

Trinity Sunday
June 15, 2025
9:30 AM

The grace of the Lord

**JESUS
CHRIST,**

the love of

GOD,

and the communion of

**THE HOLY
SPIRIT**

be with all of you.

2 CORINTHIANS 13:13, NRSV



"Christ- Students- Community Coming Together"

444 Abbot Road | East Lansing, MI 48823 | (517) 332-0778

www.martinlutherchapel.org

A note about the Athanasian Creed

Once a year, on Trinity Sunday, the church sets aside our normal creeds for a special creed which focuses more closely on the doctrine of the Trinity.

No one knows for certain who wrote this creed, but it is named after a fourth century champion of the faith, Athanasius, Bishop of Alexandria. During the fourth century, a North African pastor named Arius began to teach that Jesus Christ was not truly God. At the Council of Nicea in 325 AD, the early church compared Arius' teaching with various statements in the Bible, and came to the conclusion that Jesus was, in fact, God. One of our regularly used statements of faith, the Nicene Creed, was the written response of that Council. Athanasius was outspoken in the defense of the true faith during that council and in the years immediately following it.

Sometime later, both in response to the continuing heresy of Arius and confusion about the person of the Holy Spirit, the Athanasian Creed was written, which strongly asserts what we understand as the doctrine of the Trinity. Though it was not written by Athanasius himself, it was named after him to pay tribute to the debt the church owes him for standing firm against heresy. It may seem long and complicated to our modern ears, but we continue to confess this creed once a year to remind ourselves of how God the Father, God the Son and God the Holy Spirit is at work for our salvation.

PRELUDE

Stand

INVOCATION

P In the name of the Father, and of the Son, and of the Holy Spirit.

C Amen.

CONFESSION AND ABSOLUTION

P As we approach our triune God and gather in His majestic name, we draw near with a true heart and confess our sins.

C **Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all people, we admit and confess our sinfulness.**

P We have turned away from one another in our thinking, speaking, and doing.

C **We have done the evil You forbid and have not done the good You demand. We do repent and are truly sorry for these our sins.**

P Have mercy on us, heavenly Father, because of the obedience of our Lord Jesus Christ, Your Son.

C **Forgive us all that is past, and with the power of the Holy Spirit, move us to serve You faithfully. Set our feet upon the new path of life, that we may delight in Your will and walk in Your ways to the glory of Your holy name.**

P Jesus says, "Truly, truly, I say to you, before Abraham was, I am" (John 8:58). He alone, with the Father and the Spirit, is the one who has promised forgiveness to those who repent of their sins and turn to Him. Therefore, as a called and ordained servant of the Word, I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. God keep you in His grace by the Holy Spirit, lead you to greater faith and obedience, and bring you to live with Him forever, through Jesus Christ, our Lord.

C Amen.

Stand

SHARING OF THE PEACE *Share a greeting of peace with those around you.*

OPENING HYMN

"All Glory Be to God on High"

1 All glo - ry be to God on high And thanks for all His
 2 We praise and laud and wor - ship You; We give You thanks for -
 3 O Je - sus Christ, the on - ly Son Be - got - ten of the
 4 O Ho - ly Spir - it, our de - light And source of con - so -

fa - vor; No harm can touch or ter - ri - fy A child of
 ev - er, O Fa - ther, for Your rule is true And just and
 la - tion, Pro - tect us from the dev - il's might Through Je - sus,

God for - ev - er. God shows His good and gra - cious will And
 chang - es nev - er. With bound - less pow'r, Your might - y reign Ful -
 with each oth - er. O Lamb of God, to You on high In
 our sal - va - tion, Who by His death up - on a tree Has

grants His peace, the world to fill— All strife at last has end - ed.
 fills what - ev - er You or - dain. Lord, grant us ev - 'ry bless - ing!
 our dis - tress we sin - ners cry, Have mer - cy on us, a - men!
 res - cued us from mis - er - y: To this we hold for - ev - er.

