



## BLESSED SACRAMENT LUTHERAN CHURCH

“Go therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit,’ Christ suggests the Trinity, in whose sacrament the nations were to be baptized.” — *St. Cyprian*

Dear Saints,

*Holy Trinity* 30 May 2021

Christians have held a festival in honor of the Holy Trinity since the 800s, when it was celebrated in French monastic communities. In the fourteenth century, the festival was added to the Church Calendar at the behest of the laity and has been celebrated throughout the world since that time.

Every celebration of Baptism and Eucharist is a trinitarian celebration, just as every gathering “in the Name of the Father, the Son, and the Holy Spirit” is done in union with the Sacred three.

In the power of the Holy Spirit, the Church gathers on Sunday—the day of the resurrection—to offer thanksgiving to the Father for Christ’s saving life given to us at the table of the word and the table of the Eucharist. Listen carefully to the opening greeting, the baptismal “formula,” Athanasian Creed, the Eucharistic prayer, and the final blessing: We are accompanied in life’s journey by a community of persons who are the one and only living God. We are not alone.

In the first three centuries of the Church there was no special service or day assigned for observing the Holy Trinity. To be sure, the doctrine of the Trinity was a precious possession of early Christians. For example, the doctrine was affirmed and confessed through the so-called Apostles' Creed, constructed as it was in a Trinitarian way: the first article concentrating on the Father, the second on the Son, and the third on the Holy Spirit. Indeed, this creed is what catechumens (newcomers to Christianity) would be privately and publicly questioned about immediately prior to their baptism in the Name of the Triune God, just as Jesus mandated in Matthew 28.19. Notwithstanding, when the Arian heresy (named after its principle proponent, Arius, who taught that the Son (and by implication, the Spirit too) was not God with the Father) was spreading the early and faithful fathers of the Christian Church prepared a distinctly Trinitarian creed - the Nicene Creed - as well as a special service to be appended onto existing Sunday services, so as to educate Christians about the true teaching of the Bible concerning the triunity of God, but also to combat the popularity of Arianism. For Arius had cunningly devised catchy, popular songs to spread his heretical doctrine (one must be mindful of the theology of songs!). Arius was so successful that even after being condemned, Arianism persisted widely until the 9th century, plaguing Northern Europe for more than 500 years!

The faithful fathers of the Church were equally as cunning as Arius. They understood the old adage very well: *lex credendi, lex orandi* — the rule of prayer is the rule of belief. In other

words, the manner of our worship determines the content of our belief. It was an ancient way of saying, show me your worship and I'll show you your God! Consequently, Trinitarian elements became more and more prominent in Christian worship. They prepared canticles (blocks of Scripture set to song), responses (scriptural replies on behalf of the people that affirmed the canticle), Prefaces (opening parts of the service and the service itself in God's triune Name), and hymns: e.g., "Holy, Holy, Holy," from Isaiah 6, properly called the *Sanctus* (Latin for "Holy"), was established as the song of God's true people, and remains a part of every service that serves the Lord's Supper in Lutheran, Roman Catholic, Eastern Orthodox, Anglican, Episcopalian, and Methodist traditions.

The Church continued in these practices, valuable for teaching and appropriate for worship and praise, well after Arianism faded into the annals of history. Eventually, John XXII (1316-1334) established a fixed observance for the entire Church on the first Sunday after Pentecost, as a perpetual reminder for the need of sound teaching and confession of the Holy Trinity. And as part of that tradition, the Church has confessed on Trinity Sunday the so-called Athanasian Creed from the sixth century, which is explicitly Trinitarian.

But what about today? Is it still a worthwhile thing to consciously (not legalistically) set aside at least one day a year to properly preach, teach, confess, and proclaim the Holy Trinity? Absolutely. There has been a hot revival, especially in Pentecostal circles and Independent Evangelicalism, to not only not confess but positively deny the Trinity. T.D. Jakes, the best-selling Christian author, is one such influential person who has levied a virulent attack on God's triunity. Indeed, because Trinitarian teaching is so infrequent, and perceived to be ancillary to the believer's experience of the Christian life, that many well-meaning evangelicals cannot articulate a basic understanding of God's fundamental revelation of Himself as tripersonal. Due to a lack of sound teaching, many of us may find the Trinity to be confusing and even a daunting subject, better set aside than central in our worship. I know I have felt that way in the past. But we need not fret, for though the doctrine is mysterious and not fully comprehensible, nevertheless it *is* apprehensible and glorious through the teaching of Jesus our Lord, and as it is confessed by faithful in the great creeds of the Church.

So we do well, as fathers and mothers, and individuals who bear God's triune Name on us through baptism, to set aside some time, be it only this one week a year, to confess, teach, and proclaim that our God, the One who put His Name on us to call us His own, is indeed the Father, Son and Holy Spirit, One God, now and forever. Amen.

<b>TRINITY</b>	May 30	The Holy Trinity	Is. 6:1-7	Psalm 29	Rom. 11:33-36	John 3:1-15 (16-17)
	June 6	First Sunday after Trinity	Gen. 15:1-6	Psalm 33:12-22	1 John 4:16-21	Luke 16:19-31

**\*Holy Trinity** 30 May. Color: White. Processional 504; Kyrie; Gloria in Excelsis. Hymn of the Day 506; **Athanasian Creed**, Psalm 29 chanted responsively during distribution; Post-Communion Cantic: Thank the Lord; Recessional 507. Sermon: Isa. 6.1-8, "What's In a Name."

**\*First S. a. Trinity** 6 June. Color: Green. Divine Service 3. Processional 540. Hymn of the Day 576; Duet during Offertory; Psalm 33 chanted responsively at distribution; Post-Communion Cantic: Nunc Dimittis; Recessional 578. Sermon: St. Luke 16, "When Trump Meets Jesus."

**Catechesis. AUGSBURG ACADEMY (1400-1445) "Where Heaven and Earth Meet."**

Trinity Sunday: Session 7: The Temple, Part II

First Sun. a. Trinity: Session 8: "Out of a Static Temple and into a Living Temple"

Second Sun. a. Trinity: Session 9: "Christ is the Temple"

- \* The Athanasian Creed (LSB pp. 319-320) is recited on Trinity Sunday.
- \* Congratulations to Williams family upon the birth of Ellis Gerda Piette born on Thursday!
- \* Congratulations to Sophia Bombaro graduating from CCA on 4 June.

**UPCOMING:**

- (1) Sunday June 6, we will move to a summer schedule: Augsburg Academy 4pm, Mass 5pm.
- (2) Sunday 6 June we will begin using Divine Service III, LSB 184ff.
- (3) **NEXT ACOLYTE TRAINING** will take place at Tubbs Hill parking lot (look for our Toyota Sequoia), **Saturday 29 May @ 0900-1030 am. 30 minutes of training followed by a hike.**
- (4) Logos & Lager men's theological "pub" night. **New time and location: Sat 12 May @ 1800.**



- (5) Confirmation Catechesis 4:30pm Thurs 3 June at CCA: The Eighth Commandment.
- (6) Our Bishop, The Rev. Dr. Jamison Hardy will be visiting Blessed Sacrament Sunday 6 June. He will formalize the recognition of Blessed Sacrament.

Gratefully yours in Christ Jesus,  
Pastor John