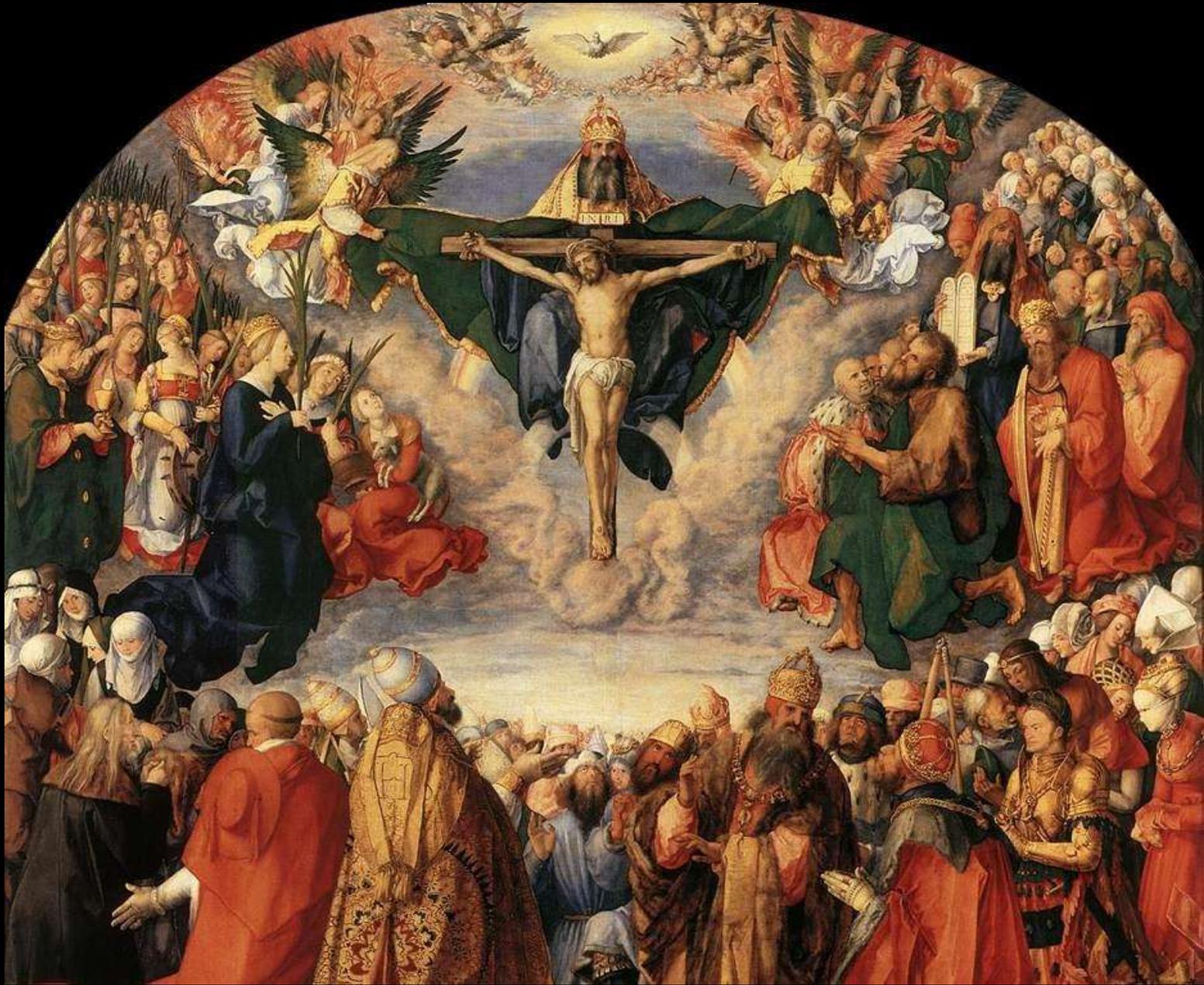


THE HOLY TRINITY



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

MAY 30, 2021

**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



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.

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.





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

- Ernie Hauschild, Rev. Hauschild's brother**, suffering with double pneumonia
Susan Jay, recovering from two back surgeries
Troy Wideman, recovering from cataract surgery
Christopher Chambers, Delores Koller's grandson, being treated for melanoma
 in his lung
Diane Ronchetto, experiencing severe joint pain
Roger Loewecke, recovering from a brief stay in the hospital
Gloria Paulus, at Plymouth Village Medical Care Center
Kathleen Neebe, suffering from macularholes in each eye
Astrid Johnson, Ingrid Umland's sister, has been in the hospital for 4 months suffering
 with leukemia
Tim Howell, Betty Mitchell's son, suffered six mini-strokes causing him confusion and
 the loss of his peripheral vision in his good eye
Daniel Soso, at home, recovering from an urinary tract infection
Daniel Conrad, our missionary to Mexico
Shut-ins: Kathleen Neebe, Bill Nye, Troy & Louava Wideman

ALTAR FLOWERS



The flowers today are given in thanksgiving to the glory of God by Deloris Koller in memory of her daughter Sharon.

