



The Holy Trinity

May 26, 2024



9:00 AM

Welcome to our worship of the Triune God on this Feast of the Holy Trinity! When we say God is the Triune God, we're saying something about who God is beyond, before, and after the universe: that there's community within God. Our experience of this is reflected in Paul's words today. When we pray to God as Jesus prayed to His Abba (an everyday, intimate parental address), the Spirit prays within us, creating between us and God the same relationship Jesus has with the One who sent Him.

*Congregational responses are printed in **indented boldface italics**.*

GATHERING

GATHERING MUSIC

ENTRANCE HYMN: **"Holy, Holy, Holy, Lord God Almighty!"**
ELW 413

*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!*

*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.*

*Holy, holy, holy! Though the darkness hide thee,
Though the eye of sinfulness Thy glory may not see,
Only Thou art holy; there is none beside Thee, perfect in pow'r, in love and purity.*

*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!*

INVOCATION, CONFESSION, AND FORGIVENESS:

Blest are You, Holy and Triune God— the Wellspring of eternal life,
the † Embodiment of death-defying love, the Spirit of rebirth and reconciliation!

And blest is Your Reign, now and forever!

You love us with an everlasting, death-defying love—
but even so, we still cling to the old life of sin within us.
For turning away from You and ignoring Your will for our lives,

Lord, have mercy on us!

For failing You in what we've thought, in what we've said and done,
through ignorance, through weakness, through our own deliberate fault,

Christ, have mercy on us!

For wounding Your love and marring Your image in us,

Lord, have mercy on us!

We observe a time of silence for personal soul-searching and confession.

For the sake of Your Son, Christ Jesus our Lord,

***forgive us our sins, transform us by Your Spirit,
and free us to love to the glory of Your holy Name. Amen.***

Hear the Good News, brothers and sisters: God is rich in mercy!
So great is God's love for us that even when we were dead in sin,
in Christ, God has made us alive again.

By God's grace you've been saved,
and in the Name of † Jesus Christ, your sins are forgiven!

May God strengthen you with power through the Holy Spirit,
that Christ may live in your hearts through faith.

Amen. Thanks be to God!



WORD AND PRAYER

FIRST READING:

Isaiah 6.1-8

NRSVUE

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty, and the hem of His robe filled the temple. ² Seraphs were in attendance above Him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. ³ And one called to another and said, “Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!” ⁴ The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.

⁵ And I said, “Woe is me! I’m lost— for I’m a man of unclean lips, and I live among a people of unclean lips, yet my eyes have seen the King, the LORD of hosts!” ⁶ Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. ⁷ The seraph touched my mouth with it and said, “Now that this has touched your lips, your guilt has departed and your sin is blotted out.”

⁸ Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for Us?” And I said, “Here am I—send me!”

This is holy wisdom; this is holy word.

Thanks be to God!

SECOND READING:

Romans 8.11-17

NRSVUE

St Paul writes: If the Spirit of God who raised Jesus from the dead dwells in you, *the One* who raised Christ Jesus from the dead will give life to your mortal bodies also through *God’s* Spirit that dwells in you.

¹² So then, brothers and sisters, we’re obligated— not to the flesh, to live according to the flesh, ¹³ for if you live according to the flesh, you’ll die; but if by the Spirit you put to death the deeds of the body, you’ll live. ¹⁴ For all who are led by the Spirit of God are children of God. ¹⁵ For you didn’t receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption. When we cry, “Abba! Father!” ¹⁶ it’s that very Spirit bearing witness with our spirit that we’re children of God— ¹⁷ and if children, then heirs: heirs of God and joint heirs with Christ, if we in fact suffer with Him so that we may also be glorified with Him.

This is holy wisdom; this is holy word.

Thanks be to God!

Sung to the tune of "Open Now Thy Gates of Beauty" ELW 533

***Alleluia! Lord and Savior, open now Your saving Word.
Let it burn like fire within us; speak until our hearts are stirred!
"Alleluia!" Lord, we sing for the good news that You bring.***

The Holy Gospel according to St John, the third chapter. ***Glory to You, O Lord!***

Now there was a Pharisee named Nicodemus, a leader of the Jews. ² He came to Jesus by night and said to Him, "Rabbi, we know that You're a teacher who's come from God, for no one can do these signs that You do unless God is with that person."

