



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Eighteenth Sunday after Pentecost

Proper 23

October 12, 2025



“Cause / Effect”

Generosity / Gratitude

Gratitude is the appreciation we feel when someone does something kind for us. There are two factors that affect the intensity of gratitude. First, there is the deservedness factor. Say you do a favor for your neighbor. A month later, your neighbor returns the favor. You are grateful, but not overwhelmingly so, because you deserved his help to some degree. However, if you have been unkind to your neighbor but he helps you anyway, you are extremely grateful precisely because you didn't deserve his help. Second, there is the generosity factor. Imagine you pick up the mail for your neighbor while he is out of town. When he gets back, he gives you \$100. You might protest, “*This is too generous!*” He insists, and so you are very grateful.

Apply this to God. Deservedness. How deserving are we of his blessing? What does God owe us? Generosity. What has God done for us? What blessings has he given us now? What blessings has he promised us in eternity? As we answer those questions, we are stunned by the undeserved generosity our God has shown us. The effect? We overflow with gratitude.

First Reading Genesis 8:15-22

In faith, Noah expressed his gratitude for God's undeserved generosity in preserving the lives of him and his family.

Second Reading 2 Corinthians 9:10-15

Our gratitude for God's generosity to us will naturally include a willingness to be generous with others.

Gospel³ Luke 17:11-19

Cries for mercy are answered by a heart filled with compassion. Those once separated by sickness are welcomed back. Yet only one returns to give thanks to his Savior for deliverance. Whether it's leprosy of the body or leprosy of the soul, Jesus has cleansed the afflicted. In his compassion for those diseased by sin, he has given his life to restore our membership in the family of our Father. By faith, our hearts are now moved to thankfulness for the healing hand of our gracious Lord. Our whole lives will be filled with thanksgiving.

Psalm of the Day⁴ Psalm 111 B “I Will Give Thanks to the LORD”

The Church sings Psalm 111 in services where Christians marvel at God's gracious salvation. Paired with Psalm 112, it is a short acrostic and introduces a section that concludes with the long acrostic Psalm 119. Martin Luther said, “Psalm 111 is a psalm of thanksgiving. We learn here to praise and thank God in a fine, short song for all of his miracles, especially his righteousness, his covenant, his trustworthy Word, peace and justice, help, and all kinds of grace.”

Gospel Acclamation Psalm 105:1

“Give praise to the Lord, proclaim his name; make known among the nations what he has done.”

Prayer of the Day

Grant, O merciful Lord, to your faithful people pardon and peace that they may be cleansed from all their sins and serve you with a quiet mind; 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

624 “Praise to the Lord, the Almighty” (Joachim Neander, 1650-1680)

Church Year Season¹

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. Luke, Evangelist (October 18)

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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