Text: Nicolaus Decius, c. 1485–after 1546; tr. *Lutheran Service Book*, 2006
 Tune: attr. Nicolaus Decius, c. 1485–after 1546; setting: Joseph Herl, b. 1959

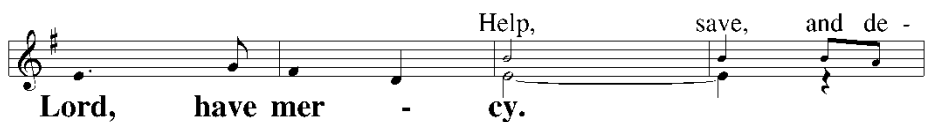
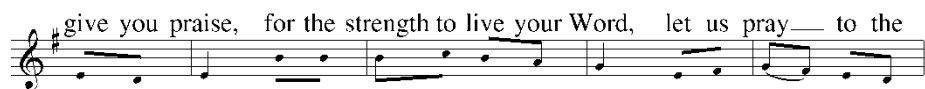
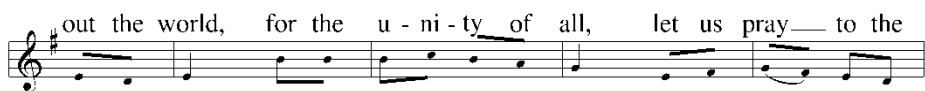
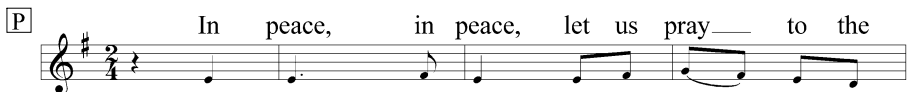
Text: © 2006 Concordia Publishing House
 Tune: Public domain; setting: © 2006 Concordia Publishing House

ALLEIN GOTT IN DER HÖH
 87 87 887

Luke 2:14; John 1:29, 36; Rev. 5:9–14; Eph. 1:20–21

KYRIE

[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.



Continue the following without interruption. All sing the Refrain.

Refrain

Now the feast and cel - e - bra - tion, all of cre -
 a - tion sings for joy to the God of
 life and love and free - dom; praise and
 glo - ry for ev - er - more!

Verse 1

Congregation or Congregation 1:

1. Now is the feast of the Lamb once
 slain, _____ whose blood has freed and u -
 nit - ed us to be one great
 peo - ple of God. _____ *to Refrain*

Verse 2

Congregation or Congregation 2:

2. Pow - er and rich - es, wis - dom and
 might, all hon - or and glo - ry to Christ _____
 _____ for - ev - er. _____ *to Refrain*

Verse 3



SALUTATION AND PRAYER OF THE DAY

[P] The Lord be with you. **[C]** **And also with you.**

[P] Almighty God our Father, dwelling in majesty and mystery, renewing and fulfilling creation by your eternal Spirit, and revealing your glory through our Lord, Jesus Christ: Cleanse us from doubt and fear, and enable us to worship you, with your Son and the Holy Spirit, one God, living and reigning, now and forever.

[C] **Amen.**

FIRST LESSON Proverbs 8:1-4, 22-31

In the Bible, wisdom has many faces. It is portrayed in terms sometimes human and sometimes divine. Often, it is personified as feminine. In this passage, wisdom is depicted not only as a creation of God, but also as part of God's creative activity.

[R] Does not wisdom call?

Does not understanding raise her voice?

On the heights beside the way,

at the crossroads she takes her stand;

beside the gates in front of the town,

at the entrance of the portals she cries aloud:

"To you, O men, I call,

and my cry is to the children of man.

"The Lord possessed me at the beginning of his work,
the first of his acts of old.

Ages ago I was set up,

at the first, before the beginning of the earth.

When there were no depths I was brought forth,

when there were no springs abounding with water.

Before the mountains had been shaped,

before the hills, I was brought forth,
before he had made the earth with its fields,
or the first of the dust of the world.
When he established the heavens, I was there;
when he drew a circle on the face of the deep,
when he made firm the skies above,
when he established the fountains of the deep,
when he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth,
then I was beside him, like a master workman,
and I was daily his delight,
rejoicing before him always,
rejoicing in his inhabited world
and delighting in the children of man.

R This is the Word of the Lord. **C** Thanks be to God.

SECOND LESSON Romans 5:1-5

Paul describes the life of faith with reference to God, Jesus, and the Holy Spirit. Even now, we have peace with God through Jesus, and our hope for the future is grounded in the love of God that we experience through the Spirit.

R Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

R This is the Word of the Lord. **C** Thanks be to God.

