

Holy Trinity Sunday

May 31, 2026

Trinity Sunday is the last Sunday of the festival half of the Church Year. It allows us to pause for a moment and contemplate the mystery of God Himself and His awe-inspiring plan of salvation in which the Triune God, Father, Son, and Holy Spirit, works in concert for sinners such as us.

Holy, Holy, Holy

Lutheran Service Book 168, Lutheran Worship 160, The Lutheran Hymnal 246



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 of sin - ful man 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!

L In the name of the Father and the Son and of the Holy Spirit.

C Amen.

L Our help is in the name of the Lord,

C **who made heaven and earth.** (*Psalm 124:8*)

L Who can discern his errors? Forgive my hidden faults.

C **Keep your servant also from willful sins; may they not rule over me.** (*Psalm 19:12, 13*)

L If You, O Lord, kept a record of sins, O Lord who could stand?

C **But with You there is forgiveness; therefore You are feared.** (*Psalm 130:3–4*)

L Let us, confess before God that we have sinned in thought, word, and deed, and as His people let us take refuge in His infinite mercy seeking His grace for the sake of Christ, saying:

C **God, be merciful to me, a sinner, forgive us our sins, and lead us to everlasting life. Amen.**

(*Luke 18:13*)

L Almighty God, merciful Father, in Your holy Church, You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

C Amen.

Introit Psalm 16:8–11; antiphon: Liturgical Text

L Blessèd be the Holy Trinity and the undivided Unity.

Let us give glory to him because he has shown his mercy to us.

C **I have set the Lord always before me;
because he is at my right hand, I shall not be shaken.**

L Therefore my heart is glad, and my whole being rejoices;
my flesh also dwells secure.

C **For you will not abandon my soul to Sheol,
or let your holy one see corruption.**

L You make known to me the path of life;
in your presence there is fullness of joy; at your right hand are pleasures forevermore.

C **Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.**

L Blessèd be the Holy Trinity and the undivided Unity.

Let us give glory to him because he has shown his mercy to us.

Kyrie

L O Lord, **C** **Have mercy on us.**

L O Christ, **C** **Have mercy on us.**

L O Lord, **C** **Have mercy on us.**

Gloria in Excelsis ~ Glory to God in the Highest

L Glory to God in the highest, and peace to his people on earth.

C **Lord God, heavenly King, almighty God and Father: We worship You, we give You thanks, and we praise You for Your glory.**

L Lord Jesus Christ, only Son of the Father, You are Lord and God, You are the Lamb of God:

C **Lord Jesus Christ, You take away the sin of the world; have mercy on us.**

L Lord Jesus Christ, You are seated at the right hand of the Father; and we ask you to graciously receive our prayer.

C For You alone are the Holy One,
You alone are the Lord,
You alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.

Collect of the Day

L Let us pray: 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.

C Amen.

Genesis 1:1-8; 24-28; 31; 2:1-3

Note: The appointed reading for today is the entirety of Genesis 1:1—2:4.

You may wish to read the complete account later today.

¹In the beginning, God created the heavens and the earth. ²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸And God called the expanse Heaven. And there was evening and there was morning, the second day.

²⁴And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

³¹And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

¹Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

L This is the Word of the Lord.

C Thanks be to God.

Gradual Psalm 145:3, 5b, 6b

- L** Great is the LORD, and greatly to be praised,
C and his greatness is unsearchable.
L On your wondrous works, I will meditate,
C and I will declare your greatness.

Psalm 8

- L** ¹O LORD, our Lord, how majestic is your name in all the earth!
You have set your glory above the heavens.
C ²Out of the mouth of babes and infants, you have established strength because of your foes,
to still the enemy and the avenger.
L ³When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
C ⁴what is man that you are mindful of him, and the son of man that you care for him?
L ⁵Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.
C ⁶You have given him dominion over the works of your hands;
you have put all things under his feet,
L ⁷all sheep and oxen, and also the beasts of the field,
C ⁸the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.
L ⁹O LORD, our Lord,
C how majestic is your name in all the earth!

Acts 2:14a, 22–36

¹⁴Peter, standing with the eleven, lifted up his voice and addressed them, . . . ²²“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— ²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. ²⁴God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. ²⁵For David says concerning him,

“‘I saw the Lord always before me,
for he is at my right hand that I may not be shaken;
²⁶therefore my heart was glad, and my tongue rejoiced;
my flesh also will dwell in hope.
²⁷For you will not abandon my soul to Hades,
or let your Holy One see corruption.
²⁸You have made known to me the paths of life;
you will make me full of gladness with your presence.’

