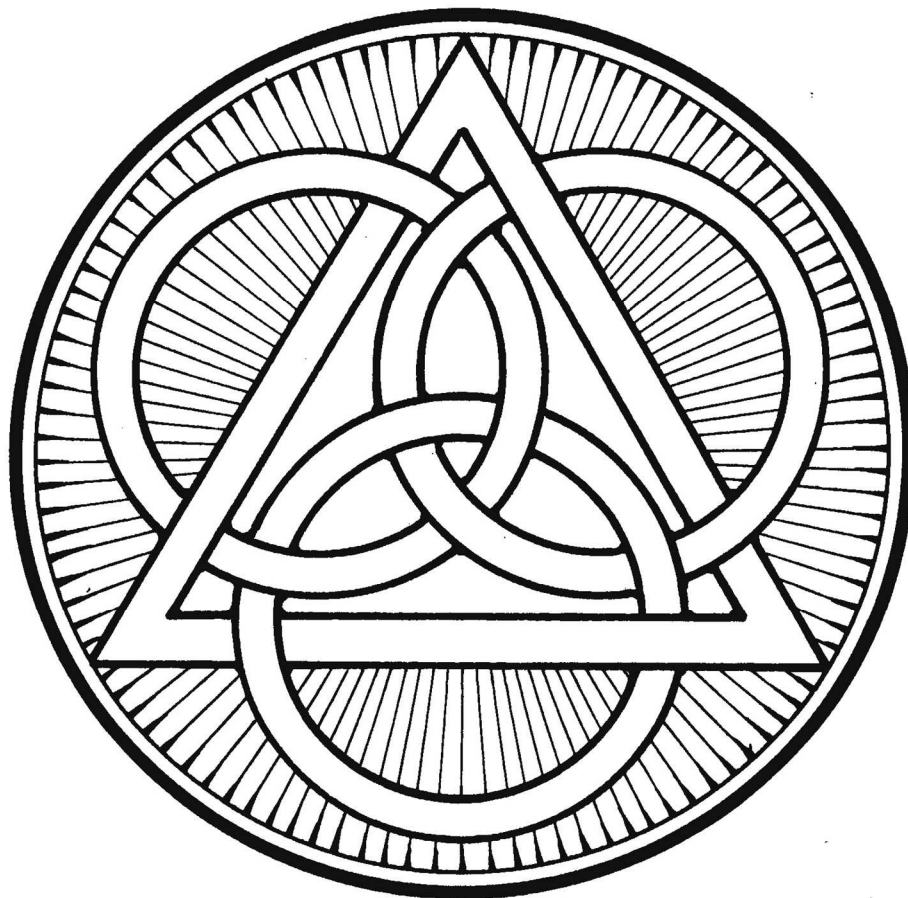


**A Prayer
Upon Enter-
ing Church**

True praise
to the gener-
ous Father,
and to the
Holy Spirit,
perfect song.
Childhood
praise by the
children of
the world for
blessed
Mary's Son
of joy. The
outpouring
of our splen-
did praise
sings a song,
blood with-
out a word;
to a com-
munion of
Three Per-
sons of ever-
lasting unity
it is made.

Amen.

~ *Welsh pray-
er, ca. 13th
Cent. A.D.*



The Festival of the Holy Trinity

Benedicta + May 31, 2026 + 9:00 A.M.

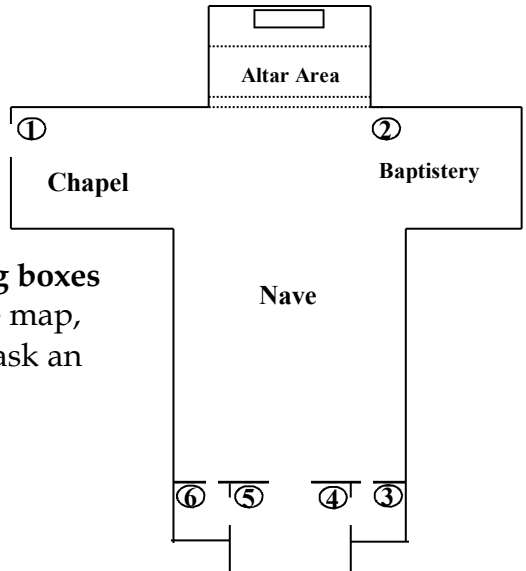
Welcome to the Lord's Day. "The truth shall set you free!
(John 8:32)" Jesus is right of course. He always is. Far from being rigid and restrictive, the great truths of Scripture, like the Triune God we lift up today, have given the Church and her people ample room for theological reflection, devotion, and moral discourse. The right belief (*orthodoxy*) of our God opens us up for us the right beliefs we are to have of this world and of mankind made in His image.

