

to protect His Son, but because God had foreordained that wicked men should be permitted to nail His Son to the cross. The atoning sacrifice is the redemption of the world.

GOSPEL LESSON—John 3:1-17

Nicodemus went to Jesus with questions of righteousness. Jesus is not simply a teacher from God, He is God. Nicodemus was taught the message of true righteousness as coming through the work and person of Jesus and abounding to the glory of the Father. This is accomplished through the new birth of baptism which is the work of the Holy Spirit. Did Nicodemus understand?

PRAYER OF THE CHURCH

① We bless You, Almighty Father. Your glory fills the heavens and You put on light as Your garment. You made us and all things, laying up the foundation for the Earth, in Your wisdom. Allow us to enjoy Your creation by teaching us to use our bodies and all things in ways that are pleasing to You.

We worship You, O Christ, You who are of the Father's Love begotten. You draw us to You, and promise that whoever believes in You will not perish but have eternal life. You who are exalted to the right hand of our Father, have been given a kingdom from which we cannot be moved.

We praise You, O Holy Spirit, the Spirit of Truth Who has called us by the Gospel and led us into all Truth. You gather us into the One true Church of God. You give us strength of purpose and renew our spirit. Keep us in the purpose of the mind of God so that our life is directed and governed in the Will of our Father.

We pray, Almighty God; Father, Son and Holy Spirit, that we may be enriched from the treasures of Your wisdom and knowledge.

Abide with Your Church, O God, and make her people and Pastors diligent to the power of Your name. Cleanse her of error, weakness, and disobedience, purify her in all she does while it is light that through her efforts many are saved.

Watch over all who call on You this day, especially those for whom we pray. Feed the hungry, cure the sick, and pacify those who grieve. Be the guardian of all in danger, the companion of all in loneliness, the Power of all in temptation and the assurance of all who despair.

Hear us as we bring to You our private petitions. (**Time of silent prayer.**)

Strengthen Your truth in our weakness and give us a blessed assurance in the abundance of Your promises. Through the merits of Jesus, grant us the remission of all our sins, and preserve us unto the coming of Your heavenly kingdom, through the name of Jesus unto eternity we pray.

© Amen.

HOLY TRINITY

Chant Tone



Introit

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.

(Antiphon, liturgical text;
Psalm 16:8-11)

Collect of the Day

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.

Gradual

Great is the Lord, and greatly | to be praised,* and His greatness is un | searchable.

On Your wondrous works, I will | meditate.* and I will declare Your — greatness.

(Psalm 145:3, 5b, 6b)

ENTRANCE PRAYER: God the Father, God the Son, and God the Holy Spirit, One in Three and Three in One, accept our praise for our creation, redemption, and sanctification. O Father, Author of our creation, we give You thanks for permitting us to live in Your beautiful world. O Jesus Christ, author and finisher of our faith, we thank You for suffering, dying and for giving our lives a purpose, making us Your testimony to the world. O Holy Spirit, source of our faith, we give You thanks for calling us by the Gospel, for enlightening us with Your gifts and for establishing the Holy Christian Church. We give ourselves to You O God. Amen (So be it, Lord.)

TODAY IS THE HOLY DAY WE AS A CHURCH HAVE SET ASIDE TO ESPECIALLY REMIND OURSELVES THAT WE WORSHIP A TRIUNE GOD; FATHER (our creator,) SON (our redeemer,) AND HOLY SPIRIT (the source of our sanctification.) To the mystery of the One transcendent God, who created our world, we add the mystery of our God who works for us within the Godhead, in Three Persons. We proclaim with the church throughout history that the Lord our God is One, and we confess with the people of the New Testament church that our One God took into the Divinity our humanity, whereby Jesus could suffer and die for us. The Holy Spirit imputes the death of Jesus into us and our Father sees us as perfect. We thank everyone who has been called out by our Father, to worship His Son our redeemer in the power of the Holy Spirit.

THEME OF THE DAY:

Triune God

INTROIT—(Antiphon, Liturgical Text;) Psalm 16:8-11

Scripture does not use the word "Trinity." The first time the word was used liturgically was about 170 by Theophilus of Antioch. The Didache (a book of worship from the first century) has the Trinitarian formula for Baptism (quoting Matthew 28:19,) and about the year 100, Ignatius, wrote a series of articles that explained God as "Triune," without using the word. Our "Liturgical Text," is perhaps as old as 325. Psalm 16 is about Christ. It was written by David, but it contains a confident statement about the Resurrection. Psalm 16 is connected to our Epistle Lesson.

COLLECT

God is usually having to describe the Divine with human words. We pray for the ability to understand God in His work as Father, Son and Holy Spirit because such knowledge assists us in our ability to worship Him.

OLD TESTAMENT LESSON—Isaiah 6:1-8

We didn't read Isaiah 6:1-8 in our liturgy before our latest revision. (Now we use it twice here and Epiphany 5C.) This is sort of stunning as Isaiah described his ordination into the office of Prophet. He placed that event in the Temple in Jerusalem, in the presence of the Lord. The word: "Lord," is that odd word, "Adonal" "עָדֹנָן", it is the plural of the word "Adon." Today the Jews say that the plural form is used to denote majesty. Before the Resurrection of Jesus, they said it denoted the work of God as, creator, savior and spirit. The ordination of Isaiah is quite a powerful reading because it sets up his proclamations recorded in 7:14 and 9:6, along with other statements concerning the Messiah.

GRADUAL—Psalm 145:3, 5b, 6b

Psalm 145 is titled, "David's Psalm of Praise." David concentrated on the Greatness of God and the proofs of the administration of His kingdom as that which we are to praise.

EPISTLE LESSON—Acts 2:14a, 22-36

In 1972 we made this the "B" series Pentecost reading, rather than the historic, Acts 1:1-21. In 2006 we returned Acts 1 to Pentecost and made this the every Trinity Sunday Epistle. Quoting Psalm 16:8-11 (25-28) and Psalm 110:1 (34-35,) Peter demonstrated that the prophecies he cited had their ultimate fulfillment in Jesus, the Son of David, rather than in David himself. Verse 33 is the only verse of the text that mentions the Holy Spirit. The text however, is a part of Peter's Day of Pentecost sermon which was instrumental in rousing many. Jesus of Nazareth was a man accredited by God. God endorsed His Son. In spite of all these divine attributes the Nazarene was crucified, not because God was helpless