²⁹“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, ³¹he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³²This Jesus God raised up, and of that we all are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. ³⁴For David did not ascend into the heavens, but he himself says,

“‘The Lord said to my Lord,
Sit at my right hand,
³⁵until I make your enemies your footstool.’

³⁶Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

L This is the Word of the Lord.

C Thanks be to God.

Verse of the Day for Trinity Sunday

L Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.

C Alleluia. the whole earth is full of his glory! Alleluia.

Matthew 28:16–20

L The Holy Gospel according to St. Matthew, the 28th chapter.

C Glory to You, O Lord.

¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷And when they saw him they worshiped him, but some doubted. ¹⁸And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

L This is the Gospel of the Lord.

C Praise to You, O Christ.

Note: The Athanasian Creed is often read on Trinity Sunday. It is included at the end of this service. It may be read now in place of the Apostles' Creed or it may be read later in private devotions.

Early in the fourth century, a North African pastor named Arius began teaching that Jesus Christ was not truly God but rather the first of creation. The Church responded decisively in A.D. 325 with a statement of faith (The Nicene Creed), which confesses what the Bible says, that Jesus is, in fact, truly God. Toward the end of the fifth century, another creed was written that describes further the mystery of the Trinity. This creed is named for Athanasius, who stood up for Christ against the attack of Arius upon Jesus' divinity.

The Athanasian Creed proclaims the teachings of the Bible and the universal Christian or catholic faith concerning God as He has revealed Himself to us as the Father, the Son and the Holy Spirit, the One we know as the Holy Trinity. The true church of all times and all places has confessed this faith. More than 15 centuries later, the church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.

The Apostles' Creed

C I believe in God, the Father Almighty,
maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven

and sits at the right hand of God the Father
Almighty.

From thence He will come to judge the living
and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen

Come, Holy Ghost, Creator Blest

Lutheran Service Book 498, Lutheran Worship 158, The Lutheran Hymnal 233



1 Come, Ho - ly Ghost, Cre - a - tor blest, And make
2 To You, the Coun - sel - or, we cry, To You,
3 In You, with grac - es sev - en - fold, We God's
4 Your light to ev - 'ry thought im - part, And shed
5 Drive far a - way our wi - ly foe, And Your



our hearts Your place of rest; Come with Your grace and
the gift of God Most High; The fount of life, the
al - might - y hand be - hold While You with tongues of
Your love in ev - 'ry heart; The weak - ness of our
a - bid - ing peace be - stow; With You as our pro -



heav'n - ly aid, And fill the hearts which You have made.
fire of love, The soul's a - noint - ing from a - bove.
fire pro - claim To all the world His ho - ly name.
mor - tal state With death - less might in - vig - or - ate.
tect - ing guide, No e - vil can with us a - bide.

6 Teach us to know the Father, Son,
And You, from both, as Three in One
That we Your name may ever bless
And in our lives the truth confess.

7 Praise we the Father and the Son
And Holy Spirit, with them One,
And may the Son on us bestow
The gifts that from the Spirit flow! Amen.

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Devotional thoughts:

I was baptized at Trinity Lutheran Church in St. Joseph, so was my father. My mother and father were confirmed there. My mother was baptized at Trinity Lutheran Church in Berrien Springs and I attended Trinity Lutheran School in Sawyer. My brother-in-law was pastor at Trinity Lutheran Church in Glendora. With this background, you can understand why that for a long time, I was suspicious of any church not named Trinity!

As it turns out, this was not a bad thing. God's revelation of Himself as triune or the Holy Trinity is constantly under attack. To be on guard against such attacks is a good thing.

One sophomoric attack on the Trinity is the comment often heard, "The word Trinity does not appear in the Bible." A flippant answer would be, "Of course, none of our English words appear in the Greek or Hebrew Bible." A more serious response is this, "We use the word Trinity or Holy Trinity or Triune God to summarize everything that the true God says about Himself in the Bible."

The concept of the Holy Trinity is found everywhere in the Bible. The most noticeable place is recorded in our Gospel lesson for today, "Go therefore and make disciples of all nations, baptizing them in the name of the

Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matthew 28:19-20). God has revealed Himself to be three persons: the Father, the Son, and the Holy Spirit. The Bible also teaches that there are not three gods but only one. 1 Corinthians 8:4 tells us, “There is no God but one.” An in-depth study of the Bible also leads us to discover that all three persons are fully and completely God! They are not simply one-third god each so that added together they make one God.