Sharing God's Blessings Today

- The flowers at the altar are sponsored by Kevin, Abby and Olivia Daniels in loving memory of son & brother, Elijah Robert: *"We love you and miss you every day!"*
- The sponsor charts for 2026 Radio Broadcasts, Flowers and Bulletins are available for you to sign up. The charts are by the stairs by the northwest entry.

To Share Your Offering

Offerings are received in **Zion's wooden offering boxes built into the walls of the church.** Please see the map, where the boxes are labeled by **number (1-6)** or ask an usher for assistance.





PRELUDE

“Come, Holy Ghost, Creator Blest” ... Dom Paul Benoit (1893-1979)

RINGING OF THE BELLS

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

PROCESSIONAL HYMN

“Come, Holy Ghost, Creator Blest” ... LSB #498

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.



C Lord, have mer - cy.

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



C Lord, have mer - cy.

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.

In every era there are those who because of weakness, fear, or faint-heartedness have not taken an open stand for the Savior, although in their heart of hearts they find in Him their only stay and hope. They, too, are to be numbered among Christ's followers. Even a weak faith saves – not because it is weak, but because it is faith.

~ Meditations on the Gospels,
1942 A.D.

As little as the blind man can appreciate the glories of the sunset, as little as the deaf man can thrill his heart to the beautiful refrain of an enchanting melody – so little can flesh “born of the flesh” appreciate the beauty and the grandeur of the simplest Gospel promise.

~ Meditations on the Gospels, 1942 A.D.

C 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.

C Lord, have mer - cy.

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

C A - men.

GLORIA

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

C Lord God, heav-en-ly king, al-might-y God and Fa - ther:

We wor-ship You, we give You thanks, we praise You for Your glo-ry.

Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God:

You take a - way the sin of the world; have mer-cy on us.

You are seat-ed at the right hand of the Fa-ther; re-ceive our prayer.

For You a-lone are the Ho-ly One, You a-lone are the Lord,

You a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

in the glo-ry of God the Fa-ther. A - men.

SALUTATION AND COLLECT

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 reign, one God, now and forever.

C: **Amen**

Please be seated.

OLD TESTAMENT Isaiah 6:1-7

¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the tem-

The word re-birth is a veiled word by which Christ wants to awaken our attention. It really in-cludes nothing else than the new life of true faith. What Christ indicates in a veiled man-ner with His talk of the new birth, He expresses at the close of our text in clear unvoiled words [John 3:14-15].

~ C.F.W. Walther, Gospel Sermons: Vol. 2, 1870 A.D.

*The 29th
psalm is a
prophecy of
the Gospel,
that it shall
resound with
power
throughout
the world and
overthrow the
wisdom and
renown of all
kings, princ-
es, lords, and
peoples, and
Christ alone
shall be the
only King.
He shall be
served and
glorified with
true wisdom
and holi-
ness...*

ple. ²Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³And one called to another and said:

“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!”

⁴And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!” ⁶Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

L: The Word of the Lord.

C: **Thanks be to God.**

PSALMODY *Psalm 29*

L: Ascribe to the LORD, O heavenly | beings,*
ascribe to the LORD glo- | ry and strength.

C: **Ascribe to the LORD the glory | due his name;***
worship the LORD in the splendor of | holiness.

L: The voice of the LORD is over the | waters;*
the God of glory thunders,
the LORD, over many | waters.

C: **The voice of the LORD is | powerful;***
the voice of the LORD is full of | majesty.

L: The voice of the LORD breaks the | cedars;*
the LORD breaks the cedars of | Lebanon.

C: **He makes Lebanon to skip | like a calf,***
and Sirion like a young | wild ox.

L: The voice | of the LORD*
flashes forth | flames of fire.

