



ABOUT THE PROPERS

An Explanation of the Variable Parts of the Divine Service



First Sunday after Pentecost
Holy Trinity Sunday
May 30, 2021



We believe in the Triune God

“Whoever wishes to be saved must, above all else, hold to the true Christian faith. Whoever does not keep this faith pure in all points will certainly perish forever” (Athanasian Creed). The longest of the ecumenical creeds underscores the importance of this Sunday’s message. The doctrine of the Trinity is not a logical exercise or a dogmatic excursion. It’s central to our salvation. The Triune God is our Creator, Redeemer, and Sanctifier. Lose this doctrine, and as the Creed says, you lose it all. A Jesus who is less than God is also less than Savior.

The Propers

The Propers are those portions of the service that change (or, are “proper” to) each Sunday or season of the church year. The Propers differ from the Ordinary (from the Latin ordo, which means “regular order”) portions of the liturgy, which do not change (e.g. the Lord’s Prayer). The Propers offer the variety to the worship service and emphasize particular worship themes throughout the liturgical calendar.

First Lesson ¹ Isaiah 6:1-8

In bringing us into his kingdom, the Holy Trinity employs both the law and the gospel. The law shows us God in all his majesty and terror; it kills us and makes us despair of our own goodness, even of the vain delusion that we enter his kingdom by our merit or decision. No, it is all his work and doing when he forgives our sins by purging that comes from his altar, ultimately the altar of the cross. Then, moved by the gospel, we both trust in him and desire to serve him in his kingdom in accord with what he will say in his Word — not on the basis of our own feelings or reasoning.

Second Lesson ¹ Romans 8:14-17

In that kingdom of the Father, created by the work of the Son and brought to us by the Spirit in the gospel, we are not fear-driven slaves. No, so great is the love described in the gospel lesson that God even makes us his adopted sons. We are brothers of Christ the King, children of God the Father, impelled to live and work and pray by the Spirit who lives and works and prays within us. As sons we strive to live not according to our old lusts and desires, but as befits those whose Father is God, whose brother is Christ, whose leader is the Spirit in the Word. Paul is not a sexist with his use of the word *sons*; he is describing a relationship not just of children but of *heirs*; and that’s what sons were, heirs of the father’s estate. The Spirit bears witness in the Word *to* our spirit; our spirit receives his witness and then in Spirit-worked faith says, “Amen.”

Gospel of the Day ¹ John 3:1-17

Faith in the divine mystery of the Holy Trinity is a miracle beyond all other miraculous signs and wonders. It is a miracle of new birth, altogether the doing of the Spirit when and where it pleases him. Its miraculous nature is evident in the mystery of the Trinity itself and in the core message of the Spirit: We worship God who has been surrendered by his Father to die and give eternal life only to those who trust in him alone for their salvation. The author of our salvation and the author of our trust is one and the same: Father, Son, and Holy Spirit.

Psalms of the Day

Psalms 150

Joyful songs and hymns of praise are the fitting spontaneous response of the Christian heart to God's gift of himself to us in his Word and sacraments.

Verse of the Day

Isaiah 6:3b

"Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." This was the call of the seraphs at Isaiah's commissioning. They were standing above the throne of the Lord in the throne room of heaven and praising God. Their threefold repetition of "holy" expresses that our God is supremely holy, and calls to mind the three Persons of the Holy Trinity.

Prayer of the Day

Almighty God and Father, dwelling in majesty and mystery, filling and renewing all creation by your eternal Spirit, and manifesting your saving grace through our Lord Jesus Christ: in mercy cleanse our hearts and lips that, free from doubt and fear, we may ever worship you, one true immortal God, with your Son and the Holy Spirit, living and reigning, now and forever.

Hymn of the Day

177 "Come, Holy Ghost, Creator Blest" (Rhabanus Maurus, 776-856)

Church Year Season ¹

Sundays after Pentecost

After reliving the great events of the life of Christ, the worshipping Church spends half a year focusing on the teachings of Christ. The Church wears green during the season of Pentecost as the Spirit uses those teachings of Jesus to grow the faith of believers. The appointed lessons teach us the characteristics of the Holy Ministry, the Christian, the Church, our God, and the Christian life.

Colors & Symbolism

Holy Trinity: White

White is the color of God and heaven. It also symbolizes joy, celebration, gladness, light, purity and innocence. We receive these blessings because Christ, our righteousness Savior has forgiven all our sins through his all atoning work to save.

Nail Paraments

Easter

Superfrontal: *Alleluia* is taken from a Hebrew word which means, "Praise the LORD." It is a word of joy and gladness and most commonly used in the Psalms (e.g. 103). An ancient custom is to refrain from using the term during Lent in order to distinguish the penitential nature of that season from the joy and hope filled nature of the Easter season that follows. The vines and vegetation branching out from the *Alleluia* represent the spiritual life that Jesus, the vine brings to God's children, the branches (John 15:5).

Lectern antependium: The doves flying in front of the cross represent purity, innocence (Matthew 10:16), as well as spiritual and eternal rest (Psalm 55:6). When the dove has an olive branch or leaf in its beak, it is a symbol of hope and peace (Genesis 8:11). Each of these blessings and more come by Jesus' death on the cross and through the gift of faith (Galatians 1:3,4).

Pulpit antependium: The cross is formed by the Greek letters Chi (X) and Rho (P). Chi and Rho are the first two letters in the Greek word for Christ (**Χριστός**). This ancient symbol represents Jesus and his office as the Messiah, the anointed King of kings and Savior of the world (Matthew 16:16). The vines and vegetation branching out from the cross represent the spiritual life that Jesus, the vine brings to God's children, the branches (John 15:5).

Traditions & Customs

The Athanasian Creed

This creed is named after St. Athanasius, a staunch defender of the Christian faith in the fourth century. It was prepared to assist the Church in combating two errors that undermined Bible teaching. One error denied that God's Son and the Holy Spirit are of one being or Godhead with the Father. The other error denied that Jesus Christ is true God and true man in one person. The Athanasian Creed continues to serve the Christian Church as a standard of the truth. It declares that whoever rejects the doctrine of the Trinity and the doctrine of Christ is without the saving faith.

¹ Courtesy of "Planning Christian Worship: Year B". Daniel M. Deutschlander, Author.
Clipart courtesy of "Ecclesiastical Art by Ed Riojas"