Is this difficult to understand? Yes! In fact, it is impossible to understand. This is why every human explanation of the Holy Trinity falls short or leads to false teaching. It’s no wonder that some people attack the idea of the Trinity. Humans like to have everything fit neatly into their minds. We like to keep things simple. With God this is impossible. No one can completely understand God. We must all admit that God is a mystery, beyond all human comprehension. God, Himself, tells us this in Isaiah 55:8-9:

⁸ For my thoughts are not your thoughts,
neither are your ways my ways, declares the Lord.
⁹ For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

The early Christians were totally aware of this. It is clear from the epistles that the apostles were teaching about the Trinity even though they didn’t use the word. For example, St. Paul writes in 2 Corinthians 13:14, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

Sometime between the year 100 and 200 Christians started to use the word “trinity” to describe everything that the Bible says about our one true God; Father, Son, and Holy Spirit. From the Apostles’ Creed, through the Nicene Creed, to the Athanasian Creed we discover that Christians have been totally aware of the Bible’s teaching about God.

While we cannot understand the concept of the Triune God or Holy Trinity, God’s revelation about Himself is a great comfort to us. God, the Father, has created us and when we fell into sin, He put in place His plan of salvation. Throughout the Old Testament, God continually reveals His mercy and steadfast love in the promised savior. Then when the right time came, God sent His Son, Jesus, to be our savior.

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

Galatians 4:4-7

Jesus, the Son, came into the world to fulfill the promises of God and to live, die, and rise again for our salvation. Upon His ascension into heaven, He sent the Holy Spirit from the Father to bring us to faith, grant us forgiveness, life, and salvation through the word.

While we cannot understand the Trinity, we can describe Him. The Athanasian Creed is the most complete and thorough description of our Triune God. It is sometimes daunting to read. If you want a description of the Holy Trinity that may be easier to digest, turn to Luther’s Small Catechism, especially the questions and answers in the explanation under the First Commandment and the Creed.

God’s richest blessings to you in Christ.

“Rejoice in the Lord always; again I will say, rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:4-7).

Triune God, Be Thou Our Stay

Lutheran Service Book 505, Lutheran Worship 170, The Lutheran Hymnal 247



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Prayers

- L** Let us pray. Holy, holy, holy, Lord of Sabaoth, we bless Your name. You have called us out of darkness into Your marvelous light. Guard us Your children who You have purchased with the precious blood of Jesus Christ. Keep us in the true faith, without error, schism or compromise, until that day when You welcome us to our eternal home in heaven.

G Amen.

L Almighty Father, as the Holy Spirit hovered over the face of the deep, You uttered Your Word and the world was created. In the waters of Holy Baptism, You have spoken our names and declared us to be righteous. You have drawn us to Jesus, the light of life, and saved us. Let His light now shine through us, that others may see our good works and give glory to You.

C Amen.

L Lord Most High, in six days You created all that has been made and commanded us to fill the earth and subdue it. Grant us wisdom, that we may govern Your creation as faithful stewards, using the earth's resources in a manner that is pleasing to You.

C Amen.

L Creator God, You ordered this world according to Your good and gracious will, crowning Your creation with man and woman. Give us faith to cherish the holy estate of marriage, its union of husband and wife, Your call to be fruitful, and the promise that You will bless what You have made.

C Amen.

L Lord, guide and give wisdom to our nation and its leaders, and to all judges and magistrates. Protect those who serve us as firefighters, police, disaster workers and medical personnel. Protect those in harm's way because of the wars in Ukraine and the Middle East that cause innocent men, women, and children to suffer. Grant that the newly found cease fire would be sustained.

C Amen.

L Visit us in Your compassion, O Lord. Deliver the sick from their infirmity, the troubled from their afflictions, the grieving from their sorrow, and the dying from their fear. May all who cry to You receive grace sufficient for their needs according to Your will. Help each of us to bear our crosses with patience and grace.

C Amen.

L Lord God, heavenly Father, You have called Your Church from every tribe and nation. Grant that Your people throughout the world would rejoice in the death and resurrection of Christ and live as those who have died and risen with Him in Holy Baptism; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

C I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

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.

L Let us bless the Lord.

C Thanks be to God.

L The Lord bless us, defend us from all evil, and bring us to everlasting life.

C Amen.

We All Believe in One True God

Lutheran Service Book 953, Lutheran Worship 212, The Lutheran Hymnal 252 - Public domain



1 We all be-lieve in one true God, Fa - ther, Son, and Ho - ly Ghost,
2 We all be-lieve in Je - sus Christ, Son of God and Mar - y's son,
3 We all con-fess the Ho - ly Ghost, Who from both in truth pro-ceeds,



Ev - er - pres - ent help in need, Praised by all the heav'n - ly host;
Who de-scent-ed from His throne And for us sal - va - tion won;
Who sus - tains and com-forts us In all tri - als, fears, and needs.