³ Jesus answered him, "Very truly, I tell you, no one can see the Kingdom of God without being born from above."

⁴ Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"

⁵ Jesus answered, "Very truly, I tell You, no one can enter the Kingdom of God without being born of water and Spirit. ⁶ What's born of the flesh is flesh, and what's born of the Spirit is spirit. ⁷ Don't be astonished that I said to you, 'You must be born from above.' ⁸ The wind blows where it chooses, and you hear the sound of it, but you don't know where it comes from or where it goes. So it is with everyone who's born of the Spirit."

⁹ Nicodemus said to him, "How can these things be?"

¹⁰ Jesus answered him, "Are you the teacher of Israel, and yet you ***don't*** understand these things? ¹¹ Very truly, I tell you, We speak of what We know and testify to what We've seen, yet You don't receive our testimony. ¹² If I've told you about earthly things and you don't believe, how can you believe if I tell You about heavenly things? ¹³ No one has ascended into heaven except the One who descended from heaven, the Son of Man. ¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in Him may have eternal life. ¹⁶ For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life. ¹⁷ Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through Him."

This is the Gospel of our Lord.

Praise to You, O Christ!

PROCLAMATION OF THE GOOD NEWS

HYMN OF THE DAY: "Come Join the Dance of Trinity"

ELW 412



1 Come, join the dance of Trin - i - ty, be - fore all worlds be - gun—
2 Come, see the face of Trin - i - ty, new - born in Beth - le - hem;
3 Come, speak a - loud of Trin - i - ty, as wind and tongues of flame
4 With - in the dance of Trin - i - ty, be - fore all worlds be - gun,



the in - ter-weav - ing of the Three, the Fa - ther, Spir - it, Son.
then blood - ied by a crown of thorns out - side Je - ru - sa - lem.
set peo - ple free at Pen - te - cost to tell the Sav - ior's name.
we sing the prais - es of the Three, the Fa - ther, Spir - it, Son.



The u - ni - verse of space and time did not a - rise by chance,
The dance of Trin - i - ty is meant for hu - man flesh and bone;
We know the yoke of sin and death, our necks have worn it smooth;
Let voic - es rise and in - ter-weave, by love and hope set free,



but as the Three, in love and hope, made room with - in their dance.
when fear con - fines the dance in death, God rolls a - way the stone.
go tell the world of weight and woe that we are free to move!
to shape in song this joy, this life: the dance of Trin - i - ty.

Text: Richard Leach, b. 1953

Music: KINGSFOLD, English folk tune

Text © 2001 Selah Publishing Co., Inc. www.selahpub.com. All rights reserved. Used by permission.

Used with permission under One License music license number 731531-A

NICENE CREED:

*We believe in one God, the Father, the Almighty,
Maker of heaven and earth— of all that is, seen and unseen.*

*We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father:*

*God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.*

Through Him all things were made.

*For us and for our salvation, He came down from heaven;
by the power of the Holy Spirit,*

He became incarnate from the virgin Mary and was made man.

For our sake He was crucified under Pontius Pilate;

He suffered death and was buried.

On the third day He rose again in accordance with the Scriptures;

He ascended into heaven, and is seated at the right hand of the Father.

*He will come again in glory to judge the living and the dead,
and His Kingdom will have no end.*

*We believe in the Holy Spirit, the Lord, the Giver of Life,
who proceeds from the Father and the Son.*

With the Father and the Son He is worshipped and glorified.

He has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one Baptism for the forgiveness of sins.

We look for the resurrection of the dead and the life of the world to come. Amen.

PRAYERS FOR OURSELVES AND OTHERS:

Called into unity with God, with one another, and with the whole creation,
let's pray for the Church and the world we share together:

We give You thanks, Triune God, that Your deepest desire is to draw us with all people into the mystery of Your holy communion, that we may all take our place around the table of Your grace and know ourselves eternally loved and precious as Your children. Draw us ever more deeply into the truth of Your love for us and give us courage and hope as we seek to be Your church in this place. God of grace,

hear our prayer.

