

Welcome to Peace!

We are glad that you are here as we gather around the Word and Sacraments of our Lord Jesus Christ! If you have not already done so, we ask that you sign the Guest Book at the entrance to the church. Contact information can be written in the Fellowship Book located in the aisle side of each pew. If you do not have a church home and are interested in becoming a member here at Peace, please contact an Elder.

The Lord's Supper is a Gift . . . and as with all our Lord's gifts, we desire to give and receive them as He intends. The Lord's Supper is for our benefit, but it can be received unworthily. *"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord"* (1 Corinthians 11:27). Therefore, in faithfulness to our Lord, and in love for you, Peace follows the practice of closed communion. If you are a fellow LCMS member, please let an Elder know beforehand!

All Guests should visit with any of our Elders before coming to the Altar to receive the Lord's Supper. If you do not have opportunity to visit with an Elder prior to the service check with our Head Elder, Roger Buck, during the week, see bottom of page for contact information.

The Divine Service utilizes beautiful Liturgies and Hymns that the Christian Church has passed down for generations, all the while retelling the story of salvation and enacting the work of Christ among us. This bulletin contains an outline to assist you in locating the various parts of the service within our Hymnal. The inserts have the Scriptures & Propers for the Day, as well as Notes about this particular Sunday or Festival of the church year. May God strengthen you today with His Word and Sacrament!

Prayers of the Church

Mourning + Family of Betty LeBeau **Hospice, Surgery, or Hospitalization** + Deb Johnson + Al Kress **Health Issues** + Jenny Brogan + Lindsay Brettman + Margret Herbert + Randy Russell **Cancer** + Maria Gomez + Merna Urwin + Kent Cohagan + Barbara Classan + Andy Jacques + Ed Elshof + Marilyn Houston **Military** + Tyler Mars + Ross Peters + Gary Thompson

In His Service

Presiding Minister: Rev. John K. Schmidt
Organist: Dr. Phil Hesterman Cantor: Mr. David Witt A/V: Tim Yurk
Altar Guild: Jun. Lisa Novak July Brenda Christensen
Ushers: Jun. Mike Nissen July Wes Christensen
Elders: 6/16 Don N. 402-460-6430 6/23 Ernesto A. 402-705-3472
Bus Drivers: 6/16 Gary O. 402-469-9797 6/23

For emergencies during the Vacancy please contact Head Elder, Roger Buck at 308-390-3484 or email at personemlz@charter.net.

Gifts of Time and Treasure

| | |
|--------------------------------|--|
| <u>Last Week's Attendance</u> | 119 |
| <u>Last Week's Offering</u> | \$ 1,688.00 |
| <u>Weekly Need</u> | \$ 3,498.11 |
| <u>OTD II Capital Campaign</u> | <i>Remaining Loan Balance as of 5/31/2019</i> \$ 107,622 |

For more Financial Information see monthly newsletter.

A complete accounting of all financials are provided at each Quarterly Voters' Meeting. Questions? Contact our Bookkeeper, Mrs. Jan Hinze jan@balancedbooksllc.com

The Lord's Week

| | | |
|--------------------|---------|----------------|
| Sunday, June 16th | 9:00am | Divine Service |
| | 10:30am | Bible Class |
| Tuesday, June 18th | 9:30am | Bible Study |
| Sunday, June 23rd | 9:00am | Divine Service |
| | 10:30am | Bible Class |

Office Hours: 9:00am-12:00pm and 1:00-4:00pm, Monday through Friday. The office may be closed on occasion due to holidays/errands. Secretary Mrs. Jeri Dush, ph. 402-462-9023 or peacelutheranhastings@gmail.com

The Holy Trinity Reveals Himself to Sinners

When Isaiah beheld the glory of the Lord, he cried out *"Woe is me!"* For the sinner cannot stand in the presence of a holy God and live (Is. 6:1-7). But God the Father lifted up His Son Jesus for us on the cross, that whoever believes in Him should not perish but have eternal life. This eternal life of Christ is given us according to the Holy Spirit's good pleasure in Baptism. *"Unless one is born [again] of water and the Spirit, he cannot enter the kingdom of God"* (John 3:5). To sinners in fear of death, the messengers of God place on our lips the living body and blood of Christ and speak His words of absolution, *"Your guilt is taken away, and your sin atoned for"* (Is. 6:7). Having received forgiveness and life from the Father through the Son by the Holy Spirit, we join with the angels in praising the blessed Trinity, *"Holy, holy, holy is the LORD of hosts!"* (Is. 6:3). *"For from Him and through Him and to Him are all things. To Him be glory forever. Amen"* (Rom. 11:33-36).