SERVANTS FOR THIS WEEK		SERVANTS FOR NEXT WEEK
Acolytes	William Lombardo	Aiden DeCent & Dominick Vasquez
Altar	Nicole Creavy	To Be Determined
Elder	Anthony Lombardo	James Wilson
Finance	Lucy Becker & Margaret Nowak	John Hinkleman, Jr. & Joe Vasquez
Flowers	Delores Koller	Bob & Tammy Hathaway
Ushers	Mike Bush & Robert DeCent	Mike Bush & Robert DeCent

EVENTS THIS WEEK

SUNDAY	9:00AMDivine Service
	10:30AM Adult Bible Study & Sunday School
	11:30AMJr. Confirmation Class
TUESDAY	7:00PMChurch Council
WEDNESDAY	9:30AM Adult Bible Study
SATURDAY	8:00AMAdult Bible Study

CTK SUNDAY SCHOOL LESSON TODAY (PreK-8th Grades)



The Bible lesson this week is “An Ascending Truth.” During His last days on earth, Jesus instructs His disciples, preparing them for the challenges that lie ahead. Gathering His disciples on the Mount of Olives one last time, Jesus physically ascends to heaven. Two angels repeat Christ’s promise to return in the same way He ascended into heaven. Discuss, “What great commission does Jesus give His followers?”

COME CELEBRATE

Church Dedication

51st ANNIVERSARY

SUNDAY, JUNE 6, 2021 AT 9:00AM

1970-2021

The Reign of Christ the King is Among Us

Preacher: The Rev. Dr. Don C. Wiley

Celebrant: The Rev. Justin E. Woodside

Slideshow and Catered Lunch Following the Divine Service Celebration



SIDE NOTE: We need 3 or 4 E-Z Up tents for the June 6 celebration. Please contact Cindy Carrier, 793-5703, if you have one or two that we can borrow. Thank you.

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 READINGS



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

ISAIAH 6:1-8

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 temple. 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." ⁸And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me."

P: This is the Word of the Lord.

C: **Thanks be to God.**



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.

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

¹Whoever desires to be saved must,
above all, hold the catholic faith.

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

³And the catholic faith is this,

⁴**that we worship one God in Trinity and
Trinity in Unity, neither confusing the
persons nor dividing the substance.**

⁵For the Father is one person, the Son is
another, and the Holy Spirit is another.

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

⁷Such as the Father is, such is the Son,
and such is the Holy Spirit:

⁸**the Father uncreated, the Son uncreated,
the Holy Spirit uncreated;**

⁹the Father infinite, the Son infinite, the
Holy Spirit infinite;

¹⁰**the Father eternal, the Son eternal, the
Holy Spirit eternal.**

¹¹And yet there are not three Eternals, but
one Eternal,

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

¹³In the same way, the Father is almighty,
the Son almighty, the Holy Spirit
almighty;

¹⁴**and yet there are not three Almightyies,
but one Almighty.**

¹⁵So the Father is God, the Son is God,
the Holy Spirit is God;

¹⁶**and yet there are not three Gods, but
one God.**

¹⁷So the Father is Lord, the Son is Lord,
the Holy Spirit is Lord;

¹⁸**and yet there are not three Lords, but
one Lord.**

ACTS 2:14a, 22–36

¹⁴Peter, 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;

²⁶ therefore my heart was glad, and my
tongue rejoiced;

my flesh also will dwell in hope.
²⁷ For you will not abandon my soul to
Hades,

or let your Holy One see corruption.

²⁸ You 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 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,

³⁵ until 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."

P: This is the Word of the Lord.

C: **Thanks be to God.**

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

¹⁹Just 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.

²⁰**The Father is not made nor created nor begotten by anyone.**

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

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

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

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

²⁵but 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.

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

JOHN 3:1-17

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: This is the Gospel of the Lord.

C: **Praise be to Thee, O Christ**

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

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

²⁸**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.**

²⁹He 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:

³⁰**perfect God and perfect man, composed of a rational soul and human flesh;**

³¹equal to the Father with respect to His divinity, less than the Father with respect to His humanity.

³²**Although He is God and man, He is not two, but one Christ:**

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

³⁴**one altogether, not by confusion of substance, but by unity of person.**

³⁵For as the rational soul and flesh is one man, so God and man is one Christ,

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

³⁷ascended 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.

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

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

⁴⁰**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.



