



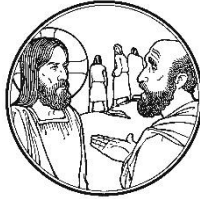
ABOUT THE PROPER

An Explanation of the Variable Parts of the Divine Service



Thirteenth Sunday after Pentecost

August 18, 2024



I Am the Bread of Life

The Bread That Gives Wisdom and Life

There are foods you might never have tasted without someone working hard to convince you to try them. Likewise, this spiritual food that Jesus describes is something no one finds appealing at first, but distasteful. And so today Jesus explains that we need God to work within us, so that we have the wisdom to see that this food gives life and the faith to find this bread most delicious.

First Reading²

Proverbs 9:1-6

Wisdom is personified. Christ is that wisdom. Wisdom is much more than mere knowledge or skill. Wisdom is that attribute of God which is Christ and which is revealed in Christ and which Christ imparts as we eat his flesh by faith and live. The wise of the world despise the simple. And the simple do not understand the wise. But he who is wisdom knows that we are all simple, too simple to understand the way of salvation or the meaning of life or the point of death. He does not despise and spurn us in our simplicity; he calls; he invites; he lures and entices (as Luther says so often) with a banquet of understanding for this life and for the life to come. He is the host, and he is the banquet. An understanding of him, of ourselves, of life and death—it is all there for those who come and eat, inspired and moved by his invitation.

Second Reading¹

1 Corinthians 2:6-16

St. Paul explains that we need a wisdom that only the Spirit can give, a wisdom that understands that in Christ we have the Bread of Life. Godly wisdom comes from the Holy Spirit who does two things: he reveals what God has prepared for us, and he makes us understand it. Knowing and understanding what God has done for us creates true, godly wisdom that will show itself as we live holy lives.

Gospel²

John 6:35-51

The Jews only wanted a bread king. They despised the lowly Jesus whose humility veiled his deity. They rejected the ultimate Bread from heaven whose person, whose coming, whose dying, whose rising again is the only nourishment that matters. At table may we sigh, Jesus, only Jesus! He is my food eternal, my life and my salvation! Even if I starved to death, I would be full with him for all eternity! Remembering that elemental truth as we fight against the materialism that attacks us from our own sinful nature and from the world around us.

Psalm of the Day⁴

Psalm 111 B

“I Will Give Thanks to the LORD”

The Church sings Psalm 111 in services where Christians marvel at God’s gracious salvation. Martin Luther said, “Psalm 111 is a psalm of thanksgiving. We learn here to praise and thank God in a fine, short song for all of his miracles, especially his righteousness, his covenant, his trustworthy Word, peace and justice, help, and all kinds of grace.”

Gospel Acclamation

John 6:44

“No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day.”

Prayer of the Day

Gracious Father, your blessed Son came down from heaven to be the true bread that gives life to the world. Grant that Christ, the bread of life, may live in us and we in him, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Hymn of the Day

633 “Speak, O Lord” (Keith Getty, b. 1974; Stuart Townsend, b. 1963)

Church Year Season¹

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.

Minor Festivals

St. Bartholomew, Apostle (August 24)

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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