

DARLING DOWNS PARISH OF THE AELC
TRINITY OAKLEY, ST PAUL'S GREENWOOD, ST JOHN'S AUBIGNY,
BETHLEHEM TOOWOOMBA

27 May 2018

Bulletin for Trinity Sunday

HYMNS: 139 140 457 779

INTROIT: Give to the LORD, you heavenly beings, give to the LORD glory and strength!

Give to the LORD the glory due to His name! Worship the LORD in holy splendour!

The voice of the LORD is over the waters. **The God of glory** causes it to thunder. The LORD is over many waters.

The voice of the LORD is powerful. The voice of the LORD is majestic.

The voice of the LORD breaks the cedars. The LORD shatters the cedars of Lebanon.

He makes Lebanon skip about like a calf. He makes Sirion skip about like a young wild ox.

The voice of the LORD flashes out with flames of fire.

The voice of the LORD makes the wilderness tremble. The LORD makes the Wilderness of Kadesh tremble.

The voice of the LORD causes the fallow deer to be in labour, and strips the forest bare. In His temple everyone is saying, "Glory!"

The LORD sat enthroned over the Deluge, and the LORD has for ever been sitting as King.

The LORD will give strength to His people. The LORD will bless His people with peace.

Psalm 29

COLLECT: 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 for ever. Amen.

READINGS: Isaiah 6:1-8 Isaiah is commissioned as a prophet by the Lord

Acts 2:14a, 22-36 God has made Him both Lord and Christ, this

Jesus whom you crucified

John 3:1-17 The Spirit gives birth to spirit

SERMON: Isaiah 6:1-8 My eyes have seen the King, the LORD of hosts.

¹ In the year when King Uzziah died, I saw the Lord sitting on a high and lofty throne. The train of His robe was filling the Temple. ² Seraphs were standing above Him. Each had six wings; each was using two wings to cover his face; each was using two wings to cover his legs; and each was using two wings to fly. ³ The one was calling to the other and saying: “Holy, holy, holy is the LORD of hosts! His glory fills the whole earth!”

⁴ The voices of those who were calling out caused the foundations of the doorposts to shake, and the Temple was filled with smoke. ⁵ Then I said: “How terrible for me! For I have been brought to silence. For I am a man with unclean lips and live among people with unclean lips. For my eyes have seen the King, the LORD of hosts.”

⁶ Then one of the seraphs flew to me, with a glowing coal in his hand. He had used tongs to take it from the altar. ⁷ He touched my mouth with it and said: “Look! This has touched your lips. Your guilt has been taken away, and your sin has been atoned for.”

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

THE ATHANASIAN CREED

Early in the fourth century, a new teaching appeared which claimed that Jesus was not true God. Arius, the north African priest who first proposed this theory, was extremely persuasive, and soon the controversy was so widespread that a church council was called to settle the matter. Out of that meeting in A.D. 325 came the Nicene Creed, which clearly confesses Jesus to be true God. That creed, which was expanded in A.D. 381 in order to defend the divinity of the Holy Spirit, is still widely used today as a confession of the triune faith.

Despite the clarity of the Nicene Creed, the controversy continued for some time. Toward the end of the fifth century, another creed was written that marvelled at the mystery of the Trinity in a way that no creed had ever done. It was once thought that Athanasius (d. 379), the ardent opponent of Arius at the Council of Nicaea, wrote this creed. Research, however, has shown it to be a fifth-century document and written by an unknown author. In considerable detail, it spells out the doctrine of the Trinity and the Incarnation. And similar to the Apostles’ and Nicene Creed, it asserts that Christ will come again to judge the living and the dead and that someday all people will rise from the dead and be required to give “an account concerning their own deeds.” It

concludes, “This is the true Christian faith. Unless a man believe this firmly and faithfully, he cannot be saved.”

Although the Book of Concord refers to the three creeds as “ecumenical,” the Roman Catholic Church and the Eastern Orthodox Church do not see the Athanasian Creed as an ecumenical creed. Eastern Orthodox churches have never recognized it as such, though it is found in some of their publications. But to Roman Catholics, it is largely unknown today. Rome sees the Nicene Creed as more important, largely because it is the product of two ecumenical councils. Non-Lutheran Protestant churches often do not include the Apostles’ or Nicene Creed in their hymnals, and Baptists and Pentecostals, who say they are non-creedal, do not formally confess them either.

It is important to note when Lutherans placed the three ancient creeds in the forefront of the Book of Concord, they signalled to Rome and the Reformed churches that their theological documents that followed conformed to the doctrines of these creeds. It was the Lutheran way of showing the Book of Concord did not contain any new doctrines after the Augsburg Confession had been publicly confessed and signed in 1530.

Unlike Lutherans, many Christian denominations do not use or emphasise the creeds. It is common in most Lutheran churches to confess either the Apostles’ or the Nicene Creed in their Divine Services on Sundays. And many Lutheran congregations confess the Athanasian Creed one week after Pentecost Sunday, on Trinity Sunday. Thus, by regularly confessing one of the three creeds in their Sunday services, Lutheran churches indicate the custom is a hallmark of their Lutheran identity.

Welcome to all worshipping with us today! May God bless our worship of Him by His serving of us!
 Pastor Peter Ziebell, Phone 0407583922.
 Email him at paziebell@gmail.com
 Weekly sermons and bulletins are available at www.aelc.org.au.
Please notify pastor of anyone who is unwell or in need of a visit.

COMING SERVICES

3 June 2 Pentecost	10 June 3 Pentecost	17 June 4 Pentecost
8.30am OAK HC 8.30am TMBA LR 9.30am AUB LR 10.00am GRN HC	8.00am TMBA Bible Study & 9.00am HC 8.30am OAK LR 9.30am GRN LR 10.30am AUB HC	8.30am OAK HC 8.30am TMBA LR 9.30am AUB LR 10.00am GRN HC
Sunday, 3 June		
READINGS: Deuteronomy 5:12-15; 2 Corinthians 4:5-12; Mark 2:23-3:6		
HYMNS: 500 463 329 (323 325) 416		
Sunday, 10 June		
READINGS: Genesis 3:8-15; 2 Corinthians 4:13:5-1; Mark 3:20-35		
HYMNS: 785 (tune 99) 204 494 (65 404) 159		

ANNOUNCEMENTS

Friday, 1 June, 7.00pm. Family Evening at Aubigny. Pizza etc is provided for a gold coin donation (usually start eating around 7.20), followed by games and activities, a devotion and hymns. The evening finishes with supper about 9pm, please bring a plate. Contact Jane Sippel 0488722074 for more info.

Saturday, 9 June, 10.00am. Combined CoC/Sem Com. meeting at Troys Road. Please forward all agenda items to the secretary, Ian Manz at igm64@hotmail.com. Each congregation, please make sure you have a representative at the meeting.