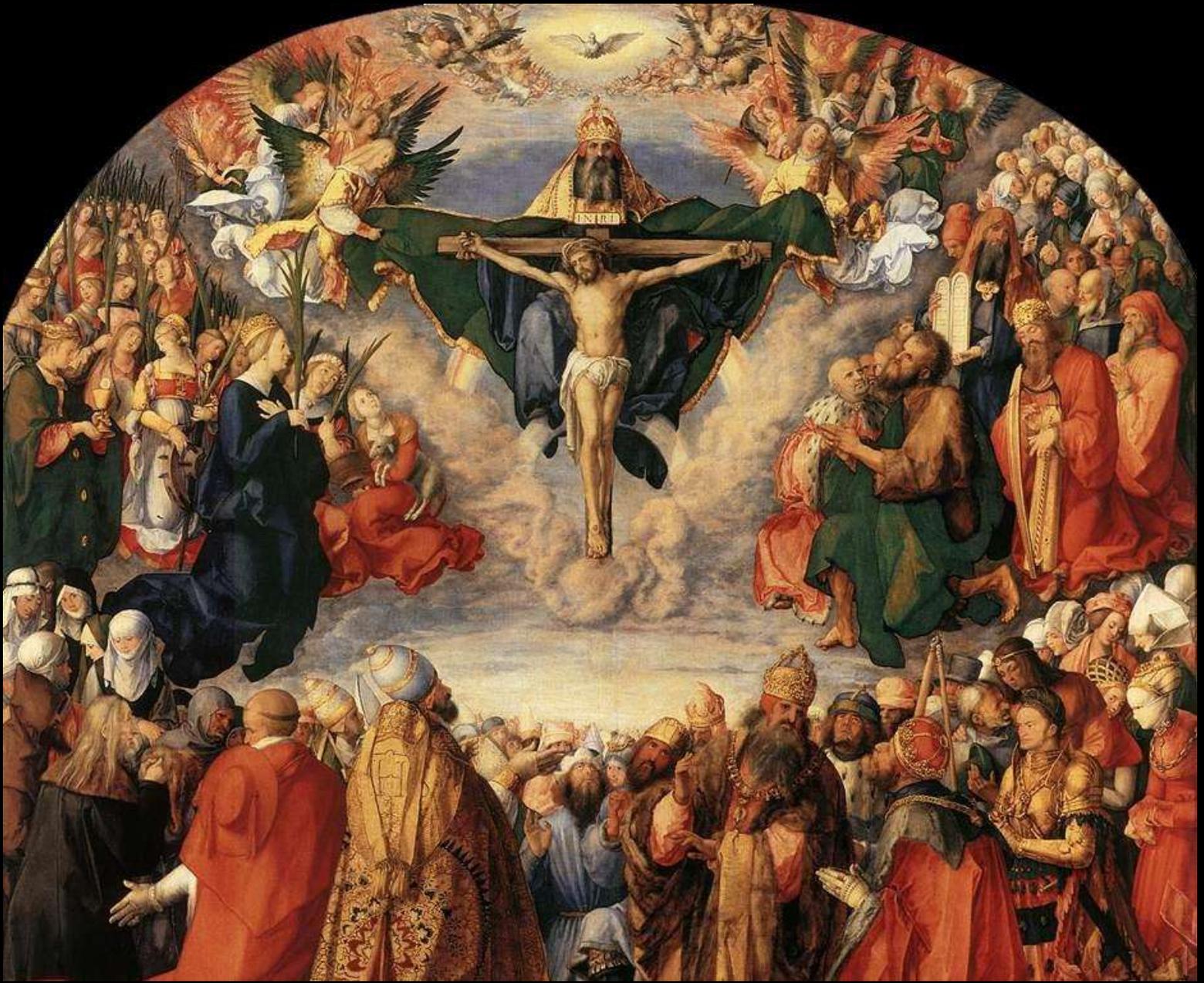


# THE HOLY TRINITY



BLESSED BE THE HOLY TRINITY AND THE UNDIVIDED UNITY.  
LET US GIVE GLORY TO HIM BECAUSE HE HAS SHOWN HIS MERCY TO US.

