

# OUR REDEEMER LUTHERAN CHURCH

904 Bluff Street Cedar Falls, Iowa 50613

## THE LUTHERAN CHURCH - MISSOURI SYNOD

*A traditional, liturgical, Biblical congregation in the heart of Cedar Falls ministering to sinners with the forgiving presence of Christ.*

Rev. Michael R. Knox, Pastor  
(319) 231-9761

Rev. Dr. Brian Saunders, Pastor  
(319) 389-5526

Joseph Goodroad, Vicar  
(816) 645-0188

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### THE FESTIVAL OF THE HOLY TRINITY

June 4, 2023

**TO OUR VISITORS** We rejoice that you have joined us this morning to hear the Word of God, receive His gifts of life and salvation, and to respond to His faithfulness with “Psalms, hymns and spiritual songs” *Ephesians 5:19*

- ✘ Please take the time to fill out the Communion Registration/Visitors' Cards which are in the small card holders on the pew.
- ✘ Please read the announcement below regarding Communion.
- ✘ Guests who will not be communing may place the Visitor's card in the Offering plate..
- ✘ Guests who intend to commune are asked to announce this intention to the Elder and give the card to the Usher as they come forward to receive communion.
- ✘ Following the Service, a member of the Board of Communication and Outreach has a small gift for you.

#### OUR REDEEMER PRACTICES CLOSED COMMUNION

The Sacrament of the Altar is the body and blood of our Lord Jesus Christ under the bread and wine for us Christians to eat and drink, instituted by Christ Himself. As we receive this Sacrament, the oneness of fellowship at the Altar (I Corinthians 10:17) presupposes a oneness in doctrine with the Apostles (Acts 2:42). For this reason the congregations of the Lutheran Church-Missouri Synod have agreed to follow the Biblical and historical practice of Closed Communion. If you desire to receive the Lord's Supper and are not a communicant member of Our Redeemer or a sister congregation in the Lutheran Church-Missouri Synod, we respectfully ask that you not commune this morning. Rather, we would invite you to speak with Pastor Knox, Pastor Saunders, or Vicar Goodroad about Holy Communion and about becoming a communicant member of this congregation.



#### ***THOSE SERVING GOD'S PEOPLE THIS WEEK***

**Elder:** Stephen Hoffman **Service Assistant:** Bo Wayson

**Organist:** Roxann List **Ushers:** Dean Fink, Dusty Greiman

**Tellers:** Chris Fink, James Mishler **Shut-Ins:** Dean and Martha Garms

**Sunday, May 28, 2023**

**Attendance: 59**



**THE FIRST SUNDAY AFTER PENTECOST IS “TRINITY SUNDAY.”** On this Sunday, the Church pauses to reflect on what She confesses each and every Sunday, namely the doctrine of God, the Holy Trinity, the Father, the Son (✘) and the Holy Spirit. In the Proper Preface of the Communion Liturgy, we briefly summarize the doctrine of the Trinity, “*In the confession of the only true God we worship the Trinity in person and the Unity in substance, of the majesty coequal.*”

The Doctrine of the Trinity is a mystery. Martin Luther wrote, “Even the angels, who constantly behold the majesty of God with great joy cannot fathom this mystery, and all who have tried have broken their necks.” While Luther may have overstated the matter, his point is well taken - the doctrine of the Trinity is a mystery that we will not fully understand until the day of Christ's glorious return.

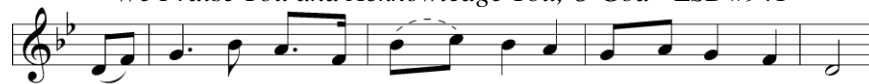
While it is a mystery, it is not unimportant. Nothing could be more important than to know that your Creator is your Father. Nothing could be more important than to know that the One who died and shed His blood to bear all your sins is the Son in whose glory you will live for eternity. Nothing could be more important than to know that the One who has called you to faith and who works all good within you is the eternal Holy Spirit who will keep you by His gracious power in the true Faith until death. For this reason the Church sings with joy, “Holy, Holy, Holy, Lord God Almighty . . . God in three persons, blessed Trinity.”