ALLELUIA

| - - - - Introduction - - - - |

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

Lord, to whom shall we go? You have the words of e-

ter - nal life. Al-le-lu - ia! (Repeat, starting after intro.)

GOSPEL

John 8:48-59

[P] The Holy Gospel according to John, Chapter 8, beginning at verse 48.

[C] Glory to You, O Lord.

[P] The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"

"I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me. I am not seeking glory for myself; but there is one who seeks it, and he is the judge. Very truly I tell you, whoever obeys my word will never see death." At this they exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

"You are not yet fifty years old," they said to him, "and you have seen Abraham!"

"Very truly I tell you," Jesus answered, "before Abraham was born, I am!" At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

[P] This is the Gospel of the Lord. **[C]** Praise to You, O Christ.

Sit

ATHANASIAN CREED

[P] Whoever desires to be saved must, above all, hold the catholic faith.

[C] Whoever does not keep it whole and undefiled will without doubt perish eternally.

[P] And the catholic faith is this,

[C] that we worship one God in Trinity and Trinity in Unity, neither confusing the persons nor dividing the substance.

[P] For the Father is one person, the Son is another, and the Holy Spirit is another.

[C] But the Godhead of the Father and of the Son and of the Holy Spirit is one: the glory equal, the majesty coeternal.

[P] Such as the Father is, such is the Son, and such is the Holy Spirit:

[C] the Father uncreated, the Son uncreated, the Holy Spirit uncreated;

P the Father infinite, the Son infinite, the Holy Spirit infinite;
C **the Father eternal, the Son eternal, the Holy Spirit eternal.**

P And yet there are not three Eternals, but one Eternal,
C **just as there are not three Uncreated or three Infinites, but one Uncreated and one Infinite.**

P In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty;
C **and yet there are not three Almightyies, but one Almighty.**

P So the Father is God, the Son is God, the Holy Spirit is God;
C **and yet there are not three Gods, but one God.**

P So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;
C **and yet there are not three Lords, but one Lord.**

P Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord,
C **so also are we prohibited by the catholic religion to say that there are three Gods or Lords.**
P The Father is not made nor created nor begotten by anyone.

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

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

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

Men: And in this Trinity none is before or after another; none is greater or less than another;

Women: 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.

All: Therefore, whoever desires to be saved must think thus about the Trinity.

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

C 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.

Men: He is God, begotten from the substance of the Father before all ages;

Women and He is man, born from the substance of His mother in this age:

All: perfect God and perfect man, composed of a rational soul and human flesh;

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

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

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

All: one altogether, not by confusion of substance, but by unity of person.

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

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

P 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.

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

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

C This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved.

MESSAGE

Stand

HYMN "God, Whose Almighty Word"

1 God, whose al - might - y word Cha - os and
 2 Lord, who once came to bring, On your re -
 3 Spir - it of truth and love, Life - giv - ing,
 4 Ho - ly and bless - ed three, Glo - ri - ous

dark - ness heard And took their flight:
 deem - ing wing, Heal - ing and sight,
 ho - ly dove, Speed forth your flight;
 Trin - i - ty, Wis - dom, love, might!

Hear us, we hum - bly pray, And where the Gos - pel day
 Health to the sick in mind, Sight to the in - ly blind:
 Move on the wa - ter's face Bear - ing the lamp of grace,
 Bound-less as o - cean's tide, Roll - ing in full - est pride,

Sheds not its glo - rious ray,
 Oh, now to hu - man-kind Let there be light!
 And in earth's dark - est place
 Through the earth, far and wide,

Text: John Marriott, 1780-1825, alt.
 Tune: Felice de Giardini, 1716-1796

ITALIAN HYMN
 644 6664

PRAYERS

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

Other prayers are inserted here. Each petition ends with "Lord, in your mercy," to which the congregation responds, "hear our prayer." The prayers conclude:

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.**

Sit

ANNOUNCEMENTS

SERVICE OF THE TABLE

OFFERING

You may contribute online using the QR code or place a gift in offering plate at the door along with the interest sheet.