JUNE 7, 2020

DIVINE SERVICE, SETTING THREE  
LUTHERAN SERVICE BOOK - PAGE 184

CHRIST THE KING LUTHERAN CHURCH, REDLANDS, CA

# Christ the King Lutheran Church

✠ MISSOURI SYNOD ✠

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Mrs. Christine Chernobieff, School Director



SUNDAY MORNING

9:00AM Divine Service

## TO GUEST AND VISITORS

We welcome you to our congregation in the Name of our Lord Jesus Christ. Please leave a record of your visit in our guest book near the main door. We pray that the Holy Spirit would richly bless your hearing of God's Word with a living trust in Jesus Christ who died and rose for you. **For more information regarding Baptism, instruction in the Christian faith, and communicant membership please see Pastor Smith.**

## RECEIVING THE LORD'S SUPPER AT CHRIST THE KING

As intended by Christ and as practiced by the one, holy, catholic and apostolic church throughout her history, "Closed Communion" is observed in this congregation, in which the Lord's Supper is distributed only to those:

- A) who have been **baptized** in the name of the Father, Son and Holy Spirit;
- B) who have been **instructed** in the truth of Holy Scripture as taught in the **Lutheran Confessions**, who have been **confirmed** in this Lutheran faith, and who **now confess** the same doctrine that is taught in this congregation, holding membership in a congregation of the **Lutheran Church - Missouri Synod**;
- C) who believe that in this sacrament the **real body and blood** of Christ are truly distributed to them and **orally received** by them, bestowing on them the **forgiveness of sins, life and salvation**;
- D) who **sincerely repent** of all their sins, and **desire to receive** God's forgiveness in this holy meal.

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## A WORD ABOUT TODAY'S LITURGY

The **Feast of the Holy Trinity** marks the end of the “Festival” half of the Church Year which has revolved around the three major festivals honoring the Persons of the Holy Trinity in the life and work of our Lord Jesus Christ: The Festival of the Father’s love (Christmas), the Festival of the Son’s work of redemption (Easter), and last Sunday, the Festival of the Holy Spirit, or Pentecost. Ahead lies the “Nonfestival” half of the year, in which the focus is on the Holy Trinity’s ongoing work in the life of the Church.

**The Feast of the Holy Trinity** celebrates the Divine mystery of the being of our gracious God, who has revealed Himself to us as the Triune God: a single being, yet consisting of three divine and distinct person. The color for the Festival of the Holy Trinity is White.

**In our service this morning**, we confess the mystery of God in the doctrine of the Holy Trinity as we speak “The Athanasian Creed.” Holy Scripture notes (Act 2:41-42): “So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles’ doctrine and fellowship, to the breaking of bread and the prayers.” To this day, the people of God are gathered by the Holy Spirit around the proclamation of the apostles’ doctrine, and in a fellowship of the Sacrament of the Altar and of prayer. The doctrine of the Holy Trinity is one of those mysteries given for faith to believe. This is an essential revelation from God, apart from which there is no salvation.

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## HYMNS for TODAY'S DIVINE SERVICE

Processional Hymn: Come, Thou Almighty King.....905  
 Hymn of the Day: We All Believe in One True God.....954  
 Recessional Hymn: Holy God, We Praise Thy Name .....940



## PRAYER CONCERNS

**Sharen Ross**, at Blossom Grove, in isolation, battling infections and Covid-19  
**Karen Prill**, diagnosis with B cell Lymphoma, awaiting treatment options  
**Susan Jay**, at home receiving immune therapy infusions which are working immensely well  
**Harriet Ouimette's daughter Shirli**, has myeloma and is undergoing stem cell transplants  
 in all the month of June  
**Daniel Conrad**, our missionary to Mexico  
**Shut-ins:** Bill Nye, Troy & Louava Wideman

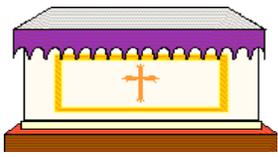
## ALTAR FLOWERS



Today's flowers are given to the glory of God by Bill & Joys Phillips in appreciation for having beautiful flowers in the house.



<b>SERVANTS FOR THIS WEEK</b>		<b>SERVANTS FOR NEXT WEEK</b>
<b>Altar</b>	Anna Bush	Lorrie Hinkleman
<b>Elder</b>	Roger Loewecke	Anthony Lombardo
<b>Finance</b>	Lucy Becker & Roger Loewecke	Lucy Becker & Roger Loewecke
<b>Flowers</b>	Bill & Joy Phillips	Mike & Lee Alhorn
<b>Ushers</b>	Glenn Henderson & Wiley Smith	Steve Aimar & Tom Crowley



## TWO NEW SERVICE TIMES ON SUNDAYS, BEGINNING JUNE 14

It's going to get warmer so beginning June 14 the Divine Service will be moving into the sanctuary. In order to provide physical distancing we will have two services and for those who would rather attend in the courtyard, speakers will be set-up outside with chairs available for outdoor seating. Communion will be served in the sanctuary and outside the sanctuary. The first service will start at 8:00am, with a small celebration observing Christ the King's 50<sup>th</sup> anniversary at 9:30am, then a second service starting at 10:30am. Bible study will start up again on June 21<sup>st</sup> at 9:30am between the two services.