Send Your Holy Spirit to enkindle in us Your holy fire. Revive us to live as Christ's body in the world: a people who pray, worship, learn, break bread, share life, heal neighbors, bear good news, seek justice, rest, and grow in the Spirit. Wherever and however we gather, unite us in common prayer and send us in common mission, that we and the whole creation might be restored and renewed. God of grace,

hear our prayer.

We thank You that even in the completeness of Your Holy Trinity, You make room for us and our universe to be, and love us even when we rebel against You, longing for us to share eternal communion with You. Still the storms of hatred, violence, terror, and oppression in every land, especially in Ukraine, Israel, Gaza, Palestine, Syria, Afghanistan, Libya, Yemen, Sudan, Ethiopia, Haiti, Ecuador, and violence-riddled homes and communities in our own land. Open our ears to the cries of the poor and needy, and fill us with compassion for Your good creation, that all those who long for a place at Your table may know the foretastes of that feast in us. God of grace,

hear our prayer.

Have mercy on those who are sick and suffering, fearful and despairing, hungry and oppressed, or bound by any kind of chains, especially... and those we remember before You now... Bring them new health and healing, and renew them in the hope of Your Reign's righteousness and peace taking shape in their own lives. God of grace,

hear our prayer.

We thank You for all those in our military throughout history who've sacrificed their lives for their fellow citizens and for us who came after. As we remember their service, keep us mindful of all those for whom this day is a burden, and send Your Spirit of comfort to them. Accompany all the women and men who are serving in the military today, and let their service point to the peace that can only come from You. Help us to be worthy of their legacy, and keep us mindful of their service, that in all things we may live our lives in praise and thanksgiving to You. God of grace,

hear our prayer.

Gracious God, receive our prayers; hear our hearts deep yearnings, yet to be formed into words. Give us the courage to yield ourselves, all that we are and have yet to become, to the transforming power of the Holy Spirit, and carry out in us and through us Your work of new creation through Jesus Christ our Lord. **Amen.**

The peace of the Lord is with you always. ***And also with you.***

Reconciled to God and one another, let's share with one another a sign of God's peace.

MEAL

OFFERING OF OUR GIFTS AND OURSELVES, WITH ANTHEM:

"O Breath of God"

-- Keith and Kristyn Getty

OFFERTORY HYMN:

Sung to the tune of "He Leadeth Me", LBW 501

Accept, O Lord, the gifts we bring to place upon Your Table.

We do not worship as we ought, but only as we're able.

Our hopes and dreams, our toils and cares, we lift in prayer before You;

Lord, by Your grace now come to us as humbly we adore You.

THANKSGIVING AT THE TABLE:

Holy God, Holy One, Holy Three, we give You thanks and praise!
Before all that is, You were God; outside all we know, You're God;
after all is finished, You'll be God.

It's You beyond the galaxies, You under the oceans,
You inside the leaves, You pouring down rain, You opening the flowers,
You feeding the insects, You molding us in Your image,
You carrying us through the waters, You holding us in the night;
It's Your smile on Sarah and Abraham, Your hand with Moses and Miriam,
Your words through Deborah and Isaiah—
You living as Jesus among us, healing, teaching, dying, rising,
inviting us all to Your feast.

And so, with Your Church on earth and the whole company of heaven,
we praise Your name and join their unending hymn:

Sung to the tune of "Holy, Holy, Holy" ELW 413:

***Holy, holy, holy, Lord God Almighty,
Heav'n and earth resound with all the glory of Your Name!
Sing we now, "Hosanna to the Lord now coming
In God's own Name! Hosanna evermore!"***

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."
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 all people
for the forgiveness of sin. Do this for the remembrance of Me."

Holy God, we remember Your Son—

His life with the humble, His death among the wretched, His resurrection for us all:
Your wisdom our guide, Your justice our strength, Your grace our path to rebirth,
Your very Being our mercy, our glory, our blessing. ***Amen. Come, Lord Jesus!***

Holy God, we beg for Your Spirit.

Enliven this body, awaken our souls, pour us out for each other.

