the church’s understanding of those scriptures, which is articulated in its creed.

Today is a day to celebrate God’s giving of truth. This truth allows us to know him rightly, live according to his ways and purposes, and be certain of our salvation.

Of course, the giving of truth promised by Jesus doesn’t mean that you and I will know everything. There are some things which will remain a mystery to us. Jesus’ promise simply means that God will reveal to us what we need to know.

Our world today is rightfully called the “age of information.” Through our phones and computers, connected as they are to the internet, we can look up just about any fact we want in mere seconds.

But there is also a lot of misinformation out there clouding our understanding. And there are still plenty of questions that remain unanswered – and probably always will.

Our Old Testament reading today is a perfect example of unknowns remaining in the midst of known truth. God created the world – the scriptures make this clear. But how long ago did this creation happen? And did the creation take place in days of 24 hours or days of longer time? Could those first two days be measured – as evening and morning – if the sun wasn't created until day three? And once everything was made, how long was it before Adam and Eve fell into their sin? What was life like before that? Plants seem to be reproducing because seeds are mentioned, but what about animals? Was there a need for this since there was no death?

We simply do not know the answers to these questions. What we do know is that God was very intentional about what he made, considered what he made to be good, and made man in his own image. These things are stated specifically in the scriptures.

The church no doubt has us read the Genesis creation account on Trinity Sunday in order to get us thinking about the very big and foundational questions of life. Just as God has told us

important things about the nature of our world, so has he told us important things about his own nature.

We also read this scripture because it gives us a very specific reference to the Spirit – telling how the Spirit was there at the very beginning. And the text gives us a hint (in those words where God says, “let us...”) that God is somehow plural in nature, or at least much greater than we can understand.

I decided to abbreviate today's reading of the creation account so that we would also have time to read the appointed psalm. Psalm 8 is a reflection on man's place in creation and echoes much of the thought and language of Genesis.

The psalm also works well for highlighting certain themes of Trinity Sunday. In particular, I'd like to point out three of them – themes that can also be found in today's Gospel reading.

One of these themes is the vast difference that exists between the creation and its Creator. “How majestic is your name in all the earth,” says the Psalm. “You have set your glory above the heavens!” Here we are reminded that God's glory and majesty are

much greater than ours. Evidence for this is found in the fact that people everywhere acknowledge this – his name is majestic “in all the earth.” Furthermore, his glory is “above the heavens” – meaning far beyond what we can see.

The writer of this psalm, David, knew of this glory simply by what he could see with his own eyes. “When I look at your heavens,” he marveled... “the work of your fingers; the moon and the stars which you have set in place.” Imagine how much more he might say about this if he were to see the images that we see – through sources such as the Hubble and Webb telescopes! Seeing those views shows us just how amazingly glorious the God who created the universe is.

In our Gospel reading, the disciples have gathered with Jesus on a mountain. And of course a mountain also affords one a good view from which to see the glory of creation. But those disciples had also seen something else which was amazingly glorious. They had seen their dead friend Jesus come back to life.

And because of this, they worshiped Jesus. That’s what the scripture says.

The scripture also tells us that some doubted – which is a very curious thing to hear since the disciples had all seen his death and resurrection themselves. I suppose this fact just shows how powerful doubt is and how some people just seem to have trouble believing. Certainly it shows how necessary the giving of the Holy Spirit was at Pentecost.

In the midst of that glorious scene on the mountain, Jesus then says something which speaks to the great extent of his glory. He says: “All authority in heaven and on earth has been given to me.” These words highlight the vast difference that exists between him and everyone else. And they parallel the vast difference between creation and its Creator articulated in the psalm.

It is no wonder that everyone who met Jesus after he had risen from the dead was afraid. It is also no wonder that the disciples worshiped him. In Jesus they were confronted by one who had demonstrated authority over nature, over demons, over disease, over governments, and even over death. Standing next to him, they must have felt exceedingly small.

And yet, despite the enormous distance that existed between them, Jesus was still with them, interacting with them just as he had always done. And in this, Jesus paralleled the great love and concern that God has always had for his people.

This points to a second theme that our lessons today explore. God may be far above the heavens, but he is also mindful of the ones he creates. “What is man that you are mindful of him, and the son of man that you care for him?” says the psalm. God thinks about his creation – especially his people and their children. He thinks about each of them... each of us! For we are all important to him.

And here the psalm shows this great care of God by emphasizing the special place humans have in creation. We have been made “a little lower than the heavenly beings” – meaning the angels. We are “crowned with glory and honor.” We have been given “dominion over the works of [God’s] hands” – which means that we have been given the ability and charge to dominate, for our good, but also for the sustainability of all God has made, which we are to do as stewards.

When Jesus sends the eleven to make disciples of all nations, he further shows the extent of God’s mindfulness. God may have chosen one people – Israel – to be a holy and royal priesthood for a time, so that the Law and the Messiah might be brought forth, but his mind has always been on all people.