**C: The voice of the LORD shakes the | wilderness;*
the LORD shakes the wilderness | of Kadesh.**

L: The voice of the LORD makes the deer give birth
and strips the | forests bare,*
and in his temple all cry, | "Glory!"

**C: The LORD sits enthroned o- | ver the flood;*
the LORD sits enthroned as king for- | ever.**

L: May the LORD give strength to his | people!*
May the LORD bless his people | with peace!

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

EPISTLE Romans 11:33-36

³³Oh, the depth of the riches and wisdom and knowledge of God!
How unsearchable are his judgments and how inscrutable his
ways!

³⁴"For who has known the mind of the Lord,
or who has been his counselor?"

³⁵"Or who has given a gift to him
that he might be repaid?"

³⁶For from him and through him and to him are all things. To him
be glory forever. Amen.

L: The Word of the Lord.

C: Thanks be to God.

Please stand.

*...Therefore,
He established
the flood, Bap-
tism, in which
the old Adam
is drowned
and the new
man rises. He
gives the name
of deserts, for-
ests, and deer
to the lands of
the earth that
were under
Jew or Gentile
and that have
been opened
and converted
to the Gospel.*

*~ Martin Lu-
ther, Sum-
maries of the
Psalms,
1531 A.D.*

VERSE

C 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.

C Glo - ry to You, O Lord.

Since in Scripture faith is also called the re-birth, we must have the true reborn faith. From this very fact you see that the true faith cannot be merely an empty fancy, a powerless conviction of the mind about the truth of the Gospel...

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

Choir: Whoever desires | to be saved*
 must, above all, hold the | catholic faith.

Whoever does not keep it whole and | undefiled*
 will without doubt perish e- | ternally.

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 an- | other,*
 and the Holy Spirit is an- | other.

But the Godhead of the Father and of the Son and of the
 Holy Spir- | it is one:*
 the glory equal, the majesty coe- | ternal.

... It must be something living, powerful, active, and continually working, something which changes and renews our hearts and minds, something which makes us completely new people in intellect, mind, and all our powers.

~ C.F.W. Walther, Gospel Sermons: Vol. 2, 1870 A.D.

Against all assertions that revelation must fit within the bounds of reason –if a triune God offends human logic, for example, then the language of Scripture must be made to point toward a humanly intelligible God – orthodox Christianity asserts another premise: that reason seeks out the logic embedded in God’s revelation. If the experience of our hearts and the language of Scripture demand a more complex apprehension of the God we worship, then our thought must follow...

**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!**

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

the Father uncreated, the Son uncre- | ated,*
the Holy Spirit uncre- | ated;

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

the Father eternal, the Son e- | ternal,*
the Holy Spirit e- | ternal.

**C: And yet there are not three E- | ternals,*
but one E- | ternal,

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 al- | mighty,*
the Holy Spirit al- | mighty;**

**and yet there are not three Al- | mighties,*
but one Al- | mighty.**

Choir: So the Father is God, the | Son is God,*
the Holy Spir- | it is God;

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

So the Father 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.**

Choir: 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 cre- | ated*
nor begotten by | anyone.

The Son is neither made nor cre- | ated,*
but begotten of the Fa- | ther alone.

The Holy Spirit is of the Father and | of the Son,*
neither made nor created nor begotten,
but pro- | ceeding.

**C: 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 an- | other;*
none is greater or less than an- | other;**

**but the whole three persons are coeternal with each other
and co- | equal,*
so that in all things the Trinity in Unity and Unity in
Trinity is to be | worshiped.**

*...the ineluc-
tably experi-
ential charac-
ter of the
Christian
faith is at the
heart of Trin-
itarian con-
fession. We
proclaim God
as triune be-
cause that is
how we have
experienced
God, indeed
how God has
been revealed
to us. Let rea-
son follow,
and make
what sense of
things it can.*

*~ Luke
Timothy
Johnson,
The Creed,
A.D. 2003*

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

~ 1 Corinthians 2:14

Choir: Therefore, whoever desires | to be saved*
must think thus about 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.**

Choir: But it is also necessary for everlasting sal- | vation*
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 di- | vinity,*
less than the Father with respect to His hu- | manity.

**C: 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 alto- | gether,*
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 sal- | vation,*
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 Al- | mighty,*
from whence He will come to judge
the living | and the dead.