**On this Trinity Sunday, we will follow the traditional practice of confessing the faith using the words of the Athanasian Creed.**

# I. THE PREPARATION

## Hymn of Invocation

“We Praise You and Acknowledge You, O God” LSB #941



1 We praise You and ac-knowl-edge You, O God, to be the Lord,  
2 The band of the a-pos-tles in glo-ry sing Your praise,  
3 You, Christ, are King of glo-ry, the ev-er-last-ing Son,  
4 You sit in splen-did glo-ry, en-throned at God's right hand,



The Fa-ther ev-er-last-ing, by all the earth a-dored.  
The fel-low-ship of proph-ets their death-less voic-es raise.  
Yet You, with bound-less love, sought to res-cue ev-'ry-one:  
Up-hold-ing earth and heav-en by forc-es You com-mand.



To You all an-gel pow-ers cry a-loud, the heav-ens sing,  
The mar-tyrs of Your king-dom, a great and no-ble throng,  
You laid a-side Your glo-ry, were born of vir-gin's womb,  
We know that You will come as our Judge that fi-nal day,



The cher-u-bim and ser-a-phim their prais-es to You bring:  
Sing with the ho-ly Church through-out all the world this song:  
Were cru-ci-fied for us and were placed in-to a tomb;  
So help Your ser-vants You have re-deemed by blood, we pray;



“O ho-ly, ho-ly, ho-ly Lord God of Sab-a-oth;  
“O all-ma-jes-tic Fa-ther, Your true and on-ly Son,  
Then by Your res-ur-rec-tion You won for us re-prieve—  
May we with saints be num-bered where prais-es nev-er end,



Your maj-es-ty and glo-ry fill the heav-ens and the earth!”  
And Ho-ly Spir-it, Com-fort-er— for-ev-er Three in One!”  
You o-pened heav-en's king-dom to all who would be-lieve.  
In glo-ry ev-er-last-ing. A-men, O Lord, a-men!

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Tune: Public domain

### Invocation

P/V: In the name of the Father and of the (✠) Son and of the Holy Spirit.

*Matthew 28:19b; [18:20]*

C: **Amen.**

### The Confession of Sin

P/V: Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness. *[Hebrews 10:22]*

P/V: Our help is in the name of the Lord,

C: **who made heaven and earth.**

*Psalms 124:8*

P/V: I said, I will confess my transgressions unto the Lord,

C: **and You forgave the iniquity of my sin.**

*Psalms 32:5*

P/V: Almighty God, our maker and redeemer, we poor sinners confess unto You that we are by nature sinful and unclean and that we have sinned against You by thought, word, and deed. Wherefore we flee for refuge to Your infinite mercy, seeking and imploring Your grace for the sake of our Lord Jesus Christ.

C: **O most merciful God, who has given Your only-begotten Son to die for us, have mercy upon us and for His sake grant us remission of all our sins; and by Your Holy Spirit increase in us true knowledge of You and of Your will and true obedience to Your Word, to the end that by Your grace we may come to everlasting life; through Jesus Christ, our Lord. Amen**

P/V: Almighty God, our heavenly Father, has had mercy upon us and has given His only Son to die for us and for His sake forgives us all our sins. To those who believe on His name He gives power to be the children of God and has promised them His Holy Spirit. He that believes and is baptized shall be saved. Grant this, Lord, unto us all.

C: **Amen.**

*Mark 16:16; John 1:12*

## II. THE SERVICE OF THE WORD

### Introit



Cantor: Blessèd be the Holy Trinity and the undivided | Unity.\*

Let us give glory to Him because He has shown His mer- | cy to us.