Prelude & Ringing of Bells

Hymn #507

Confession & Absolution p. 151

Service of the Word

Introit *insert*

Kyrie

Gloria In Excelsis

Salutation and Collect p. 156

Old Testament Reading

Attributes of the Godhead, *insert*

Gradual

Epistle Reading

Distinction of the Persons, *insert*

Alleluia & Verse

Holy Gospel p. 157

The Person and Work of Jesus, *insert*

Hymn of the Day #498

Sermon John 5:28-29

"The Good, the Bad, and the Eternal"

Prayer of the Church

Offering & Offertory p.159

Service of the Sacrament

Preface & Proper Preface p.160

Sanctus & Prayer

Lord's Prayer

The Words of Our Lord

Pax Domini & Agnus Dei

Distribution & Hymns
#624 #940 #876 #802

Nunc Dimittis & Collect

Benediction

Hymn #506

Postlude

News and Notes of Interest

Please use new Narthex to enter and exit the Sanctuary!

Divine Service: Sunday, Divine Service 9:00 A.M. followed by coffee and dessert time at 10:15 A.M. Bible Study will follow beginning at 10:30 A.M. Elders

JUNE ALTAR FLOWERS: In memory of my Mother, Ruth Klein, Edd & Ronda Johnson Family.

BIRTHDAYS THIS WEEK: 6/17 Jerry Hinrichs 6/18 Sonya Latta, Ruth Pfeil 6/19 Summer Nunnenkamp, Marge Ockinga 6/20 Al Breithaupt 6/21 Nathaniel Reiners

BAPTISMAL ANNIVERSARIES: 6/19 Rylie McAleese, Marge Ockinga 6/20 Gayle Archer, Lisa Novak, Ruth Pfeil 6/22 James Ellis, Ivy Nunnenkamp, Sally Savage

WEDDING ANNIVERSARIES: 6/20 Harold & Janelle Ham 6/21 Dan & Sandy Nissen

HIGHER THINGS DEVOTIONS & PORTALS OF PRAYER

available in the Narthex, copies run June 9 - July 20, 2019. Please check in this weeks bulletin for Bulletin Study Notes for the Christian Layperson.

YOU ARE NEEDED! Volunteers are the heartbeat of VBS. **You Are Priceless In This Important Job.** We are holding a one-day VBS on Saturday, August 3, 2019, 9 am to 5 pm. The theme is "Daniel and the Lions Den, Babylon." Please call Joan Primrose at 402-469-6335 to volunteer in the area where you would like to serve. Watch for details - July/Aug. Newsletter.

ORPHAN GRAIN TRAIN Fish Feed Friday, June 14, 2019 from 5:15pm-7:00pm. Freewill Offering open to the public at Zion Lutheran Church, 465 S. Marian Road, Hastings, NE in the new East Fellowship Hall. Join Us

RIGHT TO LIFE FUNDRAISER AND BAKE SALE

June 20, 21, 22, 2019, at St. Michael's School Gym, west side, 721 Creighton Ave, Hastings, 9am-7pm Thurs & Fri; 9am-2pm Sat. See poster, Narthex bulletin board. Joan Primrose

LIFEQUOTE "The good things that fathers do for their children and give to their children are blessings from God, for fathers and mothers are God's representatives to their children. As disciplinarians, they are representatives of His holiness. As providers, they are representatives of His goodness and generosity. As teachers of the Gospel, they are representatives of His grace. And as representatives not only do they act toward their children on God's behalf, they also demonstrate to them who their God is and what He is like, for it is His blessings that they bring to their children." *From the "Lutheran Spokesman" - A Life Quote from Lutherans For Life • www.lutheransforlife.org*

