



The Feast of the Holy Trinity 2018

Zion Lutheran Church
Wausau, Wisconsin

May 27, 2018 + 9:00 and 11:00 a.m.

Sharing God's Blessings Today

- The Flowers at the Altar are sponsored by Steve and Anna Mae Zeinemann in celebration of their 33rd wedding anniversary on May 25.
- The sponsor charts for 2018 for Broadcasts and Flowers are available for you to sign up. The charts are by the stairs by the northwest entry.

A Reflection on the Holy Trinity

If God isn't the Holy Trinity, then there's no hope. It's that simple.

For if God is just One Big Man up there in the sky, the Sky God who's looking for love—good heavens, won't he be disappointed? Or to put it differently, if God is just that Spirit in the Sky who wants you to be lovable so that he has someone to love (or who wants you to be loving so that he feels loved, or to love others so that his love grows, or however you want to put it), then love ultimately depends on YOU. Love depends on the world and its ability to love and be lovable. Look around: how's that going?

But if God is more than one, and specifically, if He is the Three who calls Himself Father, Son, and Holy Spirit, then love no longer depends on the world's ability to love and or its capacity to be lovable. Rather, it rests on God's own nature: He is the Father and Son who love each other in the Spirit. You might say, God already has the love that He demands, because He is Himself three persons caught up in love. That's who God was before light streamed through the universe or the first man sneezed, and it's who God will be forever.

That's what we mean by "Trinity." There will always be love—there is always hope!—because God is the Father and Son loving each other even when we don't, and He is the Spirit who takes their love and opens it up to a world of creatures, even those who fail a being lovable. All other religions are simply a version of the Big Sky God who demands love and complains that he never gets enough. But because Love came down, became flesh, and was crucified for the unlovable, sending His Love abroad to the nations, we can never have that god. We must have the Holy Trinity. ~ Pr. Gjerde

Announcements

Parish announcements may be found in the weekly newsletter, *For You*, provided by the ushers.



PRELUDES

“Father Most Holy”

... David Cherwien

“Praise God, from Whom All Blessings Flow”

... J. G. Walther & Michael Burkhardt

RINGING OF THE BELLS

Please stand and turn towards the cross as it is carried into the sanctuary.

PROCESSIONAL HYMN

“Father Most Holy” green hymnal #169

THE APOSTOLIC GREETING

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

C: **And also with you.**

KYRIE

P: In peace, let us pray to the Lord.



☒ Lord, have mer - cy.

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



☒ Lord, have mer - cy.

Christians [should] speak about God in the presence of Jesus' abandonment by God on the cross, which can provide the only complete justification of their theology. The cross is either the Christian end of all theology or it is the beginning of a specifically Christian theology The central position occupied by the crucified Christ is the specifically Christian element in the history of the world . . .

P: For the peace of the whole world, for the well-being of the holy Church, and for the unity of all, let us pray to the Lord.

♩ Lord, have mer - cy.

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

♩ Lord, have mer - cy.

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

♩ A - - - men

HYMN OF PRAISE

♩ This is the feast of vic-to-ry for our God.

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

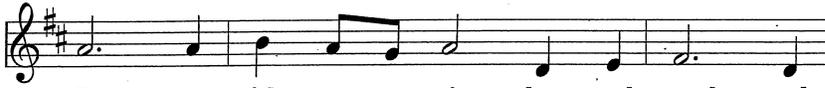
Wor - thy is Christ, the Lamb who was slain, whose

blood set us free to be peo - ple of God.

This is the feast of vic-to-ry for our God.



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



Pow - er, rich - es, wis - dom, and strength, and



hon - or, bless - ing, and glo - ry are his.



This is the feast of vic-to-ry for our God.



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



Sing with all the peo - ple of God, and



join in the hymn of all cre - a - tion:



Bless - ing, hon - or, glo - ry, and might be to



God and the Lamb for - ev - er. A - men.



This is the feast of vic-to-ry for our God.



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

... and the doctrine of the Trinity is the specifically Christian element in the doctrine of God. Both are very closely connected. It is not the bare Trinitarian formulas in the New Testament, but the constant testimony of the cross which provides the basis for Christian faith in the Trinity. The most concise expression of the Trinity is God's action on the cross, in which God allowed the Son to sacrifice himself through the Spirit.

~ Jürgen Moltmann, The Crucified God

For the Lamb who was slain has be -
gun his reign. Al - le - lu - ia.
This is the feast of vic-to-ry for our God.
Al-le-lu - ia, al-le-lu - ia, al - le - lu - ia.

SALUTATION and PRAYER OF THE DAY

P: The Lord be with you.



☒ And al - so with you.

P: Let us pray . . . Almighty and everlasting God, you have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for you, O Father, Son, and Holy Spirit, live and rule, one God, now and forever.

