May the grace of the Lord Jesus Christ

and the love of God

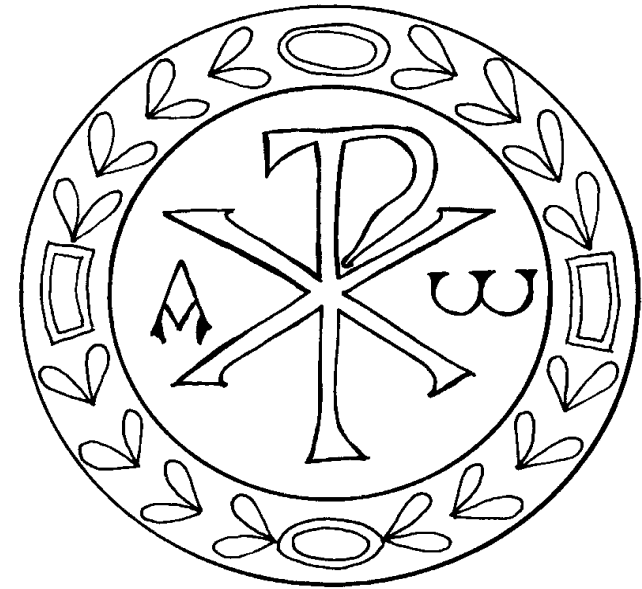and the fellowship of the Holy Spirit
be with you all.

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

Cover art: The "X" and "P" are the first two Greek letters of "Christ," and the "A" and "W" (used as a title for God in Revelation 1:8: "I am the Alpha and the Omega….") are the first and last letters, respectively, of the Greek alphabet. Here, encircled by a gem-encrusted wreath, signifying the eternal victory that God wrought in Christ. From a 6th century Spanish sarcophagus.
Back cover art: Star of David, set within a triangle symbolizing the Trinity. Italian, from the Middle Ages. Text: 2 Cor. 13:14.

Old Orchard Church
June 3, 2012—10:15 to 11:50 a.m.

There is one body and **one Spirit**,
just as also you were called in
one hope of your calling; **one Lord**, one faith,
one baptism, **one God and Father** of all, who is
over all and through all and in all.
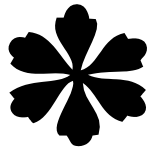— Ephesians 4:4-6 —

Trinity Sunday

Celebrating the Blessed Mystery of Our God

O God, and Spirit, and Jesus,
The Three,
From the crown of my head,
O Trinity,
To the soles of my feet mine offering be;
Come I unto Thee, O Jesus, my King—
O Jesus, do thou be my sheltering.

I will lie down this night with God;
And God will lie down with me;
I will lie down this night with Christ,
And Christ will lie down with me;
I will lie down this night with the Spirit,
And the Spirit will lie down with me;
God and Christ and the Spirit, be lying down with me.

The peace of all peace be mine this night.
In the name of the Father, and of the Son,
And of the Holy Spirit. Amen.

—Celtic night prayer—

Scripture Readings

Pearlstring on the Trinity:
Matthew 3:16-17; 28:18-19;
John 14:24-26, Acts 2:32-33;
Ephesians 1:3, 11-14; 4:4-6; 2 Corinthians 13:14

Sermon

"Who's Winning?"
Ephesians 1:1-14

Ron Lutjens, pastor, preaching

On God as Three and One

Every once in a while in my discussions someone asks how I can believe in the Trinity. My answer is always the same. I would still be an agnostic if there were no Trinity, because there would be no answers. Without the high order of personal unity and diversity as given in the Trinity, *there are no answers….*

Man is made in the image of God; therefore, on the side of the fact that God is a personal God the chasm stands not between God and man, but between man and all else. But on the side of God's infinity, man is as separated from God as the atom or any other finite thing of the universe. So we have the answer to man's being finite and yet personal.

It is not that this is the best answer to existence; it is the *only* answer. That is why we may hold our Christianity with intellectual integrity. The only answer for what exists is that he, the infinite-personal God, really is there.

Now we must develop the second part a bit farther—personal unity and diversity on the high order of trinity. Einstein taught that the whole material world may be reduced to electromagnetism and gravity. At the end of his life he was seeking a unity above these two, something that would unite electromagnetism and gravity, but he never found it. But what if he had found it? It would only be unity in diversity in relationship to the material world, and as such it would only be child's play. Nothing would really have been settled because the needed unity and diversity in regard to personality would not have been touched. If he had been able to bring electromagnetism and gravity together, he would not have explained the need of personal unity and diversity.

In contrast, let us think of the Nicene Creed—three Persons, one God. Rejoice that they chose the word "person." Whether you realize it or not, that catapulted the Nicene Creed right into our century and its discussions: three Persons in existence, loving each other, and in communication with each other, before all else was.

If this were not so, we would have had a God who needed to create in order to love and communicate. In such a case, God would have needed the universe as much as the universe needed God. But God did not need to create; God does not need the universe as the universe needs him. Why? Because we have a full and true Trinity. The Persons of the Trinity communicated with each other, and loved each other before the creation of the world.

This is not only an answer to the acute philosophic need of unity in diversity, but of *personal* unity and diversity. The unity and diversity cannot exist before God or be behind God, because whatever is farthest back *is* God. But with the doctrine of the Trinity, unity and diversity is God himself—three Persons, yet one God. That is what the Trinity is, and nothing less than this.

—He Is There And He Is Not Silent, Francis Schaeffer (1972)