Choir: 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 e- | ternal life,*
and those who have done evil into e- | ternal fire.

This is the | catholic faith,*
whoever does not believe it
faithfully and firmly can- | not be saved.

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

“The Freedom of Orthodoxy”

*Hear,
O Israel:
The LORD
our God, the
LORD is one.*

*~ Deuterono-
my 6:4*

In spiritual matters such a person [who is born again] no longer judges according to his reason and the suggestions of his heart, but the Word of God takes complete possession of his soul and rules him. The Word of God is now his light, his wisdom and his counsel, his comfort and his hope, his weapon and his refuge. Yes, the Word of God becomes his second life, his second soul...

Please kneel.

PRAYER OF THE CHURCH

*(The following young people will be receiving their first communion today: **Layna Beilke, Michael Drenk, Zoey Joanis, Lily Koepfel, and Vivian Koepfel.** Please pray for them as they begin a life of receiving the merciful gifts of Jesus' holy and precious Body and Blood.)*

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: receive 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.

OFFERTORY

"Gracious Spirit, Dwell with Me" . . . K. Lee Scott (b. 1950)

*Gracious Spirit, dwell with me, I would gracious be;
Help me now thy grace to see, I would be like thee;
And, with words that help and heal, thy life would mine reveal;
And, with actions bold and meek, for Christ, my Savior, speak.*

*Truthful Spirit, dwell with me, I would truthful be;
Help me now thy truth to see, I would be like thee;
And, with wisdom kind and clear, thy life in mine appear;
And with actions brotherly, speak Christ's sincerity.*

*Holy Spirit, dwell with me, I would holy be;
Show thy mercy tenderly, make me more like thee;
Separate from sin, I would and cherish all things good,
And whatever I can be give him who gave me thee.*

Mighty Spirit, dwell with me, I would mighty be;
 Help me now thy power to see, I would be like thee;
 'Gainst all weapons hell can wield, be thou my strength and shield;
 Let thy word my weapon be, Lord, Thine the victory.
 Gracious Spirit, dwell with me, I would be like thee!

--Thomas K. Lynch (1818-1871)

Please stand.

OFFERTORY PRAYER

P: Let us pray . . . Merciful Lord,

C: **we do not come to your table trusting in our own righteousness but in your manifold and great mercies. Grant us so to eat the flesh of your dear Son, Jesus Christ, and so to drink his blood that we may ever dwell in him, and he in us.**

Amen

GREAT THANKSGIVING

P: The Lord be with you.



☐ And al - so with you.

P: Lift up your hearts.



☐ We lift them to the Lord.

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



☐ It is right to give Him thanks and praise.

P: It is truly good, right, and salutary . . . evermore praising you and saying:

...he carries it in himself, written in his heart not in ink, not with a stylus of remembrance but with the fiery flames of the holy spirit. A reborn person is a completely new creature.

~ C.F.W. Walther, Gospel Sermons: Vol. 2, 1870 A.D.

It would not perhaps be altogether surprising if, in this nominally Christian country [England], where the Creeds are daily recited, there were a number of people who knew all about Christian doctrine and disliked it. It is more startling to discover how many people there are who heartily dislike and despise Christianity without having the faintest notion of what it is. If you tell them they cannot believe you...

SANCTUS ("Holy")

C 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."

LORD'S PRAYER

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

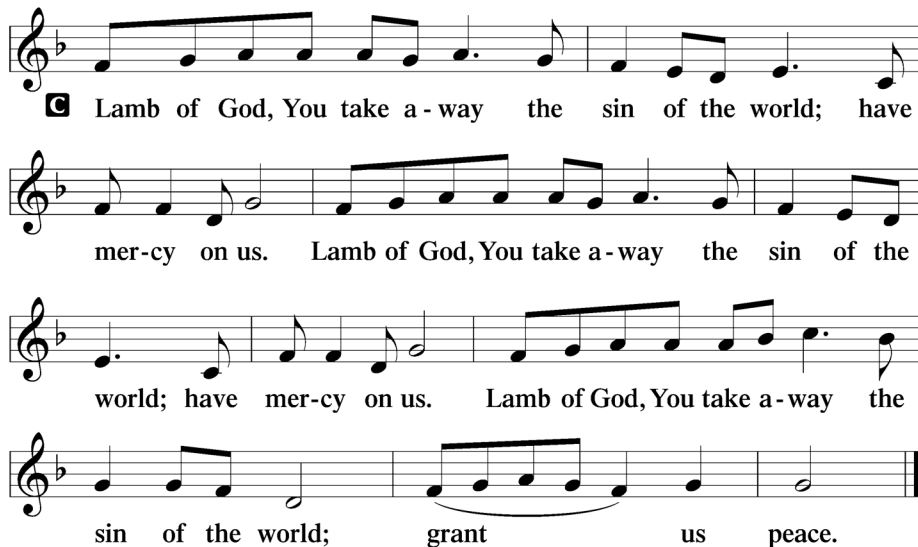
C: **Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine 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.