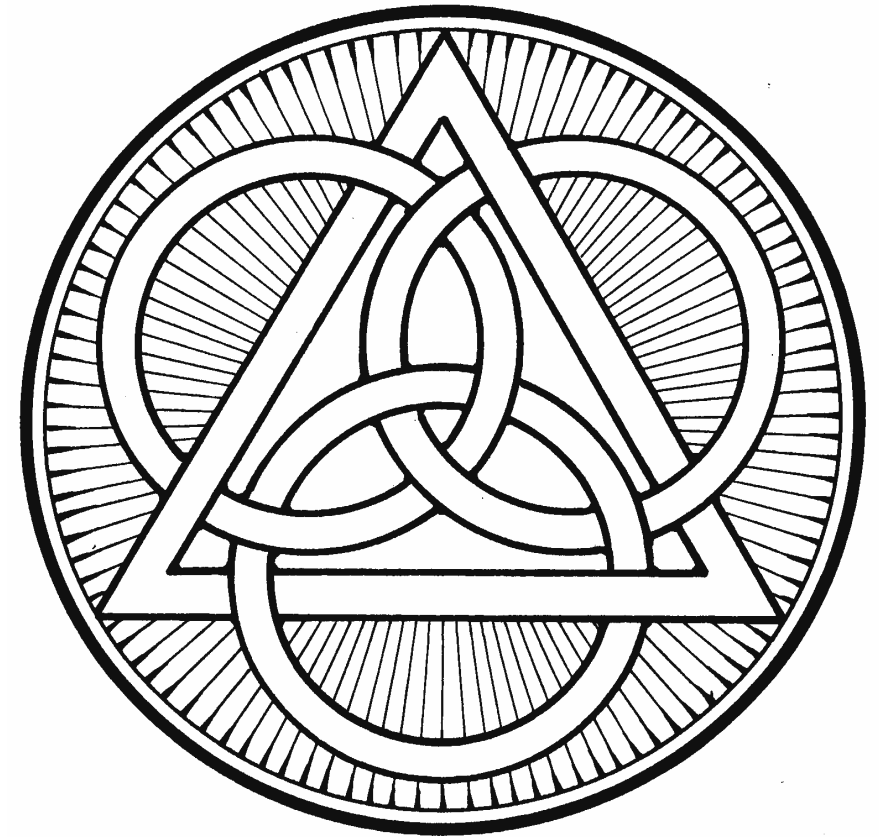
EVANGELICAL & CATHOLIC...Issues, Etc. is a radio talk show and podcast produced by Lutheran Public Radio in Collinsville, IL and hosted by LCMS Pastor Todd Wilken. This week's topics include: The Athanasian Creed, The Crucifixion, The Nativity of John the Baptist, Jesus & the Samaritan Woman and more. You can listen live or on-demand at www.issuesetc.org and on the LPR mobile app.

LCMS Holy Trinity

Isaiah 6:3 - "And one called to another and said: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!' " Three times the angels cry out: "Holy, Holy, Holy!" which is an indication of the threeness in one God - Father, Son, and Holy Spirit. This is the Name in which we are baptized. We have been made a part of God's family. And so we are called to live lives that are in harmony with our new family. We are to be godly and to live in God's image. As God is loving, kind, and generous - so are we called to be.

The Holy Trinity

June 16th
9:00am



Peace Evangelical Lutheran Church

The Lutheran Church—Missouri Synod

906 N. California Ave Hastings, NE 68901

402-462-9023

www.peacelutheranhastings.org

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The Holy Trinity

16 June 2019 Anno Domini

INTROIT (Ps. 8:1-2a, 3-5; 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.

O | LORD, our Lord,*

how majestic is your name in | all the earth!

*You have set your glory above the | heavens.**

Out of the mouth of babes and infants, you have es- | tablished strength.

When I look at your heavens, the work of your | fingers,*

the moon and the stars, which you have | set in place.

*Yet you have made him a little lower than the heavenly | beings**

and crowned him with glory and | honor.

Glorify 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.

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 (Liturgical Text)

*Blessèd are You, O Lord, who be- | holds the deep,**

and who dwells between the | cherubim.

*Blessèd are You, O Lord, in the firmament of | heaven,**

and greatly to be praised for- | ever.

