



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Third Sunday after Pentecost

June 13, 2021



Jesus Had Defeated the Devil and Released Us from the Bondage of Sin and Death

The devil deceived us, enticing us to disregard and disobey the Word of God and driving us to hide from the presence of the LORD God. But the Lord, in his mercy, promised a Savior, who would set himself against the devil on our behalf. The incarnate Son of God, conceived and born of the woman, came into this world to deliver us from Satan's clutches. To do this, he first tied up Satan, by atoning for the sins of the world through his death, thereby removing the condemnation of the Law and the fear of death that Satan wields against us. Through his work and by faith, Jesus makes us his own brothers and sisters. Therefore, we do not lose heart, despite the suffering, sin and death that we experience in this fallen world. He who raised the Lord Jesus will raise us also. By his grace, we are being renewed day by day and will receive eternal glory.

The Propers

*The Proper*s 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 ¹

Genesis 3:8-15

So God calls to each of us each day, each moment, but most pointedly in the service: where are you? Are you hiding even now when he calls you to repentance? Will you come forward and confess it all? He waits. He warns with threats that he has carried and carries out still. He invites and entices with the promise of the woman's Seed. You have no need to hide; you have every reason in the world,—and in what comes after this world—to confess it all and to embrace what the woman's Seed has come to bring. The questions and answers in Eden are still the only ones that matter.

Second Lesson ¹

2 Corinthians 4:13-18

"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. If God has nothing more important on his mind than your salvation, what could be more important on your mind? Whatever it might be, it is merely temporal, merely seen, and its greatest purpose is the moment. So the paradox: We fix our eyes on what is unseen; everything seen gets put into its proper place as either serving the goal of better seeing the unseen or making us long to reach the unseen goal God has set for us in heaven. So, where are you?

Gospel of the Day ¹

Mark 3:20-35

Those who do not want to hear the Word and those who reject God's total claim on them in the law and the gospel despise the Word and the one who brings it. Regardless of their feelings to the contrary, they will not be forgiven their rejection of the Spirit's pleadings. Ah, but those in whom he works a hearing, look what he gives! Each one (note the switch to the singular in the last verse!) becomes Jesus' brother or sister or mother—as though he had only one, and you are that one! Where are you in this circle of people in the gospel lesson? Are you outside of it, refusing submission to the law and therefore despising the grace in the gospel? "Unforgiven" is the dread verdict! Or are you inside of it, mourning over sin and rejoicing to be his dear brother, sister, mother? Ah, what grace!

Psalm of the Day

Psalm 51a

In confession we recognize that our need is absolute, our merit nonexistent, and our only sure salvation the promise of grace in the Promised Seed.

Verse of the Day

1 Corinthians 5:19 (cf. RSV)

“God was in Christ reconciling the world to himself, and entrusting to us the message of reconciliation.” Christ’s death paid the price of sinful humanity’s just punishment, and restored us to fellowship with God. The apostles were entrusted with this message that through faith in Christ, God’s gracious gifts of forgiveness of sins, life, and salvation are yours.

Prayer of the Day

O God, the strength of all who trust in you, mercifully hear our prayers. Be gracious to us in our weakness and give us strength to keep your commandments in all we say and do; through your Son, Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Hymn of the Day

596 “Let Me Be Yours Forever” (Nikolaus Selnecker, 1532-92 v1; Gesangbuch, Rudolstadt, 1688, w2-3)

Church Year Season ²

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).

¹ Courtesy of “Planning Christian Worship: Year B”. Daniel M. Deutschlander, Author.

² Courtesy of “Planning Christian Worship: Year A”. Jonathan E. Schroeder, Author and Editor.

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