**Cong: I have set the LORD always be- | fore me;\***

**because He is at my right hand, I shall not be | shaken.**

**Therefore my heart is glad, and my whole being re- | joices;\***

**my flesh also | dwells secure.**

**For You will not abandon my soul | to Sheol,\***

**or let your Holy One see cor- | ruption.**

**You make known to me the | path of life;\***

**in Your presence there is fullness of joy; at Your right hand are pleasures for- | evermore.**

Cantor: Blessèd be the Holy Trinity and the undivided | Unity.\*

Let us give glory to Him because He has shown His mer- | cy to us.

*Ps. 16:8-11; antiphon: Liturgical Text*

### Gloria Patri

**Glo-ry be to the Fa-ther and to the Son and to the Ho-ly Ghost;**  
as it was in the be-gin-ning, is now, and ev-er shall be, world with-out end. A-men.

### Kyrie

*Mark 10:47*

**Lord, have mer - cy up - on us. Christ, have mer - cy up -**  
**on us. Lord, have mer - cy up - on us.**

### Gloria in Excelsis

*Luke 2:14; John 1:29*

**Glory be to God on high: and on earth peace, good - will toward**  
**men. We praise Thee, we bless Thee, we wor - ship Thee,**  
**we glorify Thee, we give thanks to Thee, for Thy great glory.**  
**O Lord God, heav'n-ly King, God the Fa-ther Al - mighty.**  
**O Lord, the only begotten Son, Je - sus Christ;**  
**O Lord God, Lamb of God, Son of the Father,**  
**that takest away the sin of the world, have mercy up - on us.**

Thou that takest away the sin of the world, re-ceive our prayer.

Thou that sittest at the right hand of God the Father, have mercy up-  
on us. For Thou only art holy; Thou on-ly art the Lord.

Thou only, O Christ, with the Ho-ly Ghost,  
art most high in the glory of God the Father. A-men.

### The Salutation

**P** The Lord be with you.

**C** And with thy spir - it.

*II Timothy 4:22*

### The Collect of the Day

**P:** 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** A - men.

*Be seated*

### The Old Testament

Genesis 1:1—2:4a

**P:** This is the Word of the Lord.

**C:** Thanks be to God

### The Gradual

*“Triune God, Be Thou Our Stay” LSB #505*

Tri - une God, be Thou our stay; O let us per-ish nev - er!

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!"

Text and tune: Public domain

**The 2<sup>nd</sup> Reading**  
Acts 2:14a, 22-36

P: This is the Word of the Lord.  
C: **Thanks be to God.**

*Stand* **The Alleluia/Verse**

Al-le-lu-ia. Al-le-lu-ia. Al-le-lu-ia.

Cantor: Holy, holy, holy is the | Lord of hosts; \*  
the whole earth is full of his | glory

(Isaiah 6:3b)

Al-le-lu-ia. Al-le-lu-ia. Al-le-lu-ia.

**The Holy Gospel**  
Matthew 28:16-20

P: The Holy Gospel according to the Evangelist Matthew, the 28<sup>th</sup> chapter.

Glo-ry be to Thee, O Lord.

P: This is the Gospel of the Lord.

Praise be to Thee, O Christ.

**The Athanasian Creed**

*(The congregation may be seated for the Creed)*

**Part I**

Pastor: 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.

Lectern: And the catholic faith is this,

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

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

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

Lectern: Such as the Father is, such is the Son, and such is the Holy Spirit:

**Pulpit: the Father uncreated, the Son uncreated, the Holy Spirit uncreated;**

Lectern: the Father infinite, the Son infinite, the Holy Spirit infinite;

**Pulpit: the Father eternal, the Son eternal, the Holy Spirit eternal.**

Lectern: And yet there are not three Eternals, but one Eternal,

**Pulpit: just as there are not three Uncreated or three Infinites, but one Uncreated and one Infinite.**

Lectern: In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty;

**Pulpit: and yet there are not three Almighty, but one Almighty.**

Lectern: So the Father is God, the Son is God, the Holy Spirit is God;

**Pulpit: and yet there are not three Gods, but one God.**

Lectern: So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;

**Pulpit: and yet there are not three Lords, but one Lord.**

## Part II

Lectern: 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.