### EVENTS THIS WEEK

SUNDAY 9:00AM..... Divine Service  
 WEDNESDAY 9:30AM..... Adult Bible Class  
 SATURDAY 8:00AM..... Adult Bible Study with Deacon Russ

### **New Service Times Beginning June 7, 2020**

SUNDAY 8:00AM..... Divine Service  
 9:30AM..... CTK 50<sup>th</sup> Anniversary (serving refreshments)  
 10:30AM..... Divine Service

### **DAILY LECTIONARY READINGS – LSB pg. 300**

HOLY TRINITY	<b>Su</b> Pro. 4:1-27 John 12:1-19	<b>M</b> Prov. 5:1-23, 6:-1-7:27 John 12:20-36a
<b>Tu</b> Prov. 8:1-21 John 12:36b-50	<b>W</b> Prov. 8:22-36 John 13:1-20	<b>Th</b> Prov. 9:1-18 John 13:21-38
<b>F</b> Prov. 10:1-23, 11:1-12:28 John 14:1-17	<b>Sa</b> Prov. 13:1-25 John 14:18-31	



Today's service will be posted on YouTube for viewing after the Divine Service on Christ the King's YouTube page: <https://www.youtube.com/user/CTKRedlands>



### CHRIST-CENTERED, CROSS-FOCUSED

Issues, Etc. is a radio talk show and podcast produced by Lutheran Public Radio in Collinsville, IL and hosted by

LCMS Pastor Todd Wilken. This week's teachings include: The Person of Christ; The Book of James; Examination of Communicants & Closed Communion; The Return of Christ; and more. You can listen live or at your convenience at [issuesetc.org](http://issuesetc.org) and on the LPR mobile app.

# Kids in the DIVINE SERVICE



## What is 'The Holy Trinity'?

*Holy Trinity* is a way we can talk about God the Father, God the Son, and God the Holy Spirit. Even though they are Three Persons, they are still only One God. And it is the **Holy Trinity** because God is holy ... that means He never does anything wrong or bad. *The Holy Trinity* is something that even grown-ups don't understand – so you don't have to feel bad if you don't understand it. It is something we know is true from the Bible, but cannot explain until we get to heaven.

There are different ways to think about the *Holy Trinity* – things in nature that help us understand God. For example, an apple has a skin (or peel), it has the main part that we eat (the fruit), and it has a core (the seeds). Even though it has 3 parts, it is only 1 apple. St. Patrick used a clover to teach the *Holy Trinity* to people in Ireland – it has 3 leaves, but is still only 1 clover.



Another way to think about the *Holy Trinity* is with the triangle and circles shown above. The triangle has 3 sides, but is only 1 triangle. The three circles overlap and have a common center. So God the Father, God the Son, and God the Holy Spirit have a single, common essence.

Three Persons ... only One God. That's the *Holy Trinity*.

### FOR PARENTS

The word 'Holy Trinity' does not occur in the Bible. But it is certainly true that Holy Scripture refers to each of the Three Persons – Father, Son, and Holy Spirit – as being God and Lord. Yet the Bible also states that there is only one God. *Holy Trinity* is the Church's attempt at briefly describing and explaining this One God Who is at the same time Three Persons. *Trinity* is a combination of *tri* (three) and *unity* (one). A related word is *Triune* – often used in a phrase like: *The Triune God Shows Us His Eternal Love*. This is a mystery – something that we only partially understand this side of heaven.

## THE OFFICE OF THE WORD OF GOD

### THE OLD TESTAMENT READING:

#### GENESIS 1:1–2:4a

<sup>1:1</sup>In the beginning, God created the heavens and the earth. <sup>2</sup>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.

<sup>3</sup>And God said, "Let there be light," and there was light. <sup>4</sup>And God saw that the light was good. And God separated the light from the darkness. <sup>5</sup>God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

<sup>6</sup>And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." <sup>7</sup>And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. <sup>8</sup>And God called the expanse Heaven. And there was evening and there was morning, the second day.