Old Testament: Isaiah 6:1-7

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."

Epistle: Romans 11:33-36

³³Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! ³⁴"For who has known the mind of the Lord, or who has been his counselor?" ³⁵"Or who has given a gift to him that he might be repaid?" ³⁶"For from him and through him and to him are all things. To him be glory forever. Amen."

Gospel: John 3:1-15

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."



I. Attributes of the Godhead, #1-19

"Athanasian": for Athanasius, bishop of Alexandria, Egypt; defender of the faith at the Council of Nicea (A.D. 325)

"catholic": "throughout the whole" (world); what is universally believed by the true Church throughout the world

"Creed": a statement of belief; public confession of faith by the Church as the body of Christ, and so, by the individual

"Trinity": Three in One, One in Three

"Unity": an harmonious union of all characteristics and functions; one

"Person": designation of a particular being possessing unique characteristics

"Substance": the godly nature and being; that which is uniquely divine

"Godhead": the divine being

"coeternal": all equally eternal, without beginning or end

"infinite": without limitation, and beyond our ability to understand

"Lord": The One eternal God who fulfills His covenants in the Person of

Jesus Christ for the benefit of mankind
(Gen. 3:15; 12:3; Ex. 3:14; Is. 48:12;
49:1-9; Jn. 8:58; Rev. 1:8)

II. Distinction of the Persons, #20-26

"created": to bring into existence as part of what is not God and not eternal

"begotten": having one's existence or source in another [the Son of the Father] (Jn. 1:14,18; 1 Jn. 4:9)

"proceeding": to go out from, having a source in someone (Jn. 15:26; Rev. 22:1)

III. The Person and Work of Jesus, #27-40

"incarnation": [God] in the flesh

"confess": openly declare as true

"rational": capable of reasoning

"assumption": to take up, to take to oneself as a possession or characteristic

"confusion": mixing or blending

"good": works done in faith by a believer and declared as acceptable for the sake of Jesus and His atonement

"evil": everything done by unbelievers and declared as unacceptable because of unbelief with respect to the Person and work of Jesus (Mt. 12:35; 25:31-46; Jn. 5:28,29; 6:27-29; Eph. 2:8-10)

⁹ Nicodemus said to him, "How can these things be?" ¹⁰ Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? ¹¹ Truly, 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. ¹² If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?"

- Jesus is astounded by Nicodemus' lack of understanding. As a Pharisee and member of the Sanhedrin, Nicodemus should have been able to use the writings of Moses and the Prophets to properly understand Jesus. This is why Jesus then points Nicodemus to Genesis and Numbers in the next few verses.

¹³ No one has ascended into heaven except he who descended from heaven, the Son of Man.

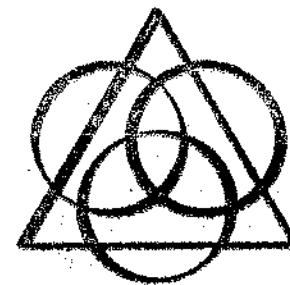
- This is perhaps a reference to Jacob's dream in Genesis 28, which featured a ladder or staircase reaching from earth to heaven and angels ascending and descending it (Genesis 28:10-17). We can identify that ladder or staircase as Jesus Himself, using His word to Nathanael in John 1:51: "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man." As St. Paul tells us in Ephesians 4, in his preaching on Psalm 68, Jesus is the only one who descends from heaven in order to ascend again.

¹⁴ And 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."

- Jesus uses the text of Numbers 21:4-9 to show us how verse 13 is accomplished and what its end result is: that Jesus is to be lifted up (which is referring to the crucifixion—see John 12:32). This is the logical and theological conclusion to this text on Baptism, because Christian baptism incorporates sinners into the death of Jesus (Romans 6:1-11). It is by our incorporation into Jesus' death that we are set free from sin and death.
- Here is where the connection to Trinity Sunday becomes evident. We are baptized into the triune name of God (Matthew 28:19). God becomes our Father, Christ becomes our Brother, and the Holy Spirit becomes our Comforter.



www.steadfastlutherans.org/parish



SUNDAY OF THE HOLY TRINITY

Study Notes for the Christian Layperson

by: Rev. Jordan McKinley

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. Amen.