All He made His love en-folds, All cre - a - tion He up-holds.
By whose cross and death are we Res - cued from all mis - er - y.
Bless-ed, ho - ly Trin - i - ty, Praise for - ev - er be to Thee!

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Lutheranism is not a new faith, but the continuation of the historic, Christian faith of all times and places. In this sense Lutheranism is *catholic*, a word that comes from two Greek words, meaning “according to the whole.” With Christians of all times and all places, we confess what God’s Word teaches—nothing more, and nothing less. For this reason, we confess the ancient creeds of the Church: the Apostles’, Nicene, and Athanasian Creeds.

The Athanasian Creed: Early in the fourth century, a North African pastor named Arius began teaching that Jesus Christ was not truly God but rather the first of creation. The Church responded decisively in A.D. 325 with a statement of faith (The Nicene Creed), which confesses what the Bible says that Jesus is, in fact, truly God. Toward the end of the fifth century, another creed was written that describes further the mystery of the Trinity. This creed is named for Athanasius, who stood up for Christ against the attack of Arius upon Jesus’ divinity.

The Athanasian Creed proclaims the teachings of the Bible and the universal Christian or *catholic* faith concerning God as He has revealed Himself to us as the Father, the Son, and the Holy Spirit, the One we know as the Holy Trinity. The true church of all times and all places has confessed this faith. More than 15 centuries later, the church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.

The Athanasian Creed

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

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

And the catholic* faith is this,

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

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

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

Such as the Father is, such is the Son, and such is the Holy Spirit:
the Father uncreated, the Son uncreated, the Holy Spirit uncreated;
the Father infinite, the Son infinite, the Holy Spirit infinite;
the Father eternal, the Son eternal, the Holy Spirit eternal.

And yet there are not three Eternals, but one Eternal,
just as there are not three Uncreated or three Infinities, but one Uncreated and one Infinite.

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

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

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

Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord, so also are we prohibited by the catholic* religion to say that there are three Gods or Lords.

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

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

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

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

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

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.

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

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

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.

He is God, begotten from the substance of the Father before all ages; and He is man, born from the substance of His mother in this age:

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

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

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

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

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

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

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

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.

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

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

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

*Note: The word catholic here does not indicate The Roman Catholic Church which is written with an uppercase “C”. Here catholic is used in its original sense of “universal” or “the whole Christian Church.” In this sense, the Lutheran Church is part of the catholic church and its most authentic representation in the world today. We believe that the Roman Catholic Church is a part of the catholic or universal church. However—as defined by its dogma—it is a product of the 16th Century Council of Trent.

Pastor Quardokus

Service Notes:

One person may serve as Leader or this may be shared with a number of individuals.

Read one or more of the lessons. Hymns may be sung or read. Use as much or little of this service as you would like.

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Enhancing Your Worship

Meditating on God's Word and Works

I will meditate on your wondrous works. Psalm 119:27
My eyes are awake through the night watches,
That I may meditate on Your word. Psalm 119:148 NKJV

The Week of Trinity Sunday June 1—6, 2026

Introduction

Most modern forms of mediation turn a person inward. Biblical meditation turns a person outward toward what God has said and done especially what He has said and done through Jesus for our salvation.

Each Sunday has its own special theme directing us to meditate on God's word and actions. This theme is found in the Propers of the Day (the parts of the service that change week to week). From Advent through the Easter season these themes focus our attention on the life of Jesus from His birth to His death and resurrection. There is always much more in the propers than can be covered in any Sunday service. God willing, I will use the propers for Sunday to provide you with a devotion each day to help you mediate on what God has done for you.

Monday

- L** In the name of the Father and of the Son and of the Holy Spirit.
- C** Amen.

Verse of the Day for Trinity Sunday

- L** Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.
- C** Alleluia. the whole earth is full of his glory! Alleluia.

Introit Psalm 16:8–11; antiphon: Liturgical Text

- L** Blessèd be the Holy Trinity and the undivided Unity.
Let us give glory to him because he has shown his mercy to us.
- C** I have set the Lord always before me;
because he is at my right hand, I shall not be shaken.
- L** Therefore my heart is glad, and my whole being rejoices;
my flesh also dwells secure.
- C** For you will not abandon my soul to Sheol,
or let your holy one see corruption.
- L** You make known to me the path of life;
in your presence there is fullness of joy; at your right hand are pleasures forevermore.
- C** Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.
- L** Blessèd be the Holy Trinity and the undivided Unity.
Let us give glory to him because he has shown his mercy to us.

Kyrie

- L** O Lord, **C** Have Mercy on us.
L O Christ, **C** Have Mercy on us.
L O Lord, **C** Have Mercy on us.

