



**Mission of the Cross
Lutheran Church-
LCMS**

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Mission of the Cross Lutheran Church is a member of the Lutheran Church-Missouri Synod (LCMS) serving people in the Brainerd Lakes area of Minnesota. We are a confessional and liturgical congregation called, gathered, and strengthened by Christ's Word and Sacraments. We are Biblical in doctrine and observe the historic liturgy of the Western Church which is notable for its dignity and reverence.



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Paraments and Vestments

The plans our parish made ahead of our congregation's 35th anniversary will soon come to fruition. In the last few months, we have already discussed the paschal candle, communion vessels, and banners that will soon adorn our sanctuary. This month we will examine paraments and vestments before turning our attention to the processional crucifix in September.

Traditionally, the altar paraments included two pieces: the altar frontal and the superfrontal. The frontal covers the entire front of the altar. The superfrontal hangs down over the frontal 7-15 inches. These paraments are quite beautiful and made from a fabric called ecclesiastical brocade. Its beauty and elegance draw our attention to the altar from which our Lord's body and blood are given to us to eat and drink for the forgiveness of sins. Ideally these paraments shouldn't be muted, but glorious and magnificent as they adorn the place where Christ sits on his throne in the midst of his people. The paraments ought to be fitting for the hall of the King of Kings.

Some congregations haven't employed the frontal because of its cost (in which case they should do the best they are able) or because the front of their altar is very decorative and beautiful (e.g., image of the Lord's Supper). In our case, we don't have a face on our altar at all, so we have chosen to employ the traditional frontal and superfrontal. The pulpit and lectern also have paraments called the pulpit frontal and lectern frontal respectively. These are made of the same fabric to match the altar's paraments. These will be of a similar color as our new banners and should tie everything in the chancel together quite nicely.

In the Old Testament God prescribed vestments to be worn by the high priests, the priests, and the Levites in the performance of their duties. It is notable that the Lord called them "holy garments" and said they were for "glory and beauty" (Exodus 28:1-2). In the New Testament vestments aren't required by God. However, the ancient Church saw the example in the Old Testament and that led them to develop and maintain a tradition of vestments that has endured to the present day with some minor changes along the way. The Church recognized Christian liberty in these matters, but also saw that it is fitting for the those sent by Christ to publicly preach, teach,

and administer the sacraments to wear vestments for glory and beauty.

Vestments are holy, but not in the sense there is something intrinsic about the vestments themselves. Rather they have been set apart by the Word of God and prayer for use in service of the Gospel of our Lord. They cover the men—their person and sin—but point to Christ and teach Christians to see the Office of the Holy Ministry that he instituted and to receive his Word and Sacraments through it.

The tradition of vestments was retained by Lutherans at the time of the Reformation, making them part of our Lutheran heritage. Some of those vestments have been lost in many congregations, but we are in the process of restoring them throughout the churches of the LCMS. A fuller use of vestments is laudable, but no one should judge a pastor or congregation who uses fewer vestments as long as they are faithful to Christ and the Scriptures in both doctrine and practice.

We will briefly discuss the most common vestments you are likely to see at Mission of the Cross Lutheran Church, other Lutheran congregations, and liturgical churches of various denominations throughout the Western Church. The first is the clerical collar. It isn't technically a vestment since it isn't exclusively worn for divine worship, but rather the everyday dress of a Christian pastor. The clerical collar is black as a sign of humility and confession of sin, but the tab covering the pastor's vocal cords is white pointing to the Office that he holds to publicly speak the words of Christ, which are without sin or defect. You might have seen a clerical collar in various colors. This typically indicates the person wearing it is a district president, bishop, synod president or some sort of ecclesiastical leader in their church body.

The clerical collar is a modern adaptation of the cassock. The cassock is a full-length black gown that usually buttons down the middle. It might be ideal for pastors to wear a cassock, but some don't own one, and since they already wear a clerical collar, it may seem redundant. However, the clerical collar and the cassock work well together as the cassock has a neck band where the white tab in the clerical collar can be seen.

The cassock is everyday dress for pastors and most often accompanied by a surplice when worn for the liturgies of the Church. The surplice is made of white linen and worn over the cassock. It was originally a substitute for the alb in colder climates. It fits more loosely than an alb and could be worn over a thickly lined cassock. The cassock and surplice aren't exclusively worn by pastors. It is ideal that lay assistants, acolytes, crucifers, etc. be vested in a cassock and surplice during the liturgies of the Church.

The alb is a white vestment that covers the cassock completely. It fits fairly snug in the shoulders and torso but is looser and more free-flowing below the waist. It is white to symbolize the innocence, purity, and righteousness of Christ that has been given to us as God's children. Like the cassock and surplice, the alb can be worn by clergy and laity alike, although the cassock and surplice is probably preferred.

The rest of the vestments should only be worn by pastors and match the color of the paraments. The stole is primarily worn during the Divine Service, but it may also be worn for some other services. Traditionally it wasn't worn during prayer offices like

Matins and Vespers, although that has become more common today.