Transfigure our minds, ignite Your church, nourish the life of the earth.

Make us, who are many, united; make us, who are broken, whole;

make us, despite our death, alive.

Amen. Come, Holy Spirit!

With all Your saints of every time and place, in communion with the Spirit,
with the earth and all its creatures, with sun and moon and stars,
we praise You through our Savior Jesus Christ, through whom we rejoice to pray:

Our Father, who art in heaven, hallowed by 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.

Breaking this bread, drinking this cup, we share the body and blood of Christ. In Christ's presence, there's fullness of joy— so come to the banquet!

THE HOLY COMMUNION

*Now we share God's consecrated gifts among God's consecrated people, knowing that our living Lord Jesus is fully present with us in His Supper, giving Himself to us in bread and wine and forgiving love. Today, we'll share the Lord's Supper by receiving the body and blood of Christ at communion "stations" at the altar rail. Come forward a pew at a time; take a glass already filled with grape juice if necessary. Receive **"the body of Christ, given for you"** from the Pastor; then, by dipping the bread into the wine ("intinction") or drinking the grape juice from your glass, receive **"the blood of Christ, shed for you"** from our communion assistant. We'll pause for silent prayer after we've all communed...*

*If you're joining us from your home, we invite you to share the bread and cup with one another. When giving the bread to your neighbor, say **"The body of Christ, given for you."** When giving the wine/grape juice say, **"The blood of Christ, shed for you."** Whatever's left over may be reverently eaten and drunk by everyone after our worship is over. Once we've all shared in the body and blood of Christ, we continue in blessing and prayer:*

SENDING

THANKSGIVING, PRAYER, AND BENEDICTION:

May the Body and Blood of our Lord Jesus Christ strengthen us and keep us in His grace.

Amen.

We thank You, generous God, for the refreshment we've received at Your banquet table. Send us now to spread your generosity into all the world, through the One who's our dearest treasure, Christ Jesus our Savior and Lord. **Amen.**

BENEDICTION HYMN: "Go, My Children, With My Blessing"

ELW 543





1 "Go, my chil - dren, with my bless - ing, nev - er a - lone.
 2 "Go, my chil - dren, sins for - giv - en, at peace and pure.
 3 "Go, my chil - dren, fed and nour - ished, clos - er to me.
 4 "I the Lord will bless and keep you, and give you peace.



Wak - ing, sleep - ing, I am with you, you are my own.
 Here you learned how much I love you, what I can cure.
 Grow in love and love by serv - ing, joy - ful and free.
 I the Lord will smile up - on you, and give you peace.



In my love's bap - tis - mal riv - er I have made you mine for - ev - er.
 Here you heard my dear Son's sto - ry, here you touched him, saw his glo - ry.
 Here my Spir - it's pow - er filled you, here his ten - der com - fort stilled you.
 I the Lord will be your Fa - ther, Sav - ior, Com - fort - er and Broth - er.



Go, my chil - dren, with my bless - ing, you are my own."
 Go, my chil - dren, sins for - giv - en, at peace and pure."
 Go, my chil - dren, fed and nour - ished, joy - ful and free."
 Go, my chil - dren, I will keep you, and give you peace."

Text © 1983 Jaroslav J. Vajda. Used with permission under One License music license number 731531-A.

ANNOUNCEMENTS AND DISMISSAL:

God has a plan.

We're it!

What's our part in God's plan?

Sharing God's love in joyful service!

Then let's go in peace, live in joy, and serve the Lord!

Thanks be to God! Alleluia! Alleluia!

**Liturgy, Lyrics, Music, and Graphics reprinted
under the following copyright licenses and permissions:**

- One License music license number 731531-A
- CCLI music license number 2280004
- New Revised Standard Version, Updated Edition [NRSVUE] © 2021 National Council of Churches of Christ in the United States of America. Used with permission. All rights reserved worldwide.

Even at the best of times, it's hard to get excited about Trinity Sunday. Most Christian festivals honor events that are fun to describe and dramatize. The angel Gabriel's appearance to Mary, Jesus' transfiguration atop a mountain, His birth and resurrection, the arrival of the Holy Spirit at Pentecost. But Trinity Sunday invites us to celebrate an idea, a theological abstraction that's beyond our understanding. One in three? Three in one? Huh?