C: Amen

Please be seated.

OLD TESTAMENT Isaiah 6:1-8

¹In 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!"

L: The Word of the Lord.

C: Thanks be to God.

PSALM 29

L: Ascribe to the 'LORD, you gods,*
ascribe to the LORD glo'ry and strength.

C: Ascribe to the LORD the glory 'due his name;*
worship the LORD in the beau'ty of holiness.

L: The voice of the LORD is upon the waters; |
the God of 'glory thunders;*
the LORD is upon the 'mighty waters.

C: The voice of the LORD is a pow'erful voice;*
the voice of the LORD is a 'voice of splendor.

L: The voice of the LORD breaks the 'cedar trees;*
the LORD breaks the ce'dars of Lebanon;

C: he makes Lebanon skip 'like a calf,*
and Mount Hermon like a 'young wild ox.

L: The voice of the LORD splits the flames of fire; |
the voice of the LORD 'shakes the wilderness;*
the LORD shakes the wilder'ness of Kadesh.

*The law says,
"Hear O Is-
rael, the Lord
your God." It
did not say
"speak" but
"hear." Eve
fell because she
said to the
man what she
had not heard
from the Lord
her God. The
first word
from God says
to you, "hear."
~ Ambrose
(337-397
A.D.),
Duties of the
Clergy*

**C: The voice of the LORD makes the 'oak trees writhe*
and strips the 'forests bare.**

L: And in the temple 'of the LORD*
all are 'crying, "Glory!"

**C: The LORD sits enthroned a'bove the flood;*
the LORD sits enthroned as king for'evermore.**

L: The LORD shall give strength 'to his people;*
the LORD shall give his people the bless'ing of peace.

**All: Glory to the Father, and 'to the Son,*
and to the 'Holy Spirit;
as it was in 'the beginning,*
is now, and will be forever. 'Amen**

EPISTLE Acts of the Apostles 2:14a, 22-36

^{14a}Peter, standing with the eleven, lifted up his voice and addressed them, ²²"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 — ²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. ²⁴God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. ²⁵For David says concerning him, "'I saw the Lord always before me, for he is at my right hand that I may not be shaken; ²⁶therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. ²⁷For you will not abandon my soul to Hades, or let your Holy One see corruption. ²⁸You have made known to me the paths of life; you will make me full of gladness with your presence.' ²⁹"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. ³⁰Being 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, ³¹he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³²This Jesus God raised up, and of that we all are witnesses. ³³Being therefore exalted at the right hand of God, and having received from

*Repentance
always brings
a person to
the point of
saying, "I
have sinned."
The surest
sign that God
is at work in
his life is
when he says
that and
means it.
~ Oswald
Chambers,
My Utmost
for His
Highest*

the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. ³⁴For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at my right hand, ³⁵until I make your enemies your footstool.’ ³⁶Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

L: The Word of the Lord.

C: **Thanks be to God.**

Please stand.

VERSE

Al - le - lu - ia. Lord, to whom shall we go? You have the
words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.

GOSPEL

P: The Holy Gospel according to St. John, the 3rd chapter.

Glo - ry to you, O Lord.

¹Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ²This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” ³Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” ⁵Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the

Spirit is spirit. ⁷Do not marvel that I said to you, 'You must be born again.' ⁸The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." ⁹Nicodemus said to him, "How can these things be?" ¹⁰Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? ¹¹Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. ¹²If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³No one has ascended into heaven except he who descended from heaven, the Son of Man. ¹⁴And 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. ¹⁶"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

P: The Gospel of the Lord.



Please be seated.

ATHANASIAN CREED

Cantor: Whoever wants to be saved should above all cling to the cath'olic faith.*
Whoever does not guard it whole and inviolable will doubtless per'ish eternally.

Now this is the cath'olic faith:*
We worship one God in trinity and the Trini'ty in unity,
neither confus'ing 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 Spir'it is one,*
equal in glory, coeter'nal in majesty.

**C: 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!**

Cantor: 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 Spir'it is infinite.

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

**C: And yet there are not three e'ternal beings,*
but one who 'is eternal;**

**as there are not three uncreated and unlim'ited 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 al'mighty beings,*
but one who 'is almighty.**

Cantor: Thus the Fa'ther is God;*
the Son is God; the Holy Spir'it is God:

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

*God tells us
who He
is. We don't
make God in
our image
and like-
ness. That's
an idol. God
reveals Him-
self, and we
try our best
to say what
God has re-
vealed. And
when all is
said and done
at the end of
Holy Trinity
Sunday, we
won't be any
closer to un-
derstanding
God or ex-
plaining
Him. But we
will have con-
fessed Him
and wor-
shipped Him.
~ Pr. William
Cwirla,
Sermon for
Holy Trin-
ity*

Thus the Fa'ther is Lord;*
the Son is Lord; the Holy Spir'it is Lord:

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

**C: 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.**

Cantor: 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.

