



ABOUT THE PROPERS

An Explanation of the Variable Parts of the Divine Service



Sixth Sunday after Pentecost

June 30, 2024



A Top-Down Faith

The Living Lord Completely Changes Our View of Death

Most people fear death to some degree. Christianity teaches that for God's children death is not discipline but deliverance. The living Lord gives Christians such a radically different view of death that they can have confidence to face death in their effort to give Christ glory. They understand that death does not cut us down, but only raises us up. Finally, the Christian has been given the top-down faith that believes Jesus can wake us from death as easily as we can wake a sleeping child from his nap.

The Propers

The Propers are those portions of the service that change (i.e. 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 Reading²

Lamentations 3:22-33

Much of human suffering is the direct result of sin, often the sins of others. So Jeremiah endures the loss of everything because of the rebellion and stubborn unbelief of his countrymen. They have nothing now but death and the living nothing but shame, misery, despair. But Jeremiah recognized that regardless of the sin that caused the misery or whose sin it was, suffering even to the point of death has a salutary benefit of clearing out the rubbish in the brain and focusing the Christian's attention on what really matters. And what matters is grace and the sustaining promise of God's abiding presence and his unfailing love expressed in the gospel.

Second Reading²

2 Corinthians 4:7-15

Give thanks and praise to God that he affords us time for hearing his Word. See how eager God is for us to hear it! He so rules over the world that in spite of the devil's rage and the world's hatred, the gospel message of Christ our only Savior still goes forth performing the miracle of creating and preserving faith. All this is for your benefit! That's how seriously God takes the whole business of where you are and where he wants you to be not only in this life, but in the life to come.

Gospel²

Mark 5:21-24a, 35-43

In the face of death Jairus trusted the promise even when he could not know exactly what form the fulfillment of the promise would take. That's our trust, too, when disaster, even death, approaches. We take refuge in the promise of Jesus to go with us, even if it means a journey to the cemetery. Do you wonder if he is too busy to be bothered? Look at how the gospel lesson ends! Jesus is the one who attends even to the smallest detail in the story; he orders something for the little girl to eat. Is he any less concerned with you, especially when you need the comfort of him who triumphed over death for us and also for our believing loved ones? How very different our experience of suffering at the threat of death from the suffering of those who have no such victorious and infinitely loving comforter!

Psalm of the Day⁴

Psalm 30 C

"I Will Praise"

The Church sings Psalm 30 in services that celebrate God rescuing us, whether that is from unbelief, sickness, suffering, hardship, or death. The heading connects the psalm to the dedication of the temple, and Jesus connects the temple to his resurrection from the dead (John 2:19-22).

Gospel Acclamation Lamentations 3:25

“The LORD is good to those who hope in him, to the one who seeks him.”

Prayer of the Day

God of all power and might, you are the giver of all that is good. Help us love you with all our heart, strengthen us in true faith, provide us with all we need, and keep us safe in your care; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Hymn of the Day 831 “Why Should Cross and Trial Grieve Me” (Paul Gerhardt, 1607–1676)

Church Year Season ¹ Season 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 cover a great body of doctrine for faith and life.

Colors & Symbolism Green

Green is the color of life, refreshment, growth, and regeneration. Whereas the first half of the Church Year (the “Festival Half” or the “Half Year of Our Lord”) focused on the life of Christ during his earthly ministry, the emphasis for the second half (the “Non-Festival half” or the “Half Year of the Church”) shifts to the result of Christ’s work through the Word: the work of defining and creating faith, and inspiring its fruits. The theme of the Christian’s growth in faith (like healthy green plants) fills the season.

Minor Festivals St. Peter and St. Paul, Apostles (June 29)

This is one of the oldest saints’ days. The apostleships of Peter and Paul represent the Church’s complete ministry to both the Jews and the Gentiles. Peter was one of the Twelve, chosen by Jesus to be his disciple early in his ministry. Paul was called to be an apostle by Jesus after he rose from the dead and ascended into heaven. The book of Acts pays special attention to the ministries of both apostles (Peter in chapters 1-12; Paul in chapters 13-28).

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.

² Courtesy of “Planning Christian Worship: Year B”. Daniel M. Deutschlander, Author.

³ Courtesy of “Planning Christian Worship: Year C”. Joel J. Gawrisch, Author.

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