Thinking about the Holy Trinity is not simply a mental exercise or an excursion into an esoteric doctrine. Thinking about the Holy Trinity is thinking about God and His love for us. It helps us to understand that God, in the totality of His being, has been working for our salvation.

In this, we rejoice and are glad because our Triune God has rescued us from sin, death, and eternal damnation. God—the Father, the Son, and the Holy Spirit—has set us on the path of life. Because the Father sent the Son, because the Son came, because the Father and the Son have sent the Holy Spirit, we will one day experience the fullness of joy in God’s presence forevermore.

Blessèd be the Holy Trinity and the undivided Unity. Let us give glory to him because he has shown his mercy to us.

- L** Let us pray. Almighty and everlasting God, Father, Son, and Holy Spirit, thank you for the gift of salvation. Grant that we may remain faithful unto death and so receive the crown of life and live in your presence forevermore.

C Amen

O Blessed, Holy Trinity

Lutheran Service Book 876, Lutheran Worship 479, The Lutheran Hymnal 541



1 O bless - ed, ho - ly Trin - i - ty, Di - vine, e -
2 My soul and bod - y keep from harm, And o - ver
3 The Fa - ther's love shield me this day; The Son's pure
4 My Mak - er, hold me in Your hand; O Christ, for -
5 Lord, bless and keep me as Your own; Lord, look in



ter - nal U - ni - ty, O Fa - ther, Son, and
all ex - tend Your arm; Let Sa - tan cause me
wis - dom cheer my way; The Ho - ly Spir - it's
giv - en let me stand; Blest Com - fort - er, do
kind - ness from Your throne; Lord, shine un - fail - ing



Ho - ly Ghost, This day Your name be up - per - most.
no dis - tress Nor bring me shame and wretch - ed - ness.
joy and light Drive from my heart the shades of night.
not de - part; With faith and love en - rich my heart.
peace on me By grace sur - round - ed; set me free.

Tuesday

L In the name of the Father and of the Son and of the Holy Spirit.

G Amen.

Verse of the Day for Trinity Sunday

L Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.

G Alleluia. the whole earth is full of his glory! Alleluia.

Collect of the Day

L Let us pray. O King of glory, Lord of hosts, uplifted in triumph far above all heavens, leave us not without consolation but send us the Spirit of truth whom You promised from the Father; for You live and reign with Him and the Holy Spirit, one God, now and forever.

G Amen

L Let us pray. 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.

G Amen

Trinity Sunday is a day to reflect on God's grace, God's undeserved love for us sinners. Without God's grace, we would never know Jesus or come to faith. Our natural tendency is to rely on our own strengths and abilities. In God's revelation of Himself as the Triune God, we are overwhelmed with our inability to comprehend God. We are driven to the realization that we must rely on God who is far beyond our meager abilities.

Trinity Sunday reminds us that an awesome God has reached into our world to save sinners. We stand with Isaiah when he first beheld the glory of God and heard the worship of the angels.

⁶ In 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. ² Above 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. 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 And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵ And 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!”

⁶ Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷ And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

Isaiah 6:1-7

Prayer: 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.

Father Most Holy

Lutheran Service Book 504, Lutheran Worship 175, The Lutheran Hymnal 240



1 Fa - ther most ho - ly, mer - ci - ful, and ten - der; Je - sus, our
2 Trin - i - ty bless - ed, u - ni - ty un - shak - en, Good-ness un -
3 Mak - er of all things, all Thy crea-tures praise Thee; All for Thy
4 Lord God Al - might - y, un - to Thee be glo - ry, One in three



Sav - ior, with the Fa - ther reign - ing; Spir - it of com - fort,
bound - ed, ver - y God of heav - en, Light of the an - gels,
wor - ship were and are cre - at - ed; Now, as we al - so
per - sons, o - ver all ex - alt - ed! Glo - ry we of - fer,



ad - vo - cate, de - fend - er, Light nev - er wan - ing;
joy of those for - sak - en, Hope of all liv - ing,
wor - ship Thee de - vout - ly, Hear Thou our voic - es.
praise Thee and a - dore Thee, Now and for - ev - er.

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Wednesday

L In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

Verse of the Day for Trinity Sunday

L Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.

C Alleluia. the whole earth is full of his glory! Alleluia.

Psalms 8

L ¹O LORD, our Lord, how majestic is your name in all the earth!

You have set your glory above the heavens.

C ²Out of the mouth of babes and infants, you have established strength because of your foes,
to still the enemy and the avenger.

L ³When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,

C ⁴what is man that you are mindful of him, and the son of man that you care for him?

L ⁵Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.

C ⁶You have given him dominion over the works of your hands;
you have put all things under his feet,

- L** ⁷all sheep and oxen, and also the beasts of the field,
C ⁸the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.
L ⁹O LORD, our Lord,
C how majestic is your name in all the earth!