**Pulpit: The Father is not made nor created nor begotten by anyone.**

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

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

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

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

Lectern: 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.

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

## Part III

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

**Pulpit: 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.**

Lectern: 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:

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

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

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

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

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

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

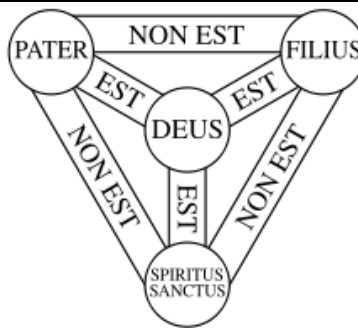
**Pulpit: who suffered for our salvation, descended into hell, rose again the third day from the dead,**

Lectern: 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.

**Pulpit: At His coming all people will rise again with their (☒) bodies and give an account concerning their own deeds.**

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

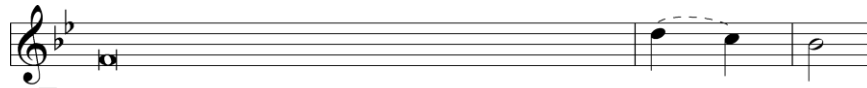
Pastor: This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved.



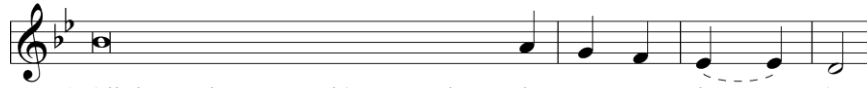
*The Shield of the Trinity, a visual representation of the doctrine of the Trinity, derived from the Athanasian Creed. The Latin reads: "The Father is God, The Son is God, The Holy Spirit is God; God is the Father, God is the Son, God is the Holy Spirit; The Father is not the Son, The Son is not the Father, The Father is not the Holy Spirit, The Holy Spirit is not the Father, The Son is not the Holy Spirit, The Holy Spirit is not the Son."*

**The Hymn of The Day**

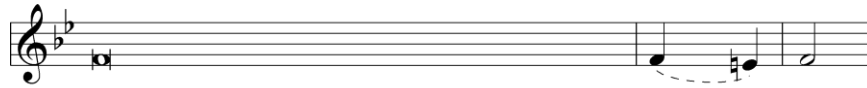
*“Te Deum Laudamus” LSB pages 223-225*



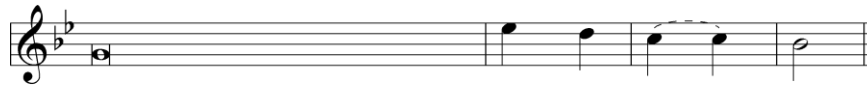
- C** 1 We praise You, O God; we acknowledge You to be the Lord.  
2 Holy, holy, holy, Lord God of . . . . . Sab - a - oth;  
3 The noble army of martyrs . . . . . praise— You.



- 1 All the earth now worships You, the Fa-ther ev - er - last - ing.  
2 heaven and earth are full of the majes - ty of Your glo - ry.  
3 The holy Church throughout all the world does ac - knowl-edge You:



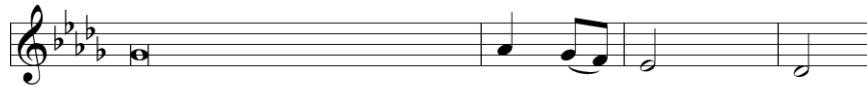
- 1 To You all angels cry aloud, the heavens and all the pow'rs there-in.  
2 The glorious company of the apostles . . . . . praise— You.  
3 The Father of an infinite majesty; Your adorable, true, and on - ly Son;  
4 You are the king of glory, . . . . . O— Christ;