If you're like me, you've been at the receiving end (or the giving end) of many well-meaning but inadequate attempts to explain the Triune God: "Oh, well, the Trinity is sort of like water—you know, liquid, vapor, and ice. Three phases, one entity? The Trinity is like that!" Or "Think of a tree! The roots, the trunk, and the branches: Three parts, one tree. Or an egg: the shell, the eggwhite, and the yolk. Or a triangle. Or St Patrick's shamrock: three petals, one clover. Or (courtesy of John Wesley), three candles in a room, one light by which to read..."

All of these analogies, beautiful though they are, fall short, and none of them address the deeper question: Why should we care? What difference does the Three-in-One make? Fine; God is Father, Son, and Holy Spirit— so what? Given the state our world is in right now, why should the Christian doctrine of the Trinity matter?

Well, maybe for starters, we need the Trinity to teach us a lesson in humility. In this divided and polarized moment, when religion is so often used as a weapon of war, it's easy to imagine that we have the monopoly on the divine. It's easy to grow smug and complacent, and to assume that our articulation of faith, our liturgy, our denomination, and our worship practices capture the best version of who God is and what God desires. One thing the Trinity does by its very complexity is challenge this assumption. The truth of God will always exceed us. The truth of God will always be more than our tiny, easily overwhelmed minds can bear. The truth of God will always confront, convict, and remake us, even as it soothes and affirms us. This is a good thing. It's good and right and necessary to remember that we're created in God's image. We're not at liberty to reshape God into ours.

So we begin our celebration of Trinity Sunday with the humble acknowledgement that we're out of our depth. We begin in fear and trembling, rejecting our own arrogance, and recognizing that when it comes to comprehending God, we're wholly dependent on divine revelation.

But then what? Why else does the Trinity matter? Perhaps it matters right now because what we believe about the nature of God— in whose image we’re created, as our reading from Genesis affirms— is a matter of life and death. How can we know who we are, and what we were made for, and who we should be to each other, unless we know who God is? If the desire and delight of God is that we live into the fullness of the Imago Dei, then we must commit ourselves to studying and experiencing God’s nature in all of its fullness and complexity.

So is there anything we can say with assurance, or honor with abandon on this Trinity Sunday? Franciscan priest and theologian Richard Rohr argues that caring about the Trinity requires orienting ourselves in a new way: “Don’t start with the One and try to make it into Three,” he writes in his book *The Divine Dance*. “Start with the Three and see that this is the deepest nature of the One.”

“Start with the Three and see that this is the deepest nature of the One.” What might it look like to follow Rohr’s advice? What will we discover about God’s character, God’s personality, and God’s priorities, if we see “threeness” as the ground and essence of God’s being? Here are a few possibilities:

✦ We’ll see that God is **dynamic**. If God is triune, God doesn’t exist in monolithic stasis. Rather, God’s very self is fluid. God moves— or to use Rohr’s language again, God flows, and God is flow. God dances, and God is dance. Regardless of whether we’ll learn to tolerate the discomfort of divine fluidity or not, we worship a God who’s always on the move, always spilling over, always organic, always a surprise. God’s coherence doesn’t require God to be rigid. “Expand, don’t contract God,” Kenn Storck writes in his poem “The Holy Trinity,” “For God is the Great Iconoclast.”

Why does this matter for us? I think it matters because we’re prone to rigidity and stasis. We don’t like change, and we’re often reluctant to embrace what’s new, what’s unfamiliar, what’s uncomfortable. But if God’s nature is flow and movement and dance, then we need to find the courage to enter into that same flow, movement, and dance. We must be willing to evolve.

✦ We’ll see that God is **diverse**. If God exists in three persons, then each person has His (or Her) own way of embodying and expressing goodness, beauty, love, and righteousness. As Rohr puts it, the Trinity affirms that there’s an intrinsic plurality to goodness. “Goodness isn’t sameness,” he writes in *The Divine Dance*. “Goodness, to be goodness, needs contrast and tension, not perfect uniformity.” If God can incarnate goodness through contrast and tension, then it’s worth asking why we can’t, or won’t. Why do we fear difference so much when difference lies at the very heart of God’s nature?