Our Triune God is majestic indeed. While we cannot hope to understand the inner workings of the Holy Trinity, we can learn to be like babes and infants again and simply trust God's word.

Our Triune, majestic God cares for you! He has placed you in a place of authority over His earthly creation.

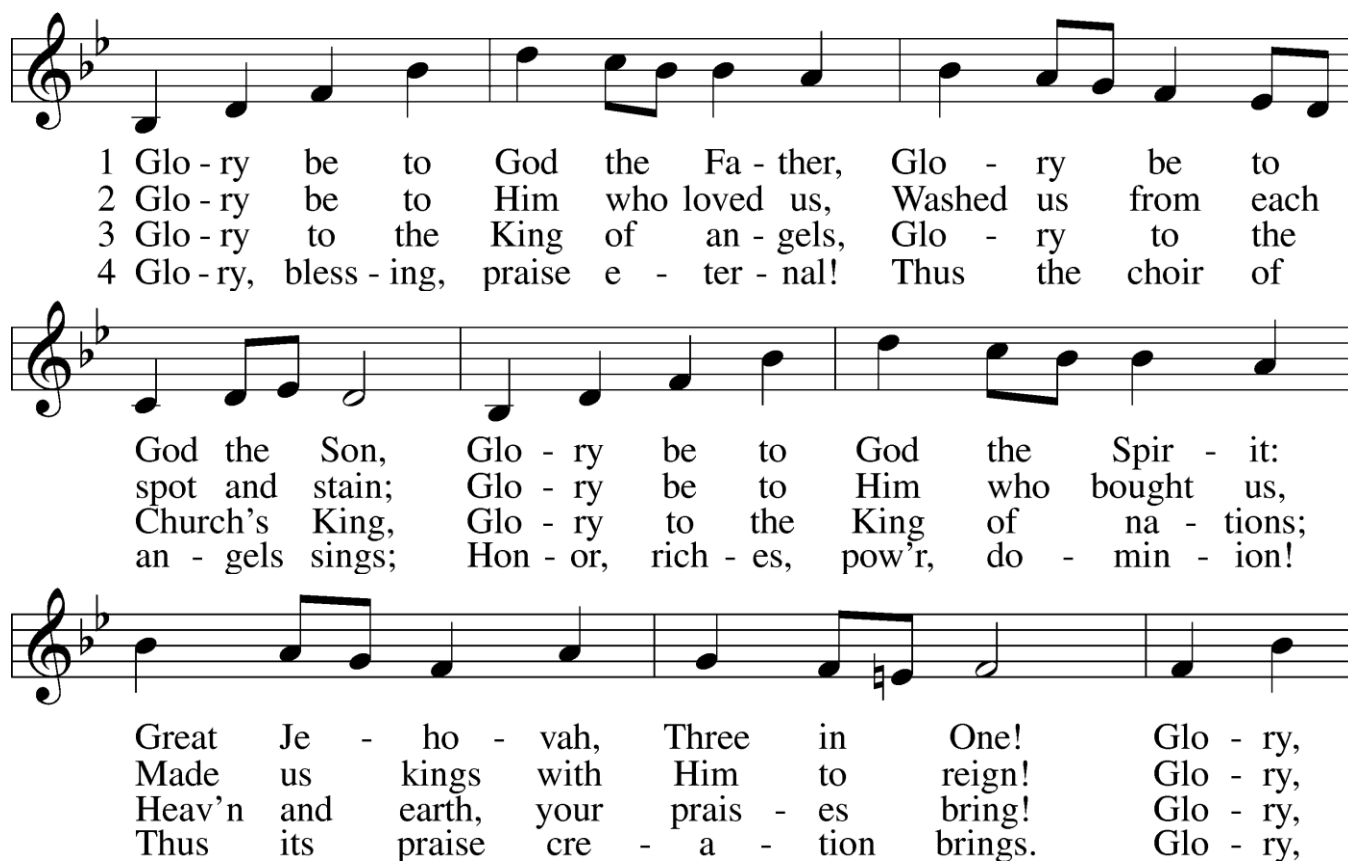
Our Triune God has worked together for our salvation! "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). May His Holy Spirit ever grant us faith to believe and so receive eternal life!

Prayer:

Triune God, be Thou our stay;
 O let us perish never!
 Cleanse us from our sins, we pray,
 And grant us life forever.
 Keep us from the evil one;
 Uphold our faith most holy,
 And let us trust Thee solely
 With humble hearts and lowly. Amen.