Stand

OFFERTORY SONG

C *rit.* *introduction - - - - -* *Refrain*

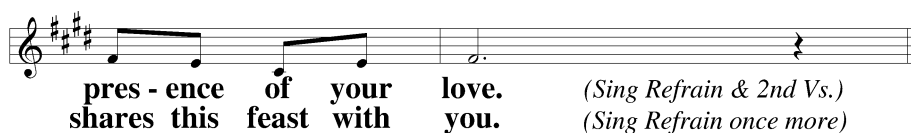
As the grains of wheat once
scat-tered on the hill were gath-ered in - to one to be -
come our bread; so may all your peo-ple from
all the ends of earth be gath-ered in - to one in

Verses

*(1st & 2nd times: go to verses;
3rd time: end)*

you. 1. As this cup of bless-ing is
2. Let this be a fore-taste of

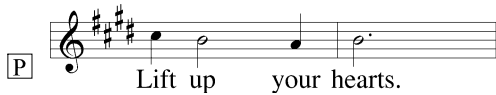
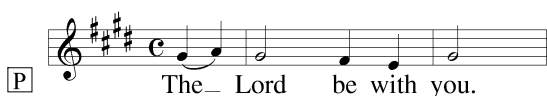
shared with - in our midst, may we share the
all that is to come when all cre - a - tion



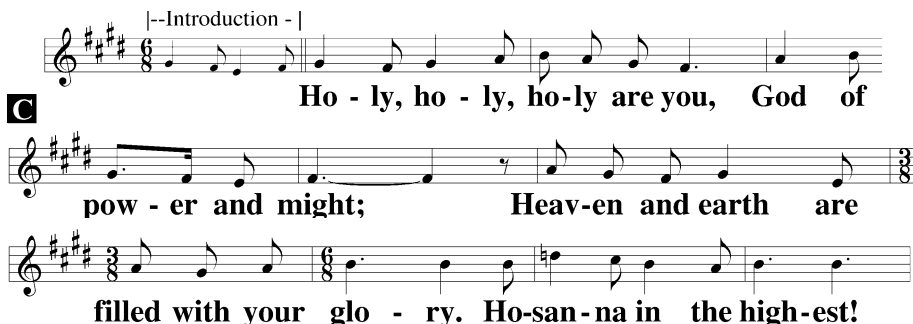
[P] Let us pray. Gracious God,

[C] we offer with joy and thanksgiving what you have first given us—ourselves, 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] It is our duty and delight... we praise your name and join their unending hymn:





WORDS OF INSTITUTION

P In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

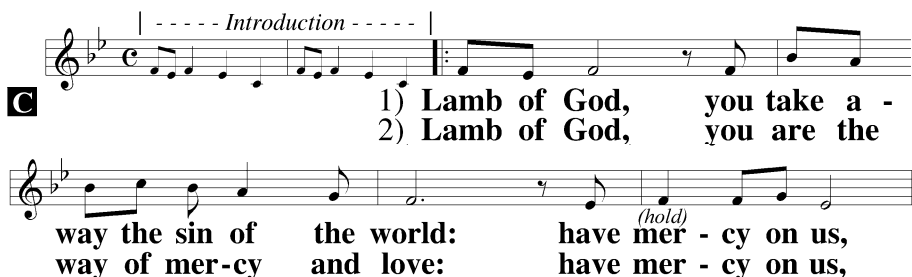
P Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

LORD'S PRAYER

Recognizing that the church, and this congregation, are comprised of people from many cultures, languages, and backgrounds, please speak this prayer in the language or version closest to your heart.

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

AGNUS DEI



mer - cy on us, mer-cy on us. *(Sing vs. 2 above)*
 mer - cy on us, mer-cy on us. *(Sing vs. 3-->)* 3) Lamb of
 God, you take a-way the sin of the world:
 grant us peace, grant us peace, grant us peace.

Sit

THE DISTRIBUTION *You are invited to approach the altar to receive communion elements along with an individual cup of wine or grape juice. Gluten-free available.*

HYMN “The God of Abraham, Praise”

1 The God of A - br'ham praise, Who reigns en - throned a - bove;
 2 The God of A - br'ham praise, At whose su - preme com - mand
 3 The God of A - br'ham praise, Whose all - suf - fi - cient grace
 4 He by Him - self has sworn; I on His oath de - pend.
 An - cient of ev - er - last - ing days And God of love.
 From earth I rise and seek the joys At His right hand.
 Shall guide me all my pil - grim days In all my ways.
 I shall, on ea - gle wings up - borne, To heav'n as - cend.