**C: 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 be'fore or after,*
greater or less 'than the other;**

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

**and so we must worship the Trini'ty in unity*
and the one God 'in three persons.**

Cantor: Whoever wants 'to be saved*
should think thus a'bout the Trinity.

**C: Holy, holy, holy! Though the darkness hide thee,
Though the eye made blind by sin thy glory may not see,
Only thou art holy; there is none beside thee,
Perfect in pow'r, in love and purity.**

Cantor: It is necessary for eter'nal salvation*
that one also faithfully believe that our Lord Jesus Christ
'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 ful'ly as man*
with a rational soul and a 'human body;

equal to the Father 'in divinity,*
subordinate to the Father 'in humanity.

**C: Although he is 'God and man,*
he is not divided, but 'is one Christ.**

**He is united because God has taken humanity in'to
himself;*
he does not transform deity in'to humanity.**

**He is completely one in the unity 'of his person,*
without confus'ing his natures.**

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

*Christians
don't really
believe in
God. That is,
those sincere
folk who say
things like,
"Well, I'm
Christian,
you're Bud-
dhist, but the
main thing is
that we all
believe in
God," are not
quite right.
Our God has
a face, Jesus; a
name, Trin-
ity. Our God
comes to us in
history, in
specific, ob-
servable ways
that define an
agent, an
identity. We
can't make
this God mean
anything we
like. Trinity
Sunday is the
Church's re-
minder of the
distinctive
identity of our
God.
~ William
Willimon,
Duke
University*

We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son, and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being. It is a wholly creative and energizing reality, self-consistent and undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved . . .

Cantor: 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 e'ternal life,*
those who have done evil will enter e'ternal fire.

This is the cath'olic faith.*
One cannot be saved without believing this firm'ly and
faithfully.

**C: 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!**

SERMON

“Hello, My Name Is . . . ”

Please kneel.

P: Let us pray for the whole people of God in Christ Jesus, and for all
creation according to its needs.

P: . . . Lord, in your mercy,

C: hear our prayer.

P: Into your hands, O Lord, we commend all for whom we pray,
trusting in your mercy; through your Son, Jesus Christ our Lord.

C: Amen

Please be seated.

OFFERING

While the offerings are received, please pass in your row the *Friendship Register*, and add your name(s). If you are a guest or visitor, please include your address.

VOLUNTARY

"Holy, Holy, Holy"

... Robert B. Farlee

Please stand.

OFFERTORY

**C: Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host:
Praise Father, Son, and Holy Ghost.**

OFFERTORY PRAYER

P: Let us pray . . . Merciful Father,

C: we offer with joy and thanksgiving what you have first given us — our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

THE GREAT THANKSGIVING

P: The Lord be with you.



☐ And al - so with you.

P: Lift up your hearts.



☐ We lift them to the Lord.

. . . Accordingly,
in the Church,
one God is
preached, one
God who is
'above all things
and through all
things and in all
things'. God is
above all things'
as Father, for he
is principle and
source; he is
'through all
things' through
the Word (the
Son); and he is
'in all things' in
the Holy Spirit.
~ Athanasius of
Alexandria,
296-373 A.D.

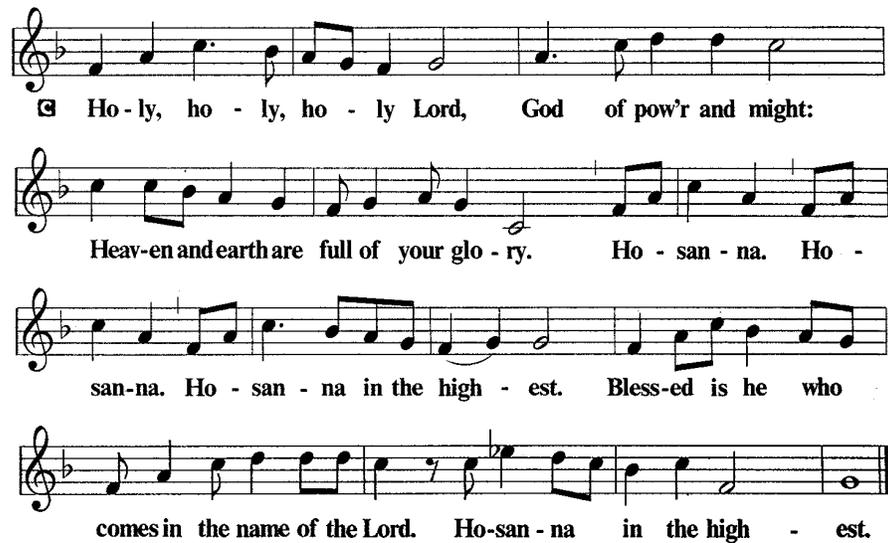
P: Let us give thanks to the Lord our God.



