



# ABOUT THE PROPERs

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



## Eighth Sunday after Pentecost

Proper 13

August 3, 2025



“Undivided Attention”

On Useful Resources

Money. Possessions. Perhaps more than anything else, those things have the power to turn our attention away from what is truly important. It is no surprise, therefore, that Jesus frequently teaches about wealth. Christ wants us to understand that our heavenly Father provides us with those useful resources. But we need to know why our Father gives them: what they are useful for, and what they are *not* useful for. Those resources cannot give purpose or meaning to our lives on earth. They cannot give us security for life after this earth. However, these blessings can bring some joy to our lives. More importantly, our wealth is extremely useful in our efforts to serve God and others. This week let us give our undivided attention to what Christ says about the useful resources our gracious Father provides to us.

### First Reading<sup>3</sup>

Ecclesiastes 1:2, 12-14; 2:18-26

The Teacher, King Solomon, had more riches and worldly pleasure than we can comprehend, but experience had taught him that they are meaningless, a chasing after the wind. Yet, in an effort to find meaning in life, so many pursue the “stuff” this sinful world offers. In the end, having the most toys adds up to nothing but an inheritance squandered by fools. Rather, true wealth, true value, true satisfaction only comes from the hand of God. If one seeks to find meaning in life, search no further than the wisdom and knowledge of God.

### Second Reading<sup>3</sup>

Colossians 3:1-11

St. Paul tells us to set our mind on things above, not on earthly things like the man who built bigger barns or the teacher who chased the wind. Yes, our struggle continues between the old and new Adams. But that old Adam has been buried with Christ, and the new man has been raised with Christ. The result is that our life is hidden with Christ in God. We do not seek worldly wealth but heavenly glory.

### Gospel<sup>3</sup>

Luke 12:13-21

It is shocking to hear Jesus deny authority over anything, much less something as mundane as an inheritance. But finally, that is the point. Earthly wealth is meaningless. The man called Jesus “teacher” but hadn’t learned the lesson. So Jesus teaches him and us how foolish it is to think that life consists of what we have. By contrast, the life of faith is lived in joyful thanksgiving for both the temporal and eternal blessings that come from above. By faith, this, then, is being rich toward God—a life of thanksgiving for all that he has given us through Jesus.

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

Psalm 90 D

“Our God, Our Help in Ages Past”

The Church sings Psalm 90 in services where we recognize the perspective that comes after the passage of time, especially when joy comes after relief from affliction. The only psalm written by Moses, it leads off Books IV and V of the Psalter. Martin Luther said, “Psalm 90 is a teaching psalm. Moses teaches that death comes as a result of sin, which is innate from Adam to all of us, even though it is known only by God and is hidden from the world. The psalm asserts that life here is both short and miserable, and could well be called daily death. But that is surprisingly good, because we are driven to God’s gracious help for deliverance. The psalm ends with the prayer that God would show us this deliverance by sending Christ. It is a short, fine, rich, and full little prayer.”

## Gospel Acclamation

Matthew 6:20,21

“Store up for yourselves treasures in heaven, for where your treasure is, there your heart will be also.” Jesus tells us that the greatest treasures are given through faith: the forgiveness of sins, life, and salvation. These are the only riches which guarantee eternal life. They are not riches we leave behind for others when we die. They are the riches God has freely given us in Christ and which are ours forever.

## Prayer of the Day

O Lord, grant us wisdom to recognize the treasures you have stored up for us in heaven that we may never despair but always rejoice and be thankful for the riches of your grace; 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

748 “Brothers, Sisters, Let Us Gladly” (Henry Bateman, 1802-72)

## 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.

## 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).

<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.

<sup>4</sup> From *Christian Worship: Psalter* © 2021 Northwestern Publishing House. Reprinted by permission.

· Clipart courtesy of “Ecclesiastical Art by Ed Riojas”