



ABOUT THE PROPERS

An Explanation of the Variable Parts of the Divine Service



St. Michael & All Angels

October 4, 2020



God Sends His Holy Angels to Guard and Protect His Church

We live in a time of trouble, in the midst of great tribulation; for Satan and his wicked angels have been thrown out of heaven and have come down to earth in great wrath, with woeful temptations to sin and with constant accusations. Even so, we are encouraged by the presence and protection of St. Michael and the holy angels, whom God sends to help us in the strife. By the authority of his Christ, his holy angels guard and keep us in body and soul. These heavenly servants of God preserve his human messengers on earth against all the power of the enemy; for by the word of Christ, the Church is saved and the devil is defeated.

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 Daniel 10:10-14; 12:1-3

In Daniel’s dream, a man told Daniel how he fought the Prince of Persia (Satan’s attempt to use Persia for his own will). The archangel Michael came and assisted the man. Later Michael is pictured on the last day as the protector.

Second Lesson Revelation 12:7-12

Christ revealed to St. John a picture of a great war. It was between Michael and all his angels and Satan and his. Satan was hurled from heaven to the earth along with his army. There is then rejoicing in heaven.

Gospel of the Day Luke 10:17-20

Christ sent out the seventy-two armed with nothing but the Word of God. Satan fell from heaven when the Spirit worked faith in the hearts of men through the Word. Even though the seventy-two had control over the spiritual world, they were told to rejoice over their spots in heaven.

Psalm of the Day Psalm 91

God continues to watch over us and guard us. In love he sends the angels to deliver us from danger, but more importantly he guards and delivers us from sin and death.

Verse of the Day Psalm 103:20

“Praise the Lord, you his angels, who obey his word.” The Psalmist, King David calls on all creation to praise the LORD. This includes the angels, his mighty creatures who obey God’s holy Word and do his bidding as his faithful servants.

Prayer of the Day

Everlasting God, you have ordained and constituted in a wonderful order the ministries of angels and mortals. Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your direction they may help and defend us here on earth; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Hymn of the Day 196 “Lord God, to You We All Give Praise” (Philipp Melanchthon, 1497-1560)

Church Year Season¹ 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 St. Michael & All Angels = 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 righteous Savior has forgiven all our sins through his all atoning work to save.

Minor Festival St. Michael & All Angels (September 29)

The archangel Michael is mentioned several times in the book of Daniel, where he is described as the guardian of the Israelites, “the great prince who protects (God’s) people” (Daniel 12:1). In the New Testament he is represented in the epistle of St. Jude as disputing with the devil over the body of Moses (Jude 1:9), and in the Revelation to St. John as fighting against the dragon, “that ancient serpent called the devil, or Satan, who leads the whole world astray” (Revelation 12:9).

Many congregations during the time of the early church were dedicated in honor of Michael, the only angel besides Gabriel mentioned by name in the Bible. The observance of this festival originated in the fourth century upon the dedication of a Basilica of St. Michael outside of Rome. In the mid-seventeenth century this September 29th festival it was renamed “St. Michael and All Angels.”

Nain Paraments Sundays after Pentecost

Superfrontal: When Isaiah was called to be a prophet of the LORD, two seraphs (a class of angels) appeared and called out to one another, “Holy, Holy, Holy” (Isaiah 6:3). The threefold repetition of the divine adjective emphasizes the infinite holiness of the Triune God – Father, Son, and Holy Spirit. Some congregations count the Sundays in this season of the Church Year as the Sundays after the festival of the Holy Trinity, calling it the “Trinity season,” or the “Sundays after Trinity.” That is why most paraments for this season feature symbols of the Holy Trinity.

Lectern antependium: The equilateral triangle is one of the oldest emblems of the Holy Trinity. The three equal sides and angles represent the equality, unity, and co-eternal nature of the three persons of the Trinity. Though they are three distinct persons, they are of one essence as one God (Deuteronomy 6:4). The three interwoven circles represent the three members of the Trinity and emphasize their unity and eternal nature; Father, Son, and Holy Spirit are without beginning or end.

Pulpit antependium: At each point of the triangle (the significance of the triangle is explained above) is a nimbus, Latin for *cloud*. The nimbus appears as a circle, or a halo. In Christian artwork, nimbi surround the head of the Father (when he is depicted as a human), Jesus Christ, or the Holy Spirit (when he is depicted as a dove) to signify their glory and holiness. In artistic depictions of believers (saints), nimbi are placed around their heads to show that they have been made holy by God’s grace in Christ and through faith. The three fish in between the nimbi and that meet in the middle of the triangle signify Christians who are united to the Triune God by faith. Fish have come to represent the followers of Jesus because believers have been brought into the ship of God’s church through the efforts of those who proclaim Gospel (cf. “fishers of men” in Matthew 4:19).

¹ Courtesy of “Planning Christian Worship: Year A”. Jonathan E. Schroeder, Author and Editor.
· Clipart courtesy of “Ecclesiastical Art by Ed Riojas”