



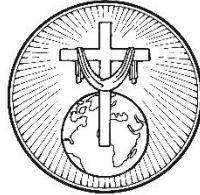
ABOUT THE PROPERS

An Explanation of the Variable Parts of the Divine Service



Third Sunday after Pentecost

June 9, 2024



A Top-Down Faith

The Devil Does His Worst, Yet Jesus Always Wins

The turmoil we see in this world is exactly what God said would happen already in the Garden of Eden. There God declared that until the end of time enmity would prevail between the devil and mankind. But God promised more than that. He promised that from humanity would rise one who would completely defeat the devil. We need a top-down faith to understand that things are definitely not what they seem. Yes, the devil and his allies are constantly doing their worst. Yet, ultimately, Jesus always wins. And his victory is our victory. Jesus' victory is so complete that even when Satan continues to cause chaos, Christ uses it to reveal his glory and grace.

The Propers

The Propers are those portions of the service that change (i.e. 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 Reading²

Genesis 3:8-15

God calls to each of us each day, each moment, but most pointedly in the Divine 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 Reading²

Revelation 20:1-6

The center of everything worth seeing is Christ. He defeated and has locked up the one whose head he crushed, but whom we see so often in the temptations that surround us and rise within us. Christ is the one who unmask that deception, and thereby brings us to confession. Christ is the one who not only redeemed us but has made us heirs of eternal life and holy priests before his Father. In him we are seen by God as offering up the sacrifice of lives cleansed by the blood of the Lamb.

Gospel of the Day²

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 Day⁴

Psalm 130 B

"Remember Your Mercy, O LORD"

The Church sings Psalm 130 in services that emphasize repentance and forgiveness through faith in Jesus. It is the 11th of the 15 songs of ascents (Psalms 120-134) and the 6th of the 7 penitential psalms (Psalms 6, 32, 38, 51, 102, 130, 143).

Gospel Acclamation

1 John 3:8

“The reason the Son of God appeared was to destroy the devil’s work.”

Prayer of the Day

Almighty and eternal God, your Son Jesus triumphed over the prince of demons and freed us from bondage to sin. Help us to stand firm against every assault of Satan, and enable us always to do your will; 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

871 “Rise! To Arms! With Prayer Employ You” (Wilhelm E. Arends, 1677-1721)

Church Year Season ¹

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. Barnabas, Apostle (June 11)

Joseph, known to the apostles as “Barnabas,” was a Levite from Cyprus. He was an early convert to Christianity and supporter of the apostles (Acts 4:36). Luke described him as “a good man, full of the Holy Spirit and faith” (Acts 11:24). Barnabas vouched for Saul (later known as Paul, the apostle) when Saul came to Jerusalem to meet the other apostles for the first time after Jesus converted him. Barnabas later became a coworker with Paul and companion on his First Missionary journey (Acts 13:4 – 14:28). Though Paul and Barnabas later parted ways (Acts 15:36-41), Paul spoke well of him in his epistles (e.g. 1 Corinthians 9:6; Galatians 2:11-13).

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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