Glory Be to God the Father

Lutheran Service Book 506, Lutheran Worship 173, The Lutheran Hymnal 244



1 Glo - ry be to God the Fa - ther, Glo - ry be to
 2 Glo - ry be to Him who loved us, Washed us from each
 3 Glo - ry to the King of an - gels, Glo - ry to the
 4 Glo - ry, bless - ing, praise e - ter - nal! Thus the choir of

God the Son, Glo - ry be to God the Spir - it:
 spot and stain; Glo - ry be to Him who bought us,
 Church's King, Glo - ry to the King of na - tions;
 an - gels sings; Hon - or, rich - es, pow'r, do - min - ion!

Great Je - ho - vah, Three in One! Glo - ry,
 Made us kings with Him to reign! Glo - ry,
 Heav'n and earth, your prais - es bring! Glo - ry,
 Thus its praise cre - a - tion brings. Glo - ry,



glo - ry While e - ter - nal a - ges run!
glo - ry To the Lamb that once was slain!
glo - ry To the King of glo - ry sing!
glo - ry, Glo - ry to the King of kings!

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Thursday

L In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

Verse of the Day for Trinity Sunday

L Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.

C Alleluia. the whole earth is full of his glory! Alleluia.

Genesis 1:1-8; 24-28; 31; 2:1-3

Note: The appointed reading for today is the entirety of Genesis 1:1—2:4.

You may wish to read the complete account later today.

¹In the beginning, God created the heavens and the earth. ²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸And God called the expanse Heaven. And there was evening and there was morning, the second day.

²⁴And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

³¹And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

¹Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

Reading Genesis chapter 1 on Trinity Sunday may seem strange to some. It may occur to others that in the Creed, we confess, “I believe in God, the Father Almighty, maker of heaven and earth,” and so recognize God, the Father in creation.

What is easily passed by in the reading of Genesis 1, is verse 26: “Then God said, “Let us make man in our image, after our likeness.” Do you notice anything about the personal pronouns that God uses for himself? Three times God speaks of Himself as plural! He says, “Let **US** make man in **OUR** image, after **OUR** likeness.” Amazing, isn’t it? Right here in the first chapter of Genesis, God gives us a hint that there is more to himself than just a singular being! He hints at what we learn to be true in the New Testament, that God is Father, Son, and Holy Spirit. In fact, if you reread verse 2, you will notice the Holy Spirit already mentioned.

These are not the only times that the Old Testament suggests that there is more to God than first meets the eye. Two of the most obvious places are Isaiah 6 when the angels praise God with three holies (holy, holy, holy) and in Numbers 6:24-26 with the threefold blessing when the LORD is mentioned three times. These are the final words of the service that we hear each Sunday.

²⁴ The Lord bless you and keep you;

²⁵ the Lord make his face to shine upon you and be gracious to you;

²⁶ the Lord lift up his countenance upon you and give you peace.

Diligent students of the Bible have noticed these references for centuries. In the New Testament, Jesus clearly fills in the details of God’s Triune nature.

The peace He gives us (like the internal makeup of the Holy Trinity) surpasses all understanding. This is the peace that comes from recognizing God’s plan from all eternity was to save us by grace through faith in Christ Jesus (Ephesians 1).

Prayer: O God and Father of our Lord Jesus Christ, You have blessed us in Christ with every spiritual blessing in the heavenly places. You chose us in Him before the foundation of the world, that we should be holy and blameless. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us. Grant Your Holy Spirit to keep us in this most holy faith. Amen.

Friday

L In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

Verse of the Day for Trinity Sunday

L Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.

C Alleluia. the whole earth is full of his glory! Alleluia.

Acts 2:14a, 22–36

¹⁴Peter, standing with the eleven, lifted up his voice and addressed them, . . . ²²“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— ²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. ²⁴God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. ²⁵For David says concerning him,

“I saw the Lord always before me,

for he is at my right hand that I may not be shaken;

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

my flesh also will dwell in hope.

²⁷For you will not abandon my soul to Hades,
or let your Holy One see corruption.
²⁸You have made known to me the paths of life;
you will make me full of gladness with your presence.’

²⁹“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, ³¹he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³²This Jesus God raised up, and of that we all are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. ³⁴For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord,
Sit at my right hand,
³⁵until I make your enemies your footstool.’

³⁶Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Trinity Sunday is the First Sunday after Pentecost. In recognition of the Pentecost season, our second reading this week continues Peter’s sermon from the Day of Pentecost. In his sermon, Peter quotes Psalm 16 using the same words as our introit for this week.

Peter’s sermon is particularly appropriate for Trinity Sunday because he mentions God, Father, Son, and Holy Spirit. His message is about Jesus. He declares that Jesus is “a man attested to you by God with mighty works and wonders.” It was God, the Father’s “plan and foreknowledge” that accomplished our salvation through Jesus’ life, death, and resurrection.

