



ABOUT THE PROPERS

An Explanation of the Variable Parts of the Divine Service



Sixth Sunday after Pentecost

Proper 9

July 5, 2026



What Makes Christians Different
Christians Find Rest in Jesus

We need rest. Without rest, we suffer. Studies show that with too little rest, people experience fatigue and physical imbalances that result in decreased attention, poor decisions, and even speech impairment. People who take no breaks during the workday have lower productivity than those who take periodic breaks. We need rest. Christians know they need more than physical rest. We need spiritual rest. The only place to find that type of rest is Jesus. Jesus provides more than a pause in work, more than enjoyable recreation. Jesus provides the removal of our sins, the cleansing of our guilty consciences, and a gentle new yoke of discipleship in the freedom of the gospel. In Jesus, Christians find rest right now from burdens and battles, and eventually eternal rest in heaven.

Prayer of the Day

Gracious God, our heavenly Father, your mercy attends us all our days. Be our strength and support amid the wearisome changes of this world, and at life's end, grant us your promised rest and the full joys of your 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 ¹

Exodus 33:12-23

Can you hear the frustration in Moses' voice? Can you sense the worry? Since their great fall with the golden calf, God had refused to go with the people of Israel. He would send an angel, but he himself would not accompany them. Moses pleaded with God to go up to the Promised Land with them. Though the Israelites had sinned greatly, Moses reminded the LORD that they were God's people. God responded in grace and mercy and promised Moses that his very Presence would go with them, and he himself would give Moses rest. Can you hear the confidence in Moses' voice after God's promise? Can you sense the devotion? "Show me your glory!" Then God took this man yoked to him in faith and in service, and he showed Moses all the glory he could mortally bear.

Second Reading ³

Romans 7:15-25a

The Christian life is a battle between the sinful flesh and the new man born in us through baptism. The Old Adam wages constant war. Where can we find any rest from this kind of fight? Paul's words ring true in our lives: all the good I want to do, but I fail to accomplish; all the evil I have promised never to do again, but repeat within a day. I want to do good, but I just can't make it happen! What a wretched person I am! I just want rest from this battle—rest from my failure. Who can save me from this body of death? Thanks be to God through Jesus Christ our Lord, who came to give rest to weary and burdened souls.

Gospel ¹

Matthew 11:25-30

Though they had seen many signs of Christ's deity, Korazin, Bethsaida, and Capernaum failed to repent. Jesus warned them of the coming wrath. Then he turned to his followers and praised God that the Lord of heaven and earth had revealed the truth of Jesus' identity to the little children who believe in him. He has no words of judgment for his followers. He has only words of invitation, of comfort, of rest. Yes, the rest comes with a yoke—but look at whose yoke it is! Our Savior's humble and gentle heart leads him to give us an easy yoke, a light burden, and rest for our souls. Christianity is not a religion of rules meant to impinge on our freedom; it does not call us to endlessly labor for God's favor; it does not leave us to work things out on our own. No, it frees us from the burden of carrying our sin and puts Christ in its place. It connects us to Jesus that we might learn from him. It gives us the rest our weary souls so desperately need.

Psalm of the Day ⁴

Psalm 62 B

“Rest in God Alone”

The Church sings Psalm 62 in services that emphasize the rest we find in Jesus, not in anything that we ourselves accomplish or endure. The psalm’s theme is the absolute trustworthiness of our God, which moves us to flee to him in faith and to count on him in crisis. Martin Luther said, “Psalm 62 is a teaching psalm. It instructs us about false trust in human beings and true trust in God. Human beings simply do not see that trust in powerful people is worthless, and they are surprised when everything around them collapses. In contrast, when I trust God, my soul is satisfied.”

Gospel Acclamation

Matthew 11:28

“Come to me, all you who are weary and burdened, and I will give you rest.”

Hymn of the Day

706 “Come unto Me, Ye Weary” (William C. Dix, 1837-1898)

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.

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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