DISTRIBUTION

The congregation is ushered forward for Communion. The pastor will hand you the holy Body. Please take a cup of the holy Blood as directed. Those who do not commune may cross their arms over their chest as they come forward to ask 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 ours 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.

...I do not mean that they cannot believe the doctrine; that would be understandable enough since it takes some believing. I mean that they simply cannot believe that anything so interesting, so exciting, and so dramatic can be the orthodox creed of the Church.

~ Dorothy Sayers, "The Dogma is the Drama," 1938 A.D.

**A Prayer
As You Go**
I bind unto
myself today
The strong
Name of the
Trinity, by
invocation of
the same, the
Three in One
and One in
Three...
I bind unto
myself the
Name, the
strong Name
of the Trinity;
by invocation
of the same.
The Three in
One, and One
in Three, of
Whom all na-
ture hath crea-
tion, Eternal
Father, Spirit,
Word: Praise
to the Lord of
my salvation,
Salvation is
of Christ the
Lord. Amen.

~ *St. Patrick's
"Lorica,"
500's A.D.*

COMMUNION HYMNS

- "Thy Body, Given for Me, O Savior" ... LSB #619
"Let All Mortal Flesh Keep Silence" ... LSB #621
"Father Most Holy" ... LSB #504

Please stand after all have received the sacrament.

POST-COMMUNION COLLECT

- P:** Pour out upon 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 Thy Name" ... LSB #940

SILENT PRAYER

POSTLUDE

"Toccata on 'Holy, Holy, Holy'" ... Charles Callahan (1951-2023)

+ Soli Deo Gloria +
To God alone be glory

Serving at Worship

- Presiding: The Rev. Dr. Steven K. Gjerde
Preaching: The Rev. Christopher S. Johnson
(*Pr. Gjerde to Bethany at 10:30 am*)
Organist: Kantor Jacob Drengler
Choir: The Zion Kantorei
Radio: Ryan Fernstaedt
Acolytes: Joselyn Joanis, Troy Joanis, Elsa Oestreich
Communion: The Rev. Theodore B. Gulhaugen, Jack Hoppe
Elder: Alex Ahlborn
Ushers: Don Budnik, Lynn Budnik, Andy Kieffer,
Leah Kieffer
Altar Guild: Janet Dettmering, Debra Thomas

Acknowledgements

The liturgy is reprinted from the Lutheran Service Book via Lutheran Service Builder © 2006 Concordia Publishing House, unless otherwise indicated. Scripture quotations are from The Holy Bible, English Standard Version © 2001 by Crossway Bibles, a division of Good News Publishers. All rights reserved. Used by permission.

ZION LUTHERAN CHURCH

709 North 6th Street
Wausau, Wisconsin 54403
715-848-7286

Email: zion@zionlutheranwausau.com
Webpage: www.zionlutheranwausau.com
Radio (Sun. 9AM): 550 AM, www.wsau.com

Senior Pastor Steven K. Gjerde
Associate Pastor Christopher S. Johnson
Kantor Jacob Drengler
Headmaster Matthew J. Berg
Office Manager Jessica G. Ray
Custodian Cody Augustine
Deployed Chaplain Joseph C. Pinzl
Pastor Emeritus Theodore B. Gulhaugen

The Lutheran Classical Academy of St. David the King at Zion is the parish school, operated by Zion. If you are interested in classical education, please call the church or visit www.lcastdavid.org.