Peter goes on to explain that Jesus received from the Father the promise of the Holy Spirit that He has poured out on the Day of Pentecost. There is no denying the Spirit’s presence because of what they are seeing and hearing.

We no longer call the Sundays following Trinity Sunday, Sundays after Trinity. Rather, they are now numbered as Sundays after Pentecost. Nevertheless, throughout this second half of the Church Year, let us remember how God, Father, Son, and Holy Spirit has worked for our salvation and will continue to work for our salvation until the Last Day.

Prayer: O Triune God, on the Day of Pentecost Peter clearly proclaimed the working of the Holy Trinity for our salvation. Grant that we may continue to trust in Jesus as Lord and Christ and so receive forgiveness of sins, life, and salvation by the working of the Holy Spirit through word and sacrament. Amen.

Triune God, Be Thou Our Stay

Lutheran Service Book 505, Lutheran Worship 170, The Lutheran Hymnal 247





Cleanse us from our sins, we pray, And grant us life for - ev - er.



Keep us from the e - vil one; Up - hold our faith most ho - ly,



And let us trust Thee sole - ly With hum - ble hearts and low - ly.



Let us put God's ar - mor on, With all true Chris - tians run - ning



Our heav'n - ly race and shun - ning The dev - il's wiles and cun - ning.



A - men, a - men! This be done; So sing we, "Al - le - lu - ia!"

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Saturday

- L** In the name of the Father and of the Son and of the Holy Spirit.
- C** Amen.

Verse of the Day for Trinity Sunday

- L** Alleluia. Holy, holy, holy is the LORD of hosts; Alleluia.
- C** Alleluia. the whole earth is full of his glory! Alleluia.

Gradual Psalm 145:3, 5b, 6b

- L** Great is the LORD, and greatly to be praised,
- C** and his greatness is unsearchable.
- L** On your wondrous works, I will meditate,
- C** and I will declare your greatness.

We conclude this week with the gradual for Trinity Sunday. These words from Psalm 145 are particularly appropriate. Our Triune God is great! He is greatly to be praised!

The internal workings of the Holy Trinity certainly are unsearchable. We will never understand how God can be three persons, each completely God and yet not three gods but one God!

We also will never understand how our Triune God could love sinners enough to plan our salvation through the sacrifice of God's own Son on the cross. It is only by the working of the Holy Spirit through word and sacrament that we can believe this unsearchable truth.

This work of salvation is the most wondrous work! This is where we must focus our meditation rather than inward contemplation or an emptying of the mind.

By God's grace, we declare the greatness of our Triune God when we join Peter and proclaim God's plan of salvation carried out by Jesus Christ.

Prayer: O Triune God, move us each day to recognize Your greatness, not only in creation but especially in Your love for sinners. Heavenly Father, thank you for your plan of salvation. By the working of the Holy Spirit, grant us true faith in your Son, our Savior, Jesus Christ. Amen.

Alleluia! Let Praises Ring

Lutheran Service Book 822, Lutheran Worship 437, The Lutheran Hymnal 23



1 Al - le - lu - ia! Let prais - es ring! To God the Fa -
2 Al - le - lu - ia! Let prais - es ring! Un - to the Lamb
3 Al - le - lu - ia! Let prais - es ring! Un - to the Ho -
4 Al - le - lu - ia! Let prais - es ring! Un - to our tri -



ther let us bring Our songs of ad - o - ra - tion.
of God we sing, In whom we are e - lect - ed.
ly Ghost we sing For our re - gen - er - a - tion.
une God we sing; Blest be His name for - ev - er!



To Him through ev - er - last - ing days Be wor - ship, hon -
He bought His Church with His own blood, He cleansed her in
The sav - ing faith in us He wrought And us un - to
With an - gel hosts let us a - dore And sing His prais -



or, pow'r, and praise, Whose hand sus - tains cre - a - tion.
that bless - ed flood, And as His bride se - lect - ed.
the Bride-groom brought, Made us His cho - sen na - tion.
es ev - er - more For all His grace and fa - vor!



Sing - ing, ring - ing: Ho - ly, ho - ly, God is ho - ly;
Ho - ly, ho - ly Is our u - nion And com - mu - nion.
Glo - ry! Glo - ry! Joy e - ter - nal, Bliss su - per - nal;
Sing - ing, ring - ing: Ho - ly, ho - ly, God is ho - ly;



Spread the sto - ry Of our God, the Lord of glo - ry.
His be - friend - ing Gives us joy and peace un - end - ing.
There is man - na And an end - less, glad ho - san - na.
Spread the sto - ry Of our God, the Lord of glo - ry!

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