It is right to give him thanks and praise.

P: It is indeed right and salutary . . . we praise your name and join their unending hymn:

SANCTUS ("Holy")



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho-san - na in the high - est.

WORDS OF INSTITUTION

P: Our Lord Jesus Christ, on the night when he was betrayed, took bread; and when he had given thanks, he broke it and gave it to the disciples and said: "Take, eat; this is my body, which is given for you. This do in remembrance of me."

In the same way also he took the cup after the supper, and when he had given thanks, he gave it to them, saying: "Drink of it, all of you; this cup is the new testament in my blood, which is shed for you for the forgiveness of sins. This do, as often as you drink of it, in remembrance of me.

THE LORD'S PRAYER

P: Lord, remember us in your kingdom, and teach us to pray:

C: 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

ACCLAMATION

P: As often as we eat this bread and drink this cup,

C: we proclaim the Lord's death until he comes.

AGNUS DEI (*"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.

Please be seated.

The congregation is ushered forward for Communion. If you cannot use the steps to the altar, you may either ask an usher to have Communion brought to you, or you may go to the altar in the side (west) chapel. Those not communing may cross their arms over their chest for a blessing.

Holy Communion is the body and blood of our Lord Jesus Christ which He joyfully gives to His Church to eat and to drink. This gift bestows tremendous benefits. His body and blood forgives our sins, strengthens our faith, binds us to the Lord, and unites us with each other. In this is life and salvation.

The Lord therefore invites to His altar baptized Christians who trust that they will receive in Holy Communion all that He promises there: His body and blood, the forgiveness of sins, union with Christ and His Church, life, and salvation. Know that He gives it to you with great joy.

COMMUNION HYMNS

“Now We Join in Celebration” green hymnal #203

“Rock of Ages, Cleft for Me” green hymnal #327

Please stand after all have received the sacrament.

POST-COMMUNION PRAYER

P: Pour out on us the spirit of your love, O Lord, and unite the wills of those whom you have fed with one heavenly food; through Jesus Christ our Lord.

C: **Amen**

BENEDICTION

P: The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look upon you with favor and ✠ give you peace.



Please turn toward the cross as it is carried out of the sanctuary.

RECESSIONAL HYMN

“Holy God, We Praise Your Name” green hymnal #535

SILENT PRAYER

POSTLUDE

“Holy God, We Praise Your Name”

... Jeffrey Blersch

+ Soli Deo Gloria +
To God alone be glory

Serving at Worship

Preaching: Vicar Joseph Pinzl

Presiding: The Rev. Dr. Steven K. Gjerde

Organist: Rod Riese

Vocalists: Ivan Beethe; Steve Kroening; Steve Zeinemann

Lector: (9:00) Grace Mueller

(11:00) Gary Gisselman

Radio Announcer: (9:00) Scott Schubring

Acolytes: (9:00) Lilith Christoffersen; Taylor Halverson; Asa Rich

(11:00) Mara Stahl

Elder: (9:00) Scott Schubring

(11:00) Adam Holzschuh

Ushers: (9:00) Sally Christoffersen; Gary Habeck;

Steve and Marlene Kroening; Ken Rodemeier

(11:00) Al Lippert; Herbert Zahrt

Communion Assistants:

(9:00) Bill Metter; Grace Mueller; Joe Pinzl

(11:00) Marge Gausewitz; Gary Gisselman; Joe Pinzl

Altar Guild: Marge Gausewitz; Julie Sweeney

A Prayer

As You Go

Christ, be with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ where I lie, Christ where I sit, Christ where I arise, Christ in the heart of every one who thinks of me, Christ in the mouth of every one who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me. Salvation is of the Lord, salvation is of the Lord, salvation is of the Christ. May your salvation, O Lord, be ever with us. Amen.
~ St. Patrick

Acknowledgements

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Zion Lutheran Church

Sixth and Grant Streets, Wausau, Wisconsin 54403

Those who trust in the Lord shall be like Mount Zion,
which cannot be moved, but abides forever. (Psalm 125:1)

Church Telephone: 715-848-7286

Senior Pastor Steven K. Gjerde

Visitation Pastor Theodore B. Gulhaugen

Pastoral Assistant Joseph C. Pinzl

Kantor Irene Beethe

Parish Nurse Lenore Grosinske

Office Manager Pam Gabriel

Secretary Anna Mae Zeinemann

Custodian Michael Renken

To contact us by email:

zion@dwave.net

To visit our webpage:

www.zionlutheranwausau.com

Host of the Wausau Lutheran Hour

Sundays, 9:00 am, WSAU Radio 550AM (or
click "Listen Live" at www.wsau.com)

Member Congregation of Lutheran Core

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