



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Tenth Sunday after Pentecost

Proper 13

August 2, 2026



*What Makes Christians Different
Christians Trust God to Provide*

The hardest times to trust God are the times we need him most. It's easier to trust God when your job is going great, your health is fine, your relationships are fine, and your family is doing well. It's easier to trust God when the sun is shining, but what happens when your life is suddenly overshadowed by dark days? When tragedy or conflict affect us, we may wonder if God continues to care and provide for us. At those times the Christian focuses on certain foundational facts. The Christian was chosen, predestined, and adopted as God's dear child. God has provided the Christian with innumerable spiritual blessings and promises the Christian an eternity of glory, peace, and joy. If we look at those spiritual blessing God provides to us, how could we doubt that he will, at the right time, give us everything we truly need? The Christian trusts God to provide.

Prayer of the Day

Almighty and everlasting God, you are always more ready to hear than we to pray and willing to give far more than we either desire or deserve. Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask except through the merits and mediation of your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

First Lesson ³

1 Kings 17:1-6

God provided for his prophet through a wonderful miracle. God could have kept providing for Elijah in that way, but he had another plan. He would give the people of God the privilege of providing for and supporting his minister. It was still a miracle; it was still the blessing of God that made it possible. But God in his wisdom wanted his Church to share in the work of supporting the ministry of the Word. And they were doubly blessed.

Second Reading ¹

Ephesians 1:3-10

The apostle St. Paul prayed that the Ephesians might know God better. There is only one way for us to better see and know the unseen God: the Holy Spirit, the Spirit of wisdom and revelation, must tell us. The way to know God better is to see exactly what he has done for us and what he will yet do for us. Before the world was formed, God chose us to be his beloved children. This is why we can trust God to provide for our earthly and spiritual needs.

Gospel ¹

Matthew 14:13-21

Though saddened by the Baptist's death and seeking solitude, Jesus had compassion on the crowds that followed him and healed their sick. Then he turned to the training of his disciples. "Give them something to eat," he told them (Mark 6:37). The disciples, however, saw all of the problems and none of the possibilities. They could estimate how many months' wages it would cost; they could tally the measly resources on hand. Their math didn't fail them, but their faith did. They did not begin to understand what kind of Lord they had in Jesus. Jesus taught them that a Christian trusts in God to provide when he said, "Bring them here to me!" They should have done immediately; it should be our first response to want or crisis. Bring it to Jesus. And look how he answered! So much food that thousands were fed and there were bushels left over. Here, the Son of God showed that he even cares for the physical needs of his people. Trust in God to provide!

Psalm of the Day ⁴

Psalm 136 C

“We Thank You, LORD, for You Are Good”

The Church sings Psalm 136 in services where we see God feed the hungry. It appears to be designed for antiphonal singing. Martin Luther said, “Psalm 136 is a psalm of thanksgiving for a gracious and merciful God, and for his wonderful deeds, especially for his true salvation. The psalm demonstrates to worship leaders how to sing and preach. It is nearly overwhelmed by the repetition in each verse – Christ is hidden in the phrase – just as we are nearly overwhelmed by love, mercy, and grace.”

Gospel Acclamation

Romans 8:32

“He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things.”

Hymn of the Day

603 “All Praise to God Who Reigns Above” (Johann Jacob Schütz, 1640–1690)

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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