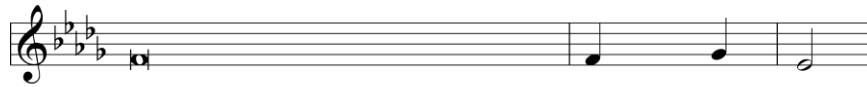
- 1 To You cherubim and seraphim con - tin - ual - ly do cry:  
2 The goodly fellowship of the . . . . . proph-ets praise— You.  
3 also the Holy . . . . . Ghost, the Com-fort - er.  
4 You are the everlasting Son . . . . . of the Fa - ther.



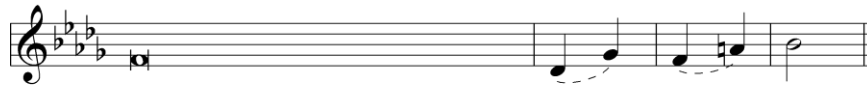
- 5 When You took upon Yourself to de - liv - er man,  
6 You sit at the right . . . . . hand of God



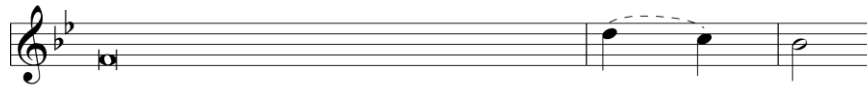
- 5 You humbled Yourself to be born of a vir - gin.  
6 in the glory . . . . . of the Fa - ther.



- 5 When You had overcome the . . . . . sharpness of death,  
6 We believe that . . . . . You will come



- 5 You opened the kingdom of heaven to all be - liev - ers.  
6 to . . . . . be— our— judge.



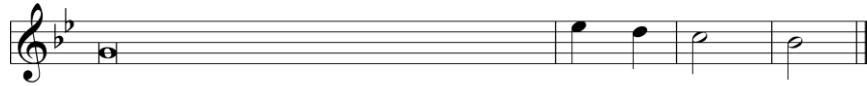
7 We therefore pray You to help Your . . . . . ser - vants,  
 8 O Lord, save Your people and bless Your . . . her - i - tage.  
 9 Grant, O Lord, to keep us this day with - out \_\_\_\_\_ sin.



7 whom You have redeem - ed with Your pre - cious blood.  
 8 Govern them and lift . . . . . them up for - ev - er.  
 9 O Lord, have mercy upon us, have mercy up - on \_\_\_\_\_ us.



7 Make them to be numbered . . . . . with Your saints  
 8 Day by day we . . . . . magni - fy You.  
 9 O Lord, let Your mercy be upon us, as our trust is in You.



7 in glory . . . . . ev - er - last - ing.  
 8 And we worship Your name for - ever and ev - er.  
 9 O Lord, in You have I trusted; let me never be con - found - ed.

**The Sermon**

*Following the Sermon, please rise to sing the Offertory*

*Stand*

**The Offertory**

*Psalms 51:10-12*



☐ Cre - ate in me a clean heart, O God, and re -



new a right spir - it with - in me. Cast me not a -



way from Thy pres - ence, and take not Thy Ho - ly Spir - it



from me. Re - store un - to me the joy of Thy sal - va -



tion, and up - hold me with Thy free spir - it. A - men.



## The Prayers

*Various Petitions are prayed. Each petition will conclude with the response:*

**P:** Lord, in Your mercy.

**C:** Hear our prayer.

*The Congregation, gathered for worship in person, will now be receiving the Sacrament of the Altar. This most significant portion of the Divine Service, when our Lord Jesus Christ draws near to His people with His flesh and blood, will not be streamed. Members desiring to receive the Sacrament who are unable to be present in the Church will be visited by one of our pastors to bring them the Sacrament of Christ's Body and Blood.*

*Those who have joined us online for the Service of the Word are now encouraged to pray the Lord's prayer.*