Given the racial divisions tearing so many societies apart these days, I can’t imagine a more relevant characteristic to ponder than God’s innate diversity. As churches, communities,

and countries, we won't survive unless we learn how to live gracefully and peaceably with difference. We won't heal unless we're honest about our fears, penitent about our histories, and unrelenting in our longing for God's diverse nature to be realized in its fullness among us.

- ✦ We'll see that God is **communal**. It's one thing to say that God values community, or that God thinks community is good for us. It's altogether another to say that God is communal—that God is relationship, intimacy, connection, and communion. Evidence of this divine characteristic runs all through the Scriptures. When God the Son is baptized, God the Spirit descends in the form of a dove, and God the Father parts the heavens to speak delight and affirmation. The Spirit of God drives the Son of God into the wilderness, for a time of testing and preparation. In the Garden of Gethsemane, the Son of God cries out to God the Father for help and solace. It's God the Father who raises the crucified Son, vindicating His death through resurrection. Throughout the Gospel story, the Three exist interdependently, leaning into each other.

If God is interactive at God's very heart— if Three is the deepest nature of the One— then what are we doing when we isolate ourselves from each other, when we decide to go it alone, when we privilege independence and autonomy over companionship and mutuality, when we prioritize our individual "rights" over our care and concern for the most vulnerable among us? If the Trinity really is more than a bit of dusty doctrine the early Church fought over, then we dare not take lightly the life-changing power of the communal. God is Relationship, and it's in relationship with God, ourselves, each other, and the world that we experience and embody God's nature.

- ✦ We'll see that God is **hospitable**. In the 15th century, Russian iconographer Andrei Rublev created "The Hospitality of Abraham," also known as "The Trinity," one of the most well-known and beloved icons in Christendom. In it, the Father, the Son, and the Holy Spirit (depicted as the three angels who appeared to Abraham near the great trees of Mamre), sit around a table, sharing food and drink. Their faces are nearly identical, but they're dressed in different colors. The Father wears gold, the Son blue, and the Spirit green. The Father gazes at the Son; the Son gazes back at the Father, but gestures towards the Spirit; the Spirit gazes at the Father, but points toward the Son with one hand, and opens up the circle with the other, making room for others to join the sacred meal. As a whole, the icon exudes adoration and intimacy— clearly, the three persons around the table respect and enjoy each other. But it also exudes openness. There's space at the table for the viewer of the icon— for me, for us— as if to say, the point of the great Three-in-One isn't exclusivity (God's not a middle-school clique), but rather radical hospitality. The point of the Three is always to add one more, to extend the invitation, to make the holy table more expansive and more welcoming. In fact, the deeper the intimacy between the Three grows, the roomier the table

becomes. Likewise, the closer we draw to the adoration of the Three, the wider and more hospitable our hearts must grow towards the world.

- ✦ And finally, we'll see that God is *sacrificial love*. The Trinity at its heart is an expression of deep, unfaltering, and life-giving love between the Father, the Son, and the Holy Spirit. The relationship between the persons of the Godhead isn't a relationship of domination, power-mongering, manipulation, or jealousy. It's a relationship of unselfish, sacrificial love. Which begs the question: if God's very being is grounded in love, and we're created in God's image, then who are we? What are we? Are we, like the Triune God whose imprint we bear, creatures motivated first and foremost by love? Is love what we're known for? If not, then what are we doing with our lives? What does our piety amount to?

Why should we care about the Three-in-One? We should care because we're children of the Trinity at a time when the world is reeling and desperate. We're the children of a mysterious, fluid, diverse, communal, hospitable, and loving God who wants to guide us into the whole truth of who God is and who we are. We should care because the mystery of the Trinity has the power to transform our hearts, leading us towards coherence and dynamism, unity and diversity, hospitality and self-giving love. This week and always, may our lives reflect the transformative beauty of the Triune God.