Je - ho - vah, great I AM! By earth and heav'n con - fessed;
 I all on earth for - sake, Its wis - dom, fame, and pow'r,
 He deigns to call me friend; He calls Him - self my God.
 I shall be - hold His face; I shall His pow'r a - dore

I bow and bless the sa - cred name For - ev - er blest.
 And Him my on - ly por - tion make, My shield and tow'r.
 And He shall save me to the end Through Je - sus' blood.
 And sing the won - ders of His grace For - ev - er - more.

8 The God who reigns on high
 The great archangels sing,
 And "Holy, holy, holy!" cry,
 "Almighty King!
 Who was and is the same
 And evermore shall be:
 Jehovah, Father, great I AM!
 We worship Thee!"

9 The whole triumphant host
 Give thanks to God on high.
 "Hail, Father, Son, and Holy Ghost!"
 They ever cry.
 Hail, Abr'ham's God and mine!
 I join the heav'nly lays:
 All might and majesty are Thine
 And endless praise!

Text: Thomas Olivers, 1725–99, alt.
 Tune: Hebrew; setting: *Hymns Ancient and Modern*, 1875

YIGDAL
 6684 D

Text and music: Public domain

Ex. 3:6, 14; Ps. 142:5–6; Ps. 9:7–11; Rev. 4:8

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **C** Amen.

POST-COMMUNION CANTICLE AND PRAYER

C 1) Praise to you, O God of mer - cy: Thanks be to
 2) From of old you loved and sought us: Thanks be to

you for - ev - er! Rais - ing high the weak and
 you for - ev - er! Truth and jus - tice you have



low - ly: Thanks be to you for - ev - er! (sing vs. 2)
 taught us: Thanks be to you for - ev - er! (cont.-->)

Strong is your faith - ful-ness, strong is your love, re -
 mem - b'ring your cov-e-nant of life with us.

Praise to you O God of mer-cy: Thanks be to you for -
 ev - er! Rais-ing high the weak and low-ly: Thanks be to
 you for - ev - er. Thanks be to you for - ev - er!

[P] Let us pray. We give thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith towards you and in fervent love towards one another; for the sake of 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. **[C] Amen.**
- [P]** Go in peace; serve the Lord. **[C] Thanks be to God.**

CLOSING HYMN "Holy, Holy, Holy"



1 Ho - ly, ho - ly, ho - ly, Lord God Al-might - y!
 2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark-ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al-might - y!

Ear - ly in the morn - ing our song shall rise to thee.
 Cast - ing down their gold - en crowns a - round the glass - y sea;
 Though the eye made blind by sin thy glo - ry may not see,
 All thy works shall praise thy name in earth and sky and sea.

Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!
 Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 On - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!

God in three Per - sons, bless - ed Trin - i - ty!
 Which wert and art and ev - er - more shalt be.
 Per - fect in pow'r, in love and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty!

Text: Reginald Heber, 1783–1826; Spanish tr. Juan Bautista Cabrera, 1837–1916
 Tune: John B. Dykes, 1823–76; setting: *The Worshipbook: Services and Hymns*, 1972

NICAEA
 11 12 12 10

Text and music: Public domain

Is. 6:2–3; Rev. 4:2–11; Ex. 15:11; Rev. 7:9–12

POSTLUDE

----- *The liturgy is ended; let the service begin* -----

Our Confession about Communion

1. Holy Communion is a divinely instituted act in which Jesus Christ gives His true (real) body and blood under the forms of bread and wine. We thus hold that the bread and wine are not mere symbols of Jesus' body and blood. When we receive the bread and wine, we receive in fact the body and blood of Christ for the forgiveness of sins.

2. We believe that Communion is a celebration of this forgiveness which comes to us through faith as we eat and drink. In communion we remember our Lord's passion and death, His resurrection and ascension, and the promise of His coming again. Communion is truly the Gospel made visible and is offered for those who "hunger and thirst after righteousness."

3. We believe that as we eat and drink this Supper we are strengthened in our faith in Jesus Christ and in our love for one another.

Therefore, we invite to the Lord's Table all who:

a. has been instructed in the meaning of Communion; have been baptized in the name of the Triune God; have received Jesus Christ as their own personal and living Savior and Lord and concur in our confession.

b. is not living in open rebellion against the Word of God, and do not hold willful and persistent form of hatred, resentment or anger against any other person.

Those who have questions about communion are welcome to talk to one of the Pastors.