**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.**

**May the Lord bless and keep you.**

**Please call Pastor Knox (319/231-9761) if you would like to receive a Pastoral visit.**

### **✕ OUR WEEK TOGETHER IN THE BODY OF CHRIST ✕**

<b>Mon. 6/5</b>	9:00 a.m.	Vicar's Bible Class (last one with Vicar Goodroad)
<b>Wed. 6/7</b>	11:00 a.m.	Midweek Bible Class (Weekly Readings)
<b>Sat. 6/10</b>	6:00 p.m.	Bible Class at Peace – Shell Rock
	7:00 p.m.	Vespers Service at Peace – Shell Rock
<b>Sun. 6/11</b>	9:00 a.m.	Divine Service at Our Redeemer
	10:30 a.m.	Sunday School & Bible Class

### HYMNS/READINGS

**Sunday, June 11, 2023 The 2<sup>nd</sup> Sunday after Pentecost (Proper 5)**

Readings: Hosea 5:15—6:6, Romans 4:13-25, Matthew 9:9-13

Psalmody: Psalm 119:65-72

Invocation: Chief Of Sinners Though I Be ..... 611

Hymn of the Day: By All Your Saints In Warfare ..... (verse 25) 518

Distribution: I Come, O Savior, To Thy Table ..... 618

Distribution: Jesus Sinners Doth Receive ..... 609

Distribution: Lord, Enthroned In Heavenly Splendor ..... 534

### **CONGREGATIONAL FINANCES**

In an effort to keep the members of Our Redeemer aware of our financial condition as a congregation, the following is provided by the Board of Stewardship and the Financial Secretary.

- Giving/income Year to Date (through May): \$119,648.11
- Budget Year to Date: \$103,400.00
- Difference: +\$16,248.11

## **BIBLE STUDY OPPORTUNITIES**

**THE SUNDAY MORNING BIBLE CLASS** meets from 10:30 – 11:15 each Sunday. This morning Vicar Goodroad will begin leading the Sunday morning class in a study of I & II Thessalonians. This will continue until the end of his Vicarage. Later this summer we will complete the study of burial practices and cremation.

**SUNDAY SCHOOL** meets from 10:30 – 11:15 each Sunday. We do plan to hold Sunday School throughout the summer.

**WEEKLY READINGS/HYMNS STUDY** This class meets each Wednesday at 11:00 a.m. to study the weekly readings, hymns, and propers for the upcoming Sunday. It is a way to prepare for the coming week's Divine Service. This class will continue to meet throughout the summer.

**THE VICAR'S BIBLE STUDY** will meet for the final time on Monday, June 5 at 9:00 a.m. In the Fall, Vicar Baker will begin a study of the use of agricultural images and themes in the Bible.

**YOUTH BIBLE STUDY** The Jr. High/Sr. High Youth have been meeting for Bible Study with Vicar Goodroad on the 1<sup>st</sup> and 3<sup>rd</sup> Wednesdays of each month at 6:30 p.m. This class will resume in the Fall with Vicar Baker.

## **ANNOUNCEMENTS**

**JONAH BOLIN/MICHELLE PORATH WEDDING** We rejoice with Jonah and Michelle as they enter into the marriage relationship this Saturday, June 10. The Service is at Zion Lutheran Church in Omaha, Nebraska. May God bless you Jonah and Michelle.

**RECEPTION FOR GRADUATES KYLIE WINTER AND KOEN BOVY** Please join your fellow members in congratulating our recent High School graduates - Kylie Winter and Koen Bovy. A brief reception and presentation will be made in the Parish Hall between Church and Bible Class this morning.

**THE ORDINATION INTO THE PASTORAL OFFICE OF FORMER VICAR MARK ZIEROTH** will take place on Saturday, July 15 at 3:00 p.m. at Our Redeemer Lutheran Church in Dubuque, Iowa.