✦ *Debie Thomas*

This Week at St Paul's

F = Fellowship Hall, Z = Zoom

<u>Date</u>	<u>Time</u>	<u>Activity</u>
Sun. 5/26 The Holy Trinity	9:00 AM 10:30 AM	Holy Communion in person and online: www.facebook.com/StPaulsQtown/live Food and Fellowship [F]
Mon. 5/27		Memorial Day
Tues. 5/28	5:30 PM	Worship & Music Team via Zoom/FCC *
Wed. 5/29	5:30 PM	Cub Scouts Pack 007 [F]
Thur. 5/30	7:00 PM	Scouts BSA Troop 007 [F]
Fri. 5/30	1:00 PM 7:00 PM	Al-Anon [F] AA [F]
Sun. 6/2 Pentecost +2	9:00 AM 10:30 AM	Holy Communion in person and online: www.facebook.com/StPaulsQtown/live Food and Fellowship [F]

- * If you'd like to participate in these **activities taking place over Pr Dave's Zoom platform**, go to **zoom.us**, click "Join a Meeting" at the top right of the page, use meeting ID 3700147169, and if it asks for a password, use 119805 and you should be in. If you're using your phone, these dial-in numbers will work: 929.205.6099 or 312.626.6799. After you dial, you'll be asked for the host's code, and you'll type in 3700147169#, then 119805# and you're in. You can also use **Free Conference Call [FCC]**: Dial 857.232.0157, enter conference code 144261, and you're in.

REMEMBER IN PRAYER THIS WEEK:

- The Armed Forces, President Biden and his cabinet, Crossroads Pregnancy Care, David & Mary Johnson Sr., Morgan, Ally, & Dontay Hassler, Andrew Edmonds, Don & Karen Ludovici, Derek & Anna Ludovici, Barbara Graser, Charyl Westervelt, Connie Slotter, Norm Diehl Sr., Amy Miller, Karen Capella, Chrissy Cousins, Bob Shimalla, Robert & Cheryl Ball, Melissa Manhart, Tammy Kissling, Aaron Hamlin, Gary Hertzog, David & Carol Marks, Katie, Cassidy Owens, Kelly & Jim, Kelsey Shaak, John Apple, Dr Jenn Phelps, Karen K., Keith, Joe, Ron Diehl, Annabelle Weller, Kelly, Kareem, Brenda Oelschlager, Brody, former Pres. Jimmy Carter, Roy Weidner, Bill Schumacher Jr., Michael Ludovici, Pr Robert Lescalette, Sable Wilcox, Laura Ulrich, Mary Beth Baringer, Dave & Karen Hammerschmidt, Barry & Judy, Ron & Fred Diehl, Bob Knapp, Dr. Ken & Family, Bella + Friora, Sheila Simpson, Norman Hottensen, Rachel & baby Benjamin Marks, Christine, Rita Feikel, Tina Young, Pr Mary Owens, Cassie Singh-Hueter, Ted, Heidi Beason; victims of natural disasters and gun violence.
- The war-torn people of Ukraine, Yemen, Israel, Gaza, Palestine, Syria, Libya, Ethiopia, the DRC, Sudan, Haiti, Central America.
- Families and friends of Ray Constable, Bob Cope Sr., Connie Sheetz, Bob Westervelt Sr., Karen Blitch, Brittany Kane, Paul Ahlum Jr., Jim McKelvey, Shelly Doremus, Jerry Diehl, Cindy Cunnane, Mitsy Foulke, Sue Becknell, Jolly Ekpe, Edna Hottensen, Jodi Ritto, Gunars Berzins, Dick Wimmer, Irma Guinther, Pamela Coviello.

Serving in Worship Today:

Usher:	<i>Volunteer Needed</i>	Altar Guild:	Aundie Hamlin, Joyce Kober
Communion:	Bruce Kroglund	AA Treat:	Aly Brown
Acolyte:	Linda Hertzog	Bulletin:	Aly Brown
Counter:	Patty Schumacher	Reader:	Patty Schumacher

This week's bulletins are sponsored by the Bauman family in honor of Bill & Sascha Baringer's 60th wedding anniversary and Ethan's 22nd birthday on May 30.