In the kingdom Jesus was sent to build, no one is to be left out. Jesus makes it abundantly clear that God is mindful of every tribe and race, every ethnicity and nationality, every infant and elder and all in between.

And more than simply being mindful, God also loves his creatures. We know this because he desires all to come to a knowledge of the Son, so that all would be baptized into his salvation and learn of the life he gives.

Like the Father, Jesus the Son may be far above all mortals, possessing all authority in heaven and on earth, but he cares for his people and even enlists them in his work. Jesus is about blessing all nations through those who have been blessed by him.

God’s blessing comes as people live lives of discipleship. Following Jesus and learning from him through all the stages of life’s journey brings blessings in many, many ways. That’s why Jesus told the disciples he made to go and make more.

The life of discipleship begins as we take upon ourselves God’s name. And this is a third theme for us to explore in these scriptures.

Psalm 8 – did you notice? – begins and ends with praise to God’s name. “Oh Lord, our Lord, how majestic is your name in all the earth!”

God's name is majestic because of what he has done... setting his glory above the heavens, calling forth praise from babes and infants, stilling the enemy and the avenger, setting in place the moon and the stars, etc. These all bear witness to his glory.

But God's name is also majestic in itself. David and all Israel were privileged to know a personal name God had given them: "Yahweh" – the One who was, is, and will be. This name even sounds majestic. And yet its full majesty comes simply from the fact that God revealed it.

To have a name is to be known. God is called "God" as a reflection of his strength and power. And yet "God" is really more of a classification or label. That's why God invited his people to call him "Yahweh" to show that he wanted a relationship with them.

Such is the case also with Jesus. The name Jesus has a meaning too – "savior." But this name – common as it was – is given primarily as an invitation to relate. Jesus invites us to speak his name, pray in his name and trust in his name as signs of closeness to him. As he told his disciples: "Whatever you ask in my name, this I will do, that the Father may be glorified in the Son" (John 14:3).

At the end of his earthly ministry, Jesus revealed to his disciples a new name for God. He revealed it in the midst of a command, saying: "Go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

And the disciples may not have heard those three names put together before, but they had certainly heard each of them individually, and sometimes also grouped in pairs. As Jesus was preparing to leave his disciples, having completed his course of instruction for them and fully revealing himself, it is not surprising that he would reveal this name for his disciples to use.

This name reveals the fullness of who God is and what God does. God is our Father. God is the Son. And God is the Holy Spirit. God is great and mighty, close and caring, known and mysterious. All of these things are revealed through his name.

In a few moments we will hear more about this holy name of God as we confess together the Athanasian Creed. This Creed reflects the height of the Church's reflection on the Divine Name and serves to explain it as best as can be done.

And as we prepare to confess it, let me also add that the Church speaks of three ecumenical creeds – the Apostles', the Nicene and the Athanasian – each of which has

important points to make. And yet, really the Church just has one creed – meaning one faith. We talk about the “creed” of the church not the “creeds.” The three creeds agree with one another and teach the same truth – just doing so through some different details and at different lengths.

And yes, I suppose this three-in-one understanding of the creed can reflect in some small way the divine nature of the Trinity – our God who is three persons, and yet one.

The great mystery of the Trinity reminds us that we cannot know everything about God. We cannot fully comprehend his ways, his thoughts, his essence. But we can know what he has revealed. And today, we affirm his revelation as truth.

May God then bless us in our understanding of these things, that we may follow him rightly. And may God keep us in faith so that we trust him also in those things we cannot know. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) Creator Spirit, By Whose Aid

LSB 500

- 1 Creator Spirit, by whose aid
The world’s foundations first were laid,
Come, visit ev’ry humble mind;
Come, pour Your joys on humankind;
From sin and sorrow set us free;
May we Your living temples be.**
- 2 O Source of uncreated light,
The bearer of God’s gracious might,
Thrice-holy fount, thrice-holy fire,
Our hearts with heav’nly love inspire;
Your sacred, healing message bring
To sanctify us as we sing.**
- 3 Giver of grace, descend from high;
Your sev’nfold gifts to us supply;
Help us eternal truths receive
And practice all that we believe;
Give us Yourself that we may see
The glory of the Trinity.**

- 4 Immortal honor, endless fame
Attend the_almighty Father's name;
The Savior-Son be glorified,
Who for all humankind has died;
To You, O Paraclete, we raise
Unending songs of thanks and praise.**

ATHANASIAN CREED (Responsively by verse)

LSB 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 Infinites, 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 Almightyies, 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

Gracious God – Father, Son and Holy Spirit – you have called us out of darkness into Your marvelous light. Guard Your Church, purchased with the precious blood of Jesus Christ. Keep her in the true faith, without error, schism or compromise, until that day when You welcome her home as Your spotless Bride. Lord, in Your mercy, **hear our prayer.**