**BABY BOTTLE CAMPAIGN** We are continuing the Baby Bottle Campaign to support Alternatives Pregnancy Center (APC) now thru Father's Day. Did you know? . . . . . APC has many services offered to help support families thru their pregnancies, but also for the first year after the baby is born.

APC offers one-on-one parenting classes to expectant and existing fathers to help support them as they take on their role of fatherhood. The Practical Fatherhood program helps guide men to be the best fathers they can be as male advocates come alongside fathers in a supporting role.

There is still time to pick up a baby bottle, and fill it with your loose change, or contribute tangible goods that are all very welcome in supporting new families. APC thanks you for your support.



**THE LATEST EDITION OF THE REPORTER AND THE JUNE/JULY LUTHERAN WITNESS** are available in the Narthex and Parish Hall. The Lutheran Witness contains a preview of the upcoming Synodical Convention.

**VACATION BIBLE SCHOOL INFORMATION/REGISTRATION** Vacation Bible School will be held Wednesday-Saturday, June 14-17 for Preschool and Elementary aged children. We have 30 children signed up so far! If you haven't registered your child yet, please pick up a registration form in the Narthex or located on a table downstairs in the Parish Hall. Complete the bottom portion of the form and return to Michaela Knox as soon as possible. Thank you!

**VBS CLOSING/OUTDOOR GAMES NEEDED** On Saturday, June 17th, the Vacation Bible School children will be hosting a closing for their families and enjoying games afterwards. We are in need of some yard games and outside activities. If you have games such as ring toss, bean bag toss, bubbles, chalk, ladder ball, etc. please speak with Michaela Knox

**NEW CARPET INSTALLATION** The Voters of Our Redeemer accepted a bid for the replacement of the carpet in the nave, the chancel, the narthex, and balcony. The work of removing and installing the carpet is scheduled to begin on Monday, June 19 and to be completed by Friday, June 23.

**THANK YOU** If you take a look at your pew, you may notice that lots of cleaning and repair has been done. A great crew of volunteers has been here recently giving their time and effort to make these improvements.

**YOU ARE INVITED** to attend a unique and beneficial conference titled "Free to Die: The Martyrs as Our Christian Heroes" presented by Rev. Bryan Wolfmueller. Sessions include:

1. **"They Did Not Love Their Lives Unto Death"**

Discover the connection between the fear of death and spiritual warfare, drawing from Hebrews 2 and Revelation 12.

2. **"The Greatest Martyr Ever to Live"**

Learn from Noah's faith amidst ridicule and mockery, exploring 2 Peter 2.

3. **"Hope"**

Gain insights from the lives of Agnes and Agatha, faithful martyrs who teach us how to maintain joy and hope in the midst of heaviness.

4. **"Fighting the Good Fight: Holding Faith and a Good Conscience"**

Equip yourself for daily battles against Satan, the world, and our sinful nature, relying on Christ's work and how He sees us drawing from 2 Timothy 1 and Ephesians 6.

The conference will be held at Trinity Lutheran Church in Davenport, Iowa Saturday, August 12, 2023 from 8:15 AM – 3:15 PM. Registration and further details are available at the Doxology website which is: [www.doxology.us](http://www.doxology.us) under their events calendar. An event flyer is posted on the bulletin board in the Parish Hall.

**YOU ARE ALSO INVITED** to attend a conference featuring Rev. Wolfmueller at Christ The King Lutheran Church in Spencer, Iowa on Friday and Saturday, July 7-8. The theme is, "Competing Stories: God's and The World's." Pastor Wolfmueller will present and explore these opposing worldviews in 6 sessions over 2 days. The cost of this conference is just \$15. An event flyer is posted on the bulletin board in the Parish Hall. You may register online at Christ The King's website which is: [www.ctkspencer.com](http://www.ctkspencer.com) or by calling Pastor McGinley at 712-262-2244 to register over the phone.

