



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Fifth Sunday after Pentecost

June 27, 2021



The Word of Christ Bestows Peace on His Creation through His Forgiveness of Sins

We have seen that faith should give evidence of itself in life. But sometimes evidence outside of ourselves and our control challenges faith. The fact that Christ lives and lives in us, the fact that he rules all things for our good, is no guarantee that we will never face fear and disaster. Quite the contrary. He has promised us that we will have an abundance of troubles in this life. **This Sunday's readings show us** one particular aspect or fruit of faith: we trust in him when all the outward evidence argues against trust in him. By the Word of his Gospel, he speaks his word of peace to us. Therefore, do not be afraid, and do not receive this grace of God in vain. Now is the favorable time, and now is the day of salvation.

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

Job 38:1-11

In pain will we take God to court? In disaster will we call him to account? It may be tempting, but it is the height of folly. For he is God, who without our aid or advice made all things. Yes, it is he who calls us to account and brings us into court. The way in which that trial comes out should silence forever any desire on our part to want to instruct God; instead it should inspire in us a yearning to listen to his Word while awaiting his pleasure, especially in the dark and evil days.

Second Lesson ¹

2 Corinthians 5:14-21

The whole world does indeed go into God's courtroom. But how astonishing, how amazing, how wonderful the result! Christ trades places with the world, takes on its well-deserved punishment and effects for it reconciliation. In view of that central fact of history and of the Scriptures, who would want, who would dare say in the day of distress that God doesn't care? Far better to say: In deepest woe his sublime act of love for me has given me every reason to trust him. Reconciled, redeemed, forgiven, I am a new creature and live to serve in love him who loved me perfectly and gave himself for me.

Gospel of the Day ¹

Mark 5:35-41

How we love to make a mess of things and get everything backwards! First we want to do everything by ourselves; then when we fail, it's because God doesn't care. Jesus' continuing presence in his Word and what that Word says should be all the proof we need of his abiding and eternal care for us. The disciples missed that because they had not listened to his Word. His specific promise to them that they were to become fishers of men made it impossible that they would perish at this time. This text is misused when we conclude that we will never suffer or die in a disaster; God has made no such promise to us. It is properly used when we hold fast to the promise that he will not leave or forsake us even in disaster, even in death. Trust him therefore; he promised his care and proved his love perfectly in the Epistle lesson.

Psalm of the Day

Psalm 46

“God is our refuge and strength, an ever-present help in trouble.” This psalm is the song of those whose whole trust is in the gospel promises of God for their salvation. We gladly join to sing it in the gospel-formed faith that God remains forever true to his gracious Word. God upholds the Church through his holy Word. He “is within her.” His name will be exalted throughout the world.

Verse of the Day

Galatians 4:6

“Because we are his children; God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” The promise God kept to send his Son to redeem us has transformed us from slaves to sons and heirs (Gal. 4:4). The surety of God’s promises kept provides the certainty of our coming inheritance (Gal. 4:5). The Holy Spirit leads God’s children through faith to know God as their very own “Abba” (Aramaic for *Father*) and call him by name.

Prayer of the Day

O Lord, our God, govern the nations on earth and direct the affairs of this world so that your Church may worship you in peace and joy; 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

384 “By Grace I’m Saved” (Christians L. Scheidt, 1709-61, abr.; tr. composite)

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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