Almighty Father, as the Holy Spirit hovered over the face of the deep, You uttered Your Word and the world was created. In the waters of Holy Baptism, You have spoken our names and declared us righteous. You have drawn us to Jesus, the light of life, and saved us. Let His light now shine through us, that others may see our good works and give glory to You. Lord, in Your mercy, **hear our prayer.**

Gracious God, we thank You for Your abiding presence in all times of life. Protect our youth from all temptation and sin. Lead broken families to confess their wrongs to You and to each other, and then to forgive one another as You forgive them in Christ. Open the hearts of all who are married and strengthen them with your Spirit, that their love for each other may never grow weary but deepen and mature through every joy and sorrow shared. And be with those who cope with the physical limitations and weaknesses of age. Give them spiritual strength to cling to Your mercies, reminding them that these are new every morning. Lord, in Your mercy, **hear our prayer.**

Holy Father, in government and law You work to establish and preserve order, protecting the weak and fostering godly virtue. Bless our president; our governor; and all who make, administer and judge our laws. Bless all who defend, aid, represent and inform us. And hinder those who oppress any people with mistruth, violence or fear. Lord, in Your mercy, **hear our prayer.**

Almighty Father, as You continue to uphold Your creation, be with us as we suffer under the curse of sin. By Your will, grant healing to the sick, comfort to the lonely, relief to

those whose hearts are heavy with grief, and aid to those who are in any need, especially Geraine, Ann, Sophia, Dolly, Norma, Brooks, Trudy, Mary Ann, June, Peter, Wendy, Ron, James, Trey, Russell, Rich, and all whom we name in our hearts at this time... Lord, in Your mercy, **hear our prayer.**

Gracious God, in the blessed Sacrament of Communion Your Son gives us His body as the bread of heaven and His blood as the cup of salvation. Help us to receive this blessed Sacrament with faith and show forth the fruits of the Spirit in lives of repentance and goodness. Lord, in Your mercy, **hear our prayer.**

All these things and whatever else You know that we need, grant us, Father, for the sake of Him who died and rose again and now lives and reigns with You and the Holy Spirit, one God forever. **Amen.**

OFFERTORY

Let the Vineyards Be Fruitful

(LSB 955)

- 1 Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 208-210

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 that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;
Heav'n and earth with full acclaim shout the glory of Your name.
Sing hosanna in the highest, sing hosanna to the Lord;
Truly blest is He who comes in the name of the Lord!**

PRAYER OF THANKSGIVING

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.

THE WORDS OF OUR LORD

PAX DOMINI

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

AGNUS DEI

LSB 210

- | | |
|---|---|
| 1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray. | 2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray. |
|---|---|

THE COMMUNION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

DISTRIBUTION HYMN

Once in the Blest Baptismal Waters

LSB 598

- 1 Once in the blest baptismal waters
I put on Christ and made Him mine;
Now numbered with God's sons and daughters,
I share His peace and love divine. *Refrain***

Refrain

**O God, for Jesus' sake I pray
Your peace may bless my dying day.**

- 2 His body and His blood I've taken
In His blest Supper, feast divine;
Now I shall never be forsaken,
For I am His, and He is mine. *Refrain***

- 3 And thus I live in God contented
And die without a thought of fear;
My soul has to God's plans consented,
For through His Son my faith is clear. *Refrain***

NUNC DIMITTIS

LSB 211

**1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.**

**2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.**

PRAYER (Stand)

BENEDICTION

- 1 **Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit:
Great Jehovah, Three in One!
Glory, glory
While eternal ages run!**
- 2 **Glory be to Him who loved us,
Washed us from each spot and stain;
Glory be to Him who bought us,
Made us kings with Him to reign!
Glory, glory
To the Lamb that once was slain!**
- 3 **Glory to the King of angels,
Glory to the Church's King,
Glory to the King of nations;
Heav'n and earth, your praises bring!
Glory, glory
To the King of glory sing!**
- 4 **Glory, blessing, praise eternal!
Thus the choir of angels sings;
Honor, riches, pow'r, dominion!
Thus its praise creation brings.
Glory, glory,
Glory to the King of kings!**

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Alta Trinitá beata Setting: Alice Jordan

High and blessed Trinity, by us always adored, glorious Trinity, marvelous unity.

FLOWERS: Congratulations to Hannes and all of St. Paul's graduates! We thank God for the blessings He has provided.

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. - John 15:5

Dan & Julia Buuck

Those serving:

Sunday, May 28, 8:30 a.m.:

Greeter: Steve Janssen
Comm. assist: Judy Koucky
Reader: Norm Williams

10:30 a.m.:

Greeter: Charles Fisher
Comm. assist: Jull Hecht
Reader: Charles Fisher
Acolyte: William Dennis
AV Assistants: Hannes Buuck
Andreas Buuck

Fellowship Contributors: Board of Youth

Acknowledgments

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