St Paul's ***new address*** is **849 Old Bethlehem Road**, Quakertown, PA 18951. Please make the proper adjustments when mailing items to the church.

Since Monday is Memorial Day, ***we won't be holding our Monday Morning Bible Study this week.***

Stewardship Note: Our congregation's expenses for 2024 have exceeded our income by over \$7000. Please prayerfully consider how you can support our ministry together. If you'd like to give electronically and would like some information on how to do that, please contact the church office.

For May, our **Monthly Special** recipient is **the Quakertown Food Pantry**. We've been an integral part of this ministry through the years, but as springtime blooms in all its fullness, we have a special opportunity to support this life-giving ministry. Please give as you're able!

Our Social Ministry Team is now helping **pack food bags at the Quakertown Food Pantry** the first Thursday of every month from 1:00-3:00 PM. No experience necessary— everyone's welcome to provide this vital ministry to the community. Contact Sara George, primrose40@aol.com or 215.538.3786 if you're interested in helping.

Do you know someone from St Paul's who's **graduating this spring**? If so, please send their name, the school they're graduating from, and their degree to the church office so we may recognize them in our bulletins and newsletter.



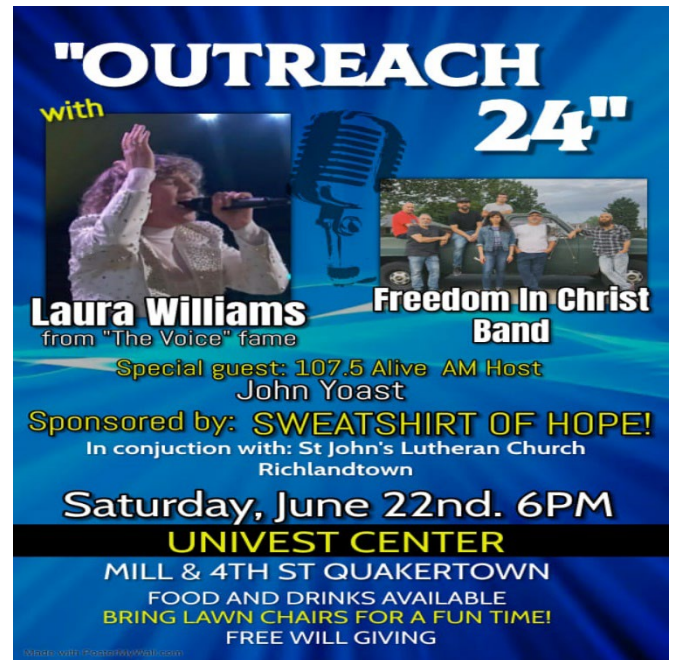
Recycling Drive

Scrap Recycling Event

Saturday, June 8, 2024
9:00am to Noon

Christ's Evangelical Lutheran Church
at the Pavilion
218 E. Broad St.,
Trumbauersville, PA 18970
christslutheran.com | 215-536-3193

**FREE—NO CHARGE—
BRING ANYTHING WITH A CORD!**
Air conditioners, flat screen TVs (no older
tube models please), computer screens,
fridges, scrap metals, etc.



**"OUTREACH
with
24"**

Laura Williams
from "The Voice" fame

**Freedom In Christ
Band**

Special guest: 107.5 Alive AM Host
John Yoast

Sponsored by: **SWEATSHIRT OF HOPE!**
In conjunction with: St John's Lutheran Church
Richlandtown

Saturday, June 22nd. 6PM
UNIVEST CENTER
MILL & 4TH ST QUAKERTOWN
FOOD AND DRINKS AVAILABLE
BRING LAWN CHAIRS FOR A FUN TIME!
FREE WILL GIVING

For the latest announcement updates, go to www.stpaulsqtown.org.

For more information on our ministries, please contact:

St Paul's Evangelical Lutheran Church

849 Old Bethlehem Road, Quakertown, PA 18951

215.536.5789

www.stpaulsqtown.org

stpaulsqtown@gmail.com

Rev. David A. Heckler, Pastor

570.470.0716

prdaveheckler@gmail.com