



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Fifth Sunday after Pentecost

Proper 10

July 10, 2022



Focused Love Finds a Neighbor Rather than Avoiding One

We tend to think of distraction and focus as opposites. If someone is focused, they are not easily distracted by random events and encounters. If someone is focused, every decision about how to spend time and resources is calculated. Apart from Christ that type of focus spells disaster for our neighbor. We may dismiss the needs of our neighbor, thinking, "If I spend time helping him, that will distract me from other things I should be focused on." Today, Jesus teaches us that he has set us free to live a life of such distractions. No matter the neighbor and no matter his need, we are free to act in ways that seem senseless. We are free to actively seek out a neighbor in need. We are free to bear any cost and go any distance to serve them as Christ would serve them.

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 Reading ¹

Ruth 1:1-19a

The Lord had brought Naomi and her daughters-in-law through the hardship of their husbands' deaths. On hearing that the Lord had come to the aid of his starving people, Naomi readies herself for the journey back home. Though she had two daughters-in-law, only one went with her. In faith, Ruth clings to her mother-in-law, determined to remain with her and with the Lord. Such loyalty is honorable, even by earthly standards. Yet our loyalty to each other and to the Lord is not a matter of honor, but a matter of faith. In thanksgiving our very lives are dedicated to the Lord and his service.

Second Reading ¹

Galatians 5:1,13-25

We were once yoked in slavery to sin and the Law. Now, set free from evil, our newfound freedom does not lead to waywardness or being yoked again by sin. We are called to leave behind our life of sin and not look back to it. Rather, we follow Christ completely and with willing hearts we joyfully serve the Lord, walking in step with the Spirit.

Gospel ¹

Luke 10:25-37

In the parable of the Good Samaritan, Jesus connects love for God with love for our neighbors. Just as God has had compassion on us, so we are to have compassion on others, especially those in need. This love for others, even for our enemies, grows from the Word of the Lord rooted in our hearts and mouths.

Psalm of the Day

Psalm 25

"To you, O Lord, I lift my soul; in you I trust, my God." Especially in times of crisis, God's people seek to be guided in God's truth. We look to the Lord, our refuge.

Gospel Acclamation

1 John 4:11

“Dear friends, since God so loved us, we also ought to love one another.” Real love in God’s eyes (as distinguished from the world’s eyes) is in accord with the truth of God’s Word. Love one another as Christ has loved and know the difference between Christ-like love and the love of the world.

Prayer of the Day

God of all power and might, you are the giver of all that is good. Help us love you with all our heart, strengthen us in true faith, provide us with all we need, and keep us safe in your care; 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

456 “Forth in Your Name, O Lord, I Go” (Charles Wesley, 1707-1788)

God in his bountiful goodness gave us body, soul and all we have (v2), also redeemed us with the sacrifice of everything he had (v1). Since we are his, we ask that he lead us to glorify him in everything we do, even if it means bearing our crosses (v2), until he guides us safely to heaven.

Church Year Season ¹

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 cover a great body of doctrine for faith and 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

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).

¹ Courtesy of “Planning Christian Worship: Year C”. Joel J. Gawrisch, Author; Jonathan E. Schroeder, Editor.

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

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