<sup>9</sup>And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. <sup>10</sup>God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

<sup>11</sup>And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. <sup>12</sup>The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. <sup>13</sup>And there was evening and there was morning, the third day.

<sup>14</sup>And God said, "Let there be lights in the

expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, <sup>15</sup>and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. <sup>16</sup>And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup>And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup>to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup>And there was evening and there was morning, the fourth day.

<sup>20</sup>And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." <sup>21</sup>So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." <sup>23</sup>And there was evening and there was morning, the fifth day.

<sup>24</sup>And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. <sup>25</sup>And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

<sup>26</sup>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."

<sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them.

<sup>28</sup> 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." <sup>29</sup> 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. <sup>30</sup> 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. <sup>31</sup> 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.

<sup>2:1</sup> Thus the heavens and the earth were finished, and all the host of them. <sup>2</sup> 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. <sup>3</sup> 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.

<sup>4</sup> These are the generations of the heavens and the earth when they were created.



## THE CONFESSION OF FAITH ATHANASIAN CREED

**Early in the fourth century**, a north African pastor named Arius began teaching that Jesus Christ was not truly God. The Church responded decisively in A.D. 325 with a statement of faith (The Nicene Creed), which confessed that Jesus is, in fact, truly God. Toward the end of the fifth century, another creed was written that delved further into the mystery of the Trinity. Though attributed to Athanasius, a fourth-century opponent of Arius, this anonymous creed clearly came at a later stage in the debate.

**The Athanasian Creed declares** that its teachings concerning the Holy Trinity and our Lord's incarnation are "the catholic faith." In other words, this is what the true Church of all times and all places has confessed. More than fifteen centuries later, the Church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.

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**Today the Athanasian Creed will be spoken in three parts after each reading.**

---

**THE ATHANASIAN CREED –FIRST PART** (Spoken responsively by whole verse.)

<sup>1</sup>Whoever desires to be saved must,  
above all, hold the catholic faith.

<sup>2</sup>**Whoever does not keep it whole and  
undefiled will without doubt perish  
eternally.**

<sup>3</sup>And the catholic faith is this,  
<sup>4</sup>**that we worship one God in Trinity and  
Trinity in Unity, neither confusing the  
persons nor dividing the substance.**

<sup>5</sup>For the Father is one person, the Son is  
another, and the Holy Spirit is another.

<sup>6</sup>**But the Godhead of the Father and of  
the Son and of the Holy Spirit is  
one: the glory equal, the majesty  
coeternal.**

<sup>7</sup>Such as the Father is, such is the Son,  
and such is the Holy Spirit:

<sup>8</sup>**the Father uncreated, the Son uncreated,  
the Holy Spirit uncreated;**

<sup>9</sup>the Father infinite, the Son infinite, the  
Holy Spirit infinite;

<sup>10</sup>**the Father eternal, the Son eternal, the  
Holy Spirit eternal.**

<sup>11</sup>And yet there are not three Eternals, but  
one Eternal,

<sup>12</sup>**just as there are not three Uncreated or  
three Infinites, but one Uncreated  
and one Infinite.**

<sup>13</sup>In the same way, the Father is almighty,  
the Son almighty, the Holy Spirit  
almighty;

<sup>14</sup>**and yet there are not three Almighty's,  
but one Almighty.**

<sup>15</sup>So the Father is God, the Son is God,  
the Holy Spirit is God;

<sup>16</sup>**and yet there are not three Gods, but  
one God.**

<sup>17</sup>So the Father is Lord, the Son is Lord,  
the Holy Spirit is Lord;

<sup>18</sup>**and yet there are not three Lords, but  
one Lord.**

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## THE SECOND READING:

### ACTS 2:14a, 22–36

<sup>14</sup>Peter, standing with the eleven, lifted up  
his voice and addressed them, . . .

<sup>22</sup>"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—<sup>23</sup>this Jesus,  
delivered up according to the definite plan  
and foreknowledge of God, you crucified  
and killed by the hands of lawless men.

<sup>24</sup>God raised him up, loosing the pangs of  
death, because it was not possible for him to  
be held by it. <sup>25</sup>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;

<sup>26</sup> therefore my heart was glad, and my  
tongue rejoiced;  
my flesh also will dwell in hope.

<sup>27</sup> For you will not abandon my soul to  
Hades,  
or let your Holy One see corruption.

