



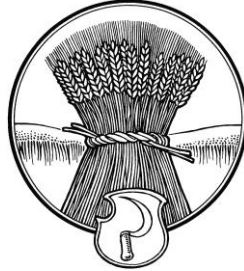
# ABOUT THE PROPERS

*An Explanation of the Variable Parts of the Divine Service*



## Fourth Sunday after Pentecost

June 28, 2020



The Holy Ministry is given by God out of compassion for his people

Over the next three Sundays we will hear Jesus' Missionary Discourse (Matthew 10:5-42). We see the compassion and love of God for this world, love so great that he called ministers of the Word to share his grace and mercy and foretell of the coming kingdom of heaven. The Prayer of the Day is Gregorian and fits the Sunday beautifully as it emphasizes how God protects us, empowers us, and sanctifies us through the ministry of the Word that shows us mercy and forgiveness and leads us to the glory of heaven. The Verse of the Day is an excellent match: ministers clothed by God make the saints rejoice! <sup>1</sup>

### 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** <sup>1</sup>

Exodus 19:2-8a

Only the compassion of God can explain his loving patience and message of grace. To a people who grumbled and doubted and feared and would soon rebel, God sent his servant, Moses. God sends Moses back down from the mountain to share the Word of God with the people. Moses' ministry was a blessing from God for the people. He reminded them of their Savior God who brought them through plagues and the sea, through the desert's drought and famine. Then he called them to follow their God with full devotion. In his compassion God gave them a minister to renew the hearts of his covenant people both for their good and the good of the whole world. This would be the people God used to carry out his greatest act of compassion: the incarnation, death, and resurrection of his Son.

#### **Second Lesson** <sup>1</sup>

Romans 5:6-11

Pause and contemplate the great love and compassion of God. We cannot fully perceive the hidden God, but we can see his actions. Consider the compassion of God as seen in the sacrifice of Christ for the ungodly world. Christ did not die for good Christian folk. He died for the ungodly, the immoral, the enemies of God who wanted nothing to do with this sacrifice. In short, he died for us, because that is what we were before the grace and mercy of God sought us and found us.

#### **Gospel of the Day** <sup>1</sup>

Matthew 9:35 – 10:8

The compassion of God for the lost and helpless sinner is the reason for Christ's work and the ministry of the Word. The people of Israel had been harassed by their spiritual leaders and left leaderless and helpless. Christ looked upon them and loved them, and then he called the twelve apostles to the ministry of the Word that they might shepherd these lost sheep. The disciples prayed for workers and found God's answer in the twelve men Christ sent out to be leaders of the true Israel and heralds of the coming kingdom. They would go with Jesus' message and Jesus' miracles. They would go by grace to share grace.

**Psalm of the Day**

Psalm 100

Let every creature herald the Lord's enduring love and faithfulness with service and song, thanksgiving and praise! In his goodness, the Lord not only created us, but also called us to be "the sheep of his pasture."

**Verse of the Day**

Psalm 132:9

"May your priests be clothed with righteousness; may your saints sing for joy." David's prayer was that the LORD would clothe his priests with his righteousness, his blamelessness and holiness, through faith. As the priests reflected the LORD's righteousness through their ministry, God's people, the saints, would rejoice in his salvation.

**Prayer of the Day**

O God, protector of all the faithful, you alone make strong; you alone make holy. Show us your mercy and forgive our sins day by day. Guide us through our earthly lives that we do not lose the things you have prepared for us in heaven; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Hymn of the Day**

576 "Spread, Oh, Spread the Mighty Word" (Jonathan F. Bahnmaier, 1774-1841)

**Church Year Season**<sup>1</sup>

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**

Sundays after Pentecost: 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.

**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).

<sup>1</sup> Courtesy of "Planning Christian Worship: Year A". Jonathan E. Schroeder, Author and Editor.  
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