This innovation has several factors, not the least of which is the use of Matins as a substitute for the Divine Service on Sundays when there was no communion. The pastor would preach even though historically the prayer offices didn't always include a sermon. This practice of using Matins in place of the Divine Service combined with the sentiment of many Lutherans thinking pastors should wear a stole to preach. This isn't a terrible innovation and seeks to exalt the Office of the Holy Ministry and remind all Christians that no one should publicly preach without a rightly ordered call (Augsburg Confession XIV). This is an area where we can see the tradition and use of a particular vestment is modified in order to suit the needs of the Church.

The stole is several inches wide is draped across the pastor's neck so it hangs down on both sides. It should be long enough so that bottom of the stole hangs just below the chasuble. The stole represents the yoke of Christ and symbolizes our Lord's perfect obedience, by which he gained for us the stole or robe of eternal life. This can be seen by the appointed prayer pastors may say as they put the stole on, "O Lord, restore to me the stole of immortality which I lost in the transgression of my first parents, and though I am unworthy to come to Your sacred mysteries, grant that I may rejoice in the same everlastingly."

The maniple is a ceremonial vestment worn over the alb on the left wrist or forearm. It is worn during the Divine Service. Its original purpose is lost to us, but it may have been used by the pastor to wipe his face. It still adds beauty and glory, even though it sometimes goes unnoticed since it is the same color as the chasuble.

The chasuble is the chief eucharistic vestment. It is worn by the celebrant, which is a term that distinguishes the pastor who will administer the Lord's Supper from other pastors who might be reading, preaching, etc., in the Divine Service. Chasubles get their name from a Latin term that means a hut or a little house. Chasubles weren't churchly dress initially, but rather a garment for travelers that covered the whole body going down to one's feet.

The Church adapted chasubles for beauty and glory in the Divine Service. Different shapes and styles developed over time, but they are generally shorter than one's feet today. I prefer a chasuble that covers more of the body, at least going beyond the knees as opposed to the shorter variety, because it gives the chasuble greater dignity and beauty. They are often decorated with symbols and embroidery with a cross in the shape of a Y on the back.

In larger congregations that have more than one pastor the celebrant may be assisted by an ordained deacon and subdeacon. They stand to the left and right of the celebrant at the altar during the Divine Service. If you came to the Easter Vigil this year you may have seen Pastor Worrall in the deacon's position. The deacon may wear a dalmatic and the subdeacon a tunicle. These are similar to the chasuble and made from the same material, but instead of a Y shape on the back they usually have a bar going down from each shoulder the full length of the vestment. The dalmatic is distinguished from the tunicle with two bars across the back whereas the tunicle has a single bar.

Schedule of Divine Liturgies for June

August 4	10th Sunday after Trinity	9:30 a.m.	Divine Service
August 11	11th Sunday after Trinity	9:30 a.m.	Divine Service
August 18	12th Sunday after Trinity	9:30 a.m.	Divine Service
August 25	13th Sunday after Trinity	9:30 a.m.	Divine Service

Birthdays, Baptisms, Confirmations, and Anniversaries

August 3	Diane Johnson	Baptism
August 3	Ruth Harmdierks	Anniversary
August 5	Don Wurdeman	Birthday
August 8	Sandra Teigen	Birthday
August 8	Bill & Tiffaany Bosaaen	Anniversary
August 9	Barb Schewe	Birthday
August 9	Tim Berg	Confirmation
August 12	William Blake	Birthday
August 13	Jan Staricha	Birthday
August 14	Russell Hansen	Birthday
August 14	Richard Radintz	Baptism
August 14	Richard Radintz	Anniversary
August 18	Patricia Berg	Birthday
August 18	Doug & Diane Johnson	Anniversary
August 20	Tim Berg	Birthday
August 21	Bonnie Schlapkohl	Birthday
August 24	Mark Drewitz	Baptism
August 26	Louise Burley	Birthday
August 27	Jonathon Blake	Baptism
August 28	Joel Ulring	Birthday
August 30	Arlyne Selvestra	Baptism
August 31	Darla Panabaker	Anniversary

VBS

Save the dates for August 19-22nd. The theme will be Holy Baptism. Please invite any families you know and let Pastor know the names and ages of any children that plan to attend. If you are able to help please let Colleen know and she will be in touch soon.

35th Anniversary of Mission of the Cross Lutheran Church

Please mark your calendars for Saturday, September 28th. The Divine Service at 10:30 a.m. will celebrate 35 years of God graciously giving us his Word and Sacraments at Mission of the Cross Lutheran Church. Rev. Rolf Preus will preach. Greetings from Rev. Brady Finnern, our district president, and lunch will follow. Please RSVP for lunch by September 11th by emailing Carol at motc@crosslake.net or calling 218-692-4228. If there is someone from outside the congregation that should be invited, please give Pastor their name and address and we will get a formal invitation out to them along with our former pastors, visitors, and friends.