



# ABOUT THE PROPERs

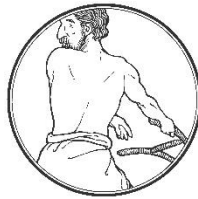
*An Explanation of the Variable Parts of the Divine Service*



## Third Sunday after Pentecost

### Proper 8

June 29, 2025



“Undivided Attention”

On Christ’s Call for Commitment

There are different types of followers: the half-hearted versus the committed. Jesus is uninterested in followers who pay attention to his Word and will only when their other pursuits provide the time. Jesus wants followers who are all-in, who love him above all things, and who would be willing to leave everything else behind if that is what it would take to be with him. We simply do not have it inside us to produce that level of commitment. But in the gospel, we see how Jesus went all in for our salvation. As we witness the way Jesus made our eternal happiness the focus of his undivided attention, the Spirit creates within us the very commitment that Christ seeks.

#### First Reading

1 Kings 19:19-21

Elisha is called to follow Elijah in proclaiming the Word of the Lord to Israel. He answered the all or nothing call of God with total commitment by burning his oxen and plow. There would be no looking back. He promptly leads his family in a farewell thanksgiving celebration and then left them behind to follow Elijah. Let us put our hand to the plow and look only ahead to the eternal harvest.

#### Second Reading

2 Corinthians 11:21b-30

How easy it would have been for Paul to give up the Way to return to the way of the world! Yet by grace, through faith, Paul continued to follow Christ. Even in the face of a host of dangers and hardships he did not look back. Every Christian is called to similarly follow Christ with unswerving devotion.

#### Gospel

Luke 9:51-62

Following Christ leaves no room for vengeance, self-preservation or wrong priorities. So many want to follow Jesus, but only if a life of faith can be lived as much *of* the world as *in* the world. Breathless excitement wasn’t enough; cultural conventions weren’t enough; not even seemingly loving acts were enough to change Jesus’ claim: Following Christ is all or nothing—it calls for total commitment.

#### Psalm of the Day<sup>4</sup>

Psalm 62 B

“Rest in God Alone”

The Church sings Psalm 62 in services that emphasize the rest we find in Jesus, not in anything that we ourselves accomplish or endure. The psalm’s theme is the absolute trustworthiness of our God, which moves us to flee to him in faith and to count on him in crisis. Martin Luther said, “Psalm 62 is a teaching psalm. It instructs us about false trust in human beings and true trust in God. Human beings simply do not see that trust in powerful people is worthless, and they are surprised when everything around them collapses. In contrast, when I trust God, my soul is satisfied.”

#### Gospel Acclamation

Mark 8:34

“Whoever wants to be my disciple must deny themselves and take up their cross and follow me.” Jesus means that we must deny our natural, sinful self, that evil nature within us which is dead in sins, which follows Satan, and which is under the wrath of God. Moreover, a follower of Christ must “take up his cross.” To take up one’s cross means willing to suffer for Christ’s sake as his disciple. This is the way of one who has come to faith in Christ and wishes to be his follower.

## Prayer of the Day

O God, you have prepared joys beyond understanding for those who love you. Pour into our hearts such love for you that, loving you above all things, we may obtain your promises, which exceed all that we can desire; 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**                      695 “Take My Life and Let It Be” (Frances R. Havergal, 1836-1879)

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

**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).

**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.

**Nain Paraments**                      Sundays after Pentecost

Superfronatal: 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.

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

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

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