



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Fourth Sunday after Pentecost

Proper 9

July 6, 2025



“Undivided Attention”

On the Want for Workers

In recent weeks we heard that God wants his children to serve as witnesses for Christ whenever the opportunity arises. However, Scripture teaches that there is also a need for individuals for whom gospel proclamation is their full-time focus. There are many different terms for these workers: shepherds, pastors, teachers, ministers, missionaries, etc. These workers are called by God himself through the Church to proclaim law and gospel in some public capacity. Called workers carry out their calling, not because of what they might gain from the flock, but because of what the flock might gain from Jesus through their ministry. Jesus taught there will always be a want for such workers. *“The harvest is plentiful, but the workers are few”* (Luke 10:2). So, this is a topic worthy of our undivided attention.

First Reading²

Ezekiel 2:9 – 3:11

Ezekiel’s experience is not the exception but the paradigm. The rejection that Jesus experienced from his own ultimately turned into hatred and bitter hostility. That was the experience of all the apostles and prophets. In fact when there is never any hostility from a rebellious and gainsaying people, either Jesus has changed his mind about persecution or we have joined the rebels! People should know that a prophet has been among them from the faithfulness of the prophet to the Word and to the Savior, whether they like the message or not. For whether they like it or not, it remains the only message that saves. It saves even in the face of persecution from those who should know better.

Second Reading²

1 Peter 5:1-4

The shepherds should remember and follow the example of The Shepherd. The flock should value highly the love of God for the flock that he sends them such shepherds. If the reward for faithful shepherds is so great, then the love of The Shepherd for his *under* shepherds must also be very great. The shepherds should be encouraged by the promise and the flock should be both warned and comforted by that same promise. Just remember too: The glory is certain but it is promised for the future, not for the moment. Present glory is temporary; only that to come remains forever. Don’t be impatient. Be faithful!

Gospel³

Luke 10:1-12, 16-20

Jesus sends out the seventy-two to proclaim peace to the people. But they go empty handed. In this way, God’s people are given the opportunity to respond to God’s goodness by sharing all good things with his messengers. What a privilege to bear such good tidings and humbly receive such gifts! What joy to see the Word at work, accomplishing the purpose for which it is sent! As messenger or hearer, what grace to be numbered among those whose names are written in heaven!

Psalm of the Day⁴

Psalm 67 D

“Let the People Praise You, O God”

The Church sings Psalm 67 in services that celebrate mission work. There is some speculation that it was used in Old Testament worship just before the benediction. Martin Luther said, “Psalm 67 is a prophecy of Christ. It predicts that he will be the king of the entire world, and that he will rule people correctly, that is, with the gospel. The people will be freed from sin to live for him in righteousness and thank him with joy. Gentiles will give thanks to God, be joyful, and fear him, that is, serve him.”

Gospel Acclamation

Isaiah 52:7

“How beautiful on the mountains are the feet of those who bring good news.” The prophet speaks of the good news God will bring to his people through the sending of his Son to save the world.

Prayer of the Day

Almighty God, you have built your church on the foundation of the apostles and prophets with Christ Jesus himself as the cornerstone. Continue to send your messengers to preserve your people in true peace, that, by the preaching of your Word, your church may be kept free from all harm and danger; 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

901 “O Christians, Haste” (Mary Thomson, 1834-1923)

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.

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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