



# ABOUT THE PROPERs

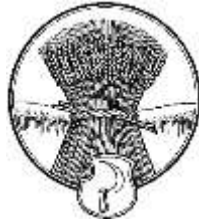
*An Explanation of the Variable Parts of the Divine Service*



## Third Sunday after Pentecost

Proper 6

June 14, 2026



Say It Out Loud:  
“Jesus Leads Us”

The law was given through Moses. He was a marvelous leader of God’s people, but he could not take the Israelites to the Promised Land of Canaan. Similarly, the law can never get God’s people to the “promised land” of heaven. Sinners cannot be saved by works of the law. The law condemns ... but the gospel saves! Sinners are saved by God’s grace and through faith. Through the gospel of Jesus God’s people are delivered to the “promised land” of heaven. Joshua, the successor of Moses, defeated the enemies of the Israelites and led them into the Promised Land. Joshua (whose name means “the LORD saves” or “the LORD is salvation”) served as a type of Jesus Christ. God’s work through him foreshadowed his work through Jesus Christ. Jesus (the Greek form of the Hebrew name “Joshua”) lived up to his name. He is our Savior! He defeats our enemies, shepherds us as his flock, sends out ministers to proclaim his Word, and through his gospel of forgiveness, leads his people to the promised land of heaven.

### Prayer of the Day

Almighty, eternal God, in the Word of your apostles and prophets, you have proclaimed to us your saving will. Grant us faith to believe your promises that we may receive eternal salvation; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

### First Lesson <sup>1</sup>

Numbers 27:15-23

The context of this lesson is of utmost importance. After forty years of faithfully leading God’s people through their wanderings, after much pleading with God in prayer, Moses’ hopes of leading the people into the Promised Land were dashed. Moses would see the land from afar, but then like his brother before him, he would die because of his actions at Meribah Kadesh. But look at Moses’ response! There is no complaint or murmur or cry. See how this minister of the Word emulates the compassion of God and his Son: Moses’ first thought is of the people of God. He saw them as Christ would 1400 years later, as sheep without a shepherd. Leave them not leaderless, O Lord! And God answers with a man full of the Spirit to be the new leader of God’s people. Lord, give your Church more ministers who model your compassion!

### Second Reading <sup>1</sup>

1 Corinthians 4:1-7

Paul did not let his hardships drag him into worry or despair. Though slandered and cursed, the apostles sought God’s kingdom. Though treated badly, they kept their hope in Christ. A Christian who puts his hope and peace in the hands of God will find trust and contentment in any situation.

### Gospel <sup>1</sup>

Matthew 9:35 – 10:8

The compassion of God for the lost and helpless sinner is the reason for Christ’s work and the ministry of the Word. The people of Israel had been harassed by their spiritual leaders and left leaderless and helpless. Christ looked upon them and loved them, and then he called the twelve apostles to the ministry of the Word that they might shepherd these lost sheep. The disciples prayed for workers and found God’s answer in the twelve men Christ sent out to be leaders of the true Israel and heralds of the coming kingdom. They would go with Jesus’ message and Jesus’ miracles. They would go by grace to share grace.

Psalm of the Day <sup>4</sup>

Psalm 100 A

“Enter His Gates with Thanksgiving”

The Church sings Psalm 100 in services that give thanks to God for his many blessings, especially the gospel and its ministers. It concludes the section on the Lord as king that began at Psalm 93. Martin Luther said, “Psalm 100 is a prophecy of Christ. It calls on all the world to rejoice, praise, and give thanks. We do that by serving God, by entering his throne room and his courts and praying to him with all confidence. For his grace is an everlasting kingdom that remains certain forever and ever.”

Gospel Acclamation

Matthew 9:38

“Ask the Lord of the harvest to send out workers into his harvest field.”

Hymn of the Day

897 “Lord Jesus, You Have Come” (Eberhard L. Fischer, 1695-1773)

Church Year Season <sup>1</sup>

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.

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).

<sup>1</sup> Courtesy of “Planning Christian Worship: Year A”. Jonathan E. Schroeder, Author.

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

<sup>3</sup> Courtesy of “Planning Christian Worship: Year C”. Joel J. Gawrisch, Author.

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