## REGARDING THE ATHANASIAN CREED

### Ancient Heresies

1. Arianism - The biggest and most widespread heresy that attacked the ancient Catholic Church, Arianism (named after an Egyptian priest) taught that there was a time when Christ didn't exist. They believed that Jesus, while the highest of all created beings, was just another created being, rejecting His divinity. The Jehovah Witnesses have resurrected this ancient heresy, which was condemned by the First Council of Nicaea (AD 325).
2. Nestorianism - Named for a patriarch of Constantinople (Nestorius), this heresy sought to separate Christ into two persons, one divine and one human. This led these heretics to reject Mary's traditional title Theotokos (Mother of God), as they claimed that Mary was only the mother of the human person Jesus and not of the eternal Second Person of the Trinity. Some Protestants today have revived this heresy, which was condemned at the Council of Ephesus (AD 431), and refuse to call Mary the Mother of God.
3. Monophysitism - The other side of the coin from Nestorianism, Monophysites claimed that in Christ (who they recognized as one Person) there exists only one divine/human nature. Some monophysities thought of this nature as a hybrid, a cross between the divine nature and human nature, frequently comparing Christ's human nature to a drop of liquid being completely swallowed up by the sea. This heresy was condemned at the Council of Chalcedon (AD 451).
4. Modalism - Modalists reject the Trinity, believing instead in one God who is one Person, but who shows Himself in three "modes" - Father, Son, and Holy Spirit. Explanations of the Trinity that compare God to a man who is simultaneously father, son, and husband or that compare God to water which is ice, steam, and liquid fall into the heresy of modalism. This heresy is also known as Sabellianism (after a priest who popularized it in the third century), Patripassianism (after the implication that God the Father (pater in Latin) suffered on the Cross, and modal Monarchianism.
5. Adoptionism - Under this view, Jesus of Nazareth was born an ordinary man and lived an ordinary (albeit sinless) life until His Baptism when He was adopted as the Son of God. Under this view, the "lost years" of Jesus were "lost" because they were unremarkable and unimportant. This view, also known as "dynamic Monarchianism" was roundly condemned by the Nicaea 1 (AD 325).
6. Docetism - the doctrine, important in Gnosticism, that Christ's body was not human. The word *Docetism* comes from the Greek *dokein*, which means "to seem." According to Docetism, Jesus Christ only *seemed* to have a human body like ours and therefore his sufferings were not real.
7. Partialism - Partialism is the teaching that the three members of the Trinity are each "100 percent God" but not "100 percent of God." As an analogy, partialism would point out that the Atlantic Ocean is 100 percent water, and the Pacific Ocean is 100 percent water, but the Atlantic Ocean by itself is not 100 percent of all the water that exists. According to partialism, each Person of the Trinity is 100 percent divine in nature, but God is only God when, where, and if all three Persons are unified. Some partialists would extend this idea by stating that the Father, Son, and Holy Spirit are each "1/3 of God."

**Q. Near the end of the Athanasian Creed, it seems to say "if you do good" you will be saved. How does this relate to being saved by grace?**

- A. The statements of the Creed read as follows: "At whose coming all men will rise again with their bodies and will give an account of their own works. And they that have done good will go into life everlasting; and they that have done evil, into everlasting fire."

It is important to note that the Athanasian Creed does not here say that certain people will "enter eternal life" because they "have done good." It says that "those who have done good" (and only those who believe in Jesus alone for salvation are able to "do good" in God's sight) "will enter eternal life." On Judgment Day, God will point to the good works of Christians not as the cause of our salvation but as the evidence of the faith through which we have been saved and which enabled us to do that which was well-pleasing in his sight. There are numerous Bible passages that make the same point and use the same language (e.g., Matthew 25:31-46, Romans 2:6-10, James 2:14-16). The confession of these sentences in the Athanasian Creed in our churches is, in fact, a helpful reminder of the relation of faith and good works as taught in the Bible.

*Revised from an article on the Athanasian Creed found at*

*lcms.org*