Introit:

Psalm 8:1-2a, 3-5 (antiphon: Liturgical Text) — Blessed be the Holy Trinity and the Undivided Unity

Psalm:

Psalm 29 (antiphon: v. 2) — Ascribe to the Lord glory

Old Testament Reading:

Isaiah 6:1-7 — *Isaiah's vision of the Lord*

Gradual:

Liturgical Text — *Blessed are You, O Lord, who beholds the deep*

Epistle:

Romans 11:33-36 — *Oh, the depth of the riches and wisdom and knowledge of God!*

Verse:

Liturgical Text — *Blessed are You, O Lord God of our fathers, and greatly to be praised and glorified forever*

John 3:1-15 ESV

Author and Date:

John the Apostle is the author, and this book is traditionally dated around AD 90. This is an event unique to the Gospel of John, which introduces Nicodemus, a Pharisee and a member of the Sanhedrin. Nicodemus is a recurring character in John's Gospel, most notably at the scene of the crucifixion (see John 7:50-51 and 19:39-42).

¹ Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This 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."

- Theologians are divided on the true nature of Nicodemus' intentions with Jesus. Some suggest Nicodemus is disingenuous in his flattery of Jesus, while others say that Nicodemus approaches Jesus out of a real curiosity about His person and work. I favor the second option, because Nicodemus approaches Jesus under cover of nightfall, as to avoid raising suspicion. This fits into St. John's interplay between light (righteousness) and dark (unrighteousness), as Nicodemus is coming out of the dark into the light. Also, Nicodemus makes positive reference to both Jesus' teaching and His signs, both of which Jesus commends to the Jews in John 10:22-42 as proof of His identity.

³ Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

- The Greek word that is translated as "again" can also mean "from above." The best way to determine which is the correct translation is by looking at the context. It is clear from verse 4 that Nicodemus takes Jesus to mean "again," but the rest of the dialogue from Jesus indicates that He means "from above."
- The concept of being born from above comes up for the first time in John's Gospel in chapter 1, where St. John writes, "But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." (John 1:12-13) This shows that being born from above is an action that must be taken up by God alone. Because we are children of Adam and conceived and born in sin (Psalm 51:5, for example), we are not Christians simply by being born into a Christian family (blood). We cannot decide to become Christians (flesh). We cannot be converted by another person's desire (man). Only God can cause us to be born from above as His children.

⁴ Nicodemus 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?" ⁵ Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

- With these words, "water and the Spirit," Jesus clearly defines what it means to be born from above: Holy Baptism. It is in Baptism that a person is adopted into the family of God (Galatians 3:27-4:7). God is the creator of all mankind, but He is the Father of our Lord Jesus Christ and of the Baptized faithful. Baptism bestows upon us a heavenly kingdom of righteousness and purity that is founded upon the righteousness and purity of Christ, which He won for us by His perfect obedience to the Father, even to the point of death on a cross.

⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

- Jesus reinforces what was said in John 1. One who is born into this world and has not received Holy Baptism is a son or daughter of Adam, the fallen man. They are bound in slavery to sin and can only produce unrighteous fruit that leads to death. That person who is born from above through the work of the Holy Spirit in Baptism, however, is freed from sin and death to love God and neighbor imperfectly in this life and then perfectly in the life to come (see Luther's *Small Catechism* explanation of the 1st and 2nd Petitions of the Lord's Prayer and Romans 6:4, for example). In Baptism, then, faith begins to produce works pleasing in God's sight. These are not the cause of our justification, but they are certainly a result thereof.

⁷ Do not marvel that I said to you, 'You must be born again.' ⁸ The 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."

- The word "wind" here is the same word for "spirit." This is another play on words from Jesus, meant to shroud the kingdom of God from Nicodemus until he comes to realize that his own righteousness through the Law is not enough to get him into God's Kingdom.
- The Gospel's movement through the preached Word and the right administration of the Sacraments is a mystery to those on the outside of God's kingdom, because they cannot see (or comprehend it with their fallen reason).
- This also indicates to us that we, who are made members of God's kingdom, can be certain that the Spirit works through certain means. The movement of the Spirit is not mysterious to us, because Jesus has linked it to preaching, baptism, and the Supper.