<sup>28</sup> You have made known to me the paths  
of life;  
you will make me full of gladness  
with your presence.'

<sup>29</sup>"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. <sup>30</sup>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, <sup>31</sup>he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup>This Jesus God raised up, and of that we all are witnesses. <sup>33</sup>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. <sup>34</sup>For David did not

ascend into the heavens, but he himself says,

"The Lord said to my Lord,  
Sit at my right hand,  
<sup>35</sup>until I make your enemies your  
footstool.'

<sup>36</sup>Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

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### THE ATHANASIAN CREED –SECOND PART (Spoken responsively by whole verse.)

<sup>19</sup>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.

<sup>20</sup>**The Father is not made nor created nor begotten by anyone.**

<sup>21</sup>The Son is neither made nor created, but begotten of the Father alone.

<sup>22</sup>**The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding.**

<sup>23</sup>Thus, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

<sup>24</sup>**And in this Trinity none is before or after another; none is greater or less than another;**

<sup>25</sup>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.

<sup>26</sup>**Therefore, whoever desires to be saved must think thus about the Trinity.**

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### THE HOLY GOSPEL: MATTHEW 28:16-20

<sup>16</sup>Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup>And when they saw him they worshiped him, but some doubted. <sup>18</sup>And Jesus came and said to them, "All authority in heaven and on earth has been

given to me. <sup>19</sup>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, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

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### THE ATHANASIAN CREED –THIRD PART (Spoken responsively by whole verse.)

<sup>27</sup>But it is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ.

<sup>28</sup>**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.**

<sup>29</sup>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:

<sup>30</sup>**perfect God and perfect man, composed of a rational soul and human flesh;**

<sup>31</sup>equal to the Father with respect to His divinity, less than the Father with respect to His humanity.

<sup>32</sup>**Although He is God and man, He is not two, but one Christ:**

<sup>33</sup>one, however, not by the conversion of the divinity into flesh, but by the assumption of the humanity into God;

<sup>34</sup>**one altogether, not by confusion of substance, but by unity of person.**

<sup>35</sup>For as the rational soul and flesh is one man, so God and man is one Christ,

<sup>36</sup>**who suffered for our salvation, descended into hell, rose again the third day from the dead,**

<sup>37</sup>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.

<sup>38</sup>**At His coming all people will rise again with their bodies and give an account concerning their own deeds.**

<sup>39</sup>And those who have done good will enter into eternal life, and those who have done evil into eternal fire.

<sup>40</sup>**This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved.**

**The Athanasian Creed** is one of the three Ecumenical Creeds (along with the Apostles' Creed and the Nicene Creed) accepted by the Evangelical Lutheran Church as being a correct explanation of Holy Scripture regarding the teachings that it expresses, and is thus one of the ways the Church can confess the true Christian faith publicly. It is traditionally used for **The Feast of the Holy Trinity** due to its clarity regarding the doctrine of the Triune God whom we believe and worship. The word **catholic** here is used according to its original sense from the Greek language: **universal**. It is sometimes replaced with the word **Christian** (as in the Apostles' and Nicene Creeds we say: **the holy Christian [catholic] Church and one holy Christian [catholic] and apostolic Church**, respectively.) The latter portion of the Creed speak of **works** as the basis of everlasting life or condemnation using the Biblical language in which the external work is a reflection of the true saving faith in the heart (or lack thereof). Faith alone in the Triune God and in the Person and saving work of Jesus Christ saves (Galatians 2:16). Yet faith without works is dead (James 2:14). Only works done with faith are counted by God as truly good works, for all the works of the believer are covered with the blood of Christ, and are therefore, perfect in His sight. Faith alone saves – good works are the proof and fruit of saving faith.



**THE INTROIT** *Ps. 16:8–11; antiphon: Liturgical Text*



Blessèd be the Holy Trinity and the undivided | Unity.\*

Let us give glory to him because he has shown his mer- | cy to us.

**I have set the LORD always be- | fore me;\***

**because he is at my right hand, I shall not be | shaken.**

Therefore my heart is glad, and my whole being re- | joices;\*

my flesh also | dwells secure.

**For you will not abandon my soul | to Sheol,\***

**or let your holy one see cor- | ruption.**

You make known to me the | path of life;\*

in your presence there is fullness of joy;

at your right hand are pleasures for- | evermore.

**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.**

Blessèd be the Holy Trinity and the undivided | Unity.\*

Let us give glory to him because he has shown his mer- | cy to us.

**THE COLLECT**

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.

