



# ABOUT THE PROPER

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



## Nineteenth Sunday after Pentecost

Proper 24

October 19, 2025



“Cause / Effect”

Promises / Prayer

Disciples of Jesus need to learn how to pray. And learning to pray is not like many of the other things we learn to do in our lives. Once we know how to write our name, tie our shoes, or ride a bike, the learning is done. There is virtually no danger we will forget how to do those things. Not so with prayer. Learning to pray consists of a lifetime of persistence. So, what is the cause of persistent prayer? The precious promises of God. “God is not human, that he should lie. . . . Does he promise and not fulfill?” (Numbers 23:19). God cannot lie. So, we know every promise he makes us—to forgive, to provide, to help, to be with us—he must keep. When we persistently go to God in prayer and press him to keep his promises, God does not view that as nagging. He loves it! Because it demonstrates that our faith grasps not only that he can do what we ask, but that he will . . . because he promised.

### First Reading<sup>3</sup>                      Genesis 32:22-30

His old name meant “heel-grabber,” but he was about to get a new name, “Israel, the one who wrestles with God.” Jacob found himself faced by a large force of men with his brother Esau. Uncertain of what the future held, Jacob turned to the Lord in prayer. Thankful for the blessings showered on him by the God of the Covenant, he calls on the name of the Lord for protection. As Jacob wrestled with God on the banks of the Jabbok, so Christ invites us to wrestle with God in prayer. Let us be determined to hold our heavenly Father to his promises. This is our privilege and duty won by him who struggled and has overcome the gates of hell itself.

### Second Reading<sup>3</sup>                      1 John 5:13-15

We can pray persistently because we have confidence in our salvation and confidence that our God hears us. There is no uncertainty here. We know that whatever we ask according to the Father’s will is as good as in our possession.

### Gospel<sup>3</sup>                                      Luke 18:1-8

The persistent widow was determined: she would receive justice, even from a corrupt judge. Her determination kept her begging for justice day after day. In the end she received her due even from a judge with no fear of God and no respect for his fellow man. How much more will our heavenly Father work justice and bring deliverance to those determined in prayer!

### Psalm of the Day<sup>4</sup>                      Psalm 121 A                      “I Lift Up My Eyes to the Mountains”

The Church sings Psalm 121 in services that celebrate the value of faith in God regardless of circumstances. The psalmist confidently asserts that the Lord protects us from both physical and spiritual harm. Martin Luther said, “Psalm 121 is a comfort psalm. We see how the Lord treats both the psalmist and us as we remain strong in faith, waiting for his help and protection. Even when it appears that God is sleeping, it is not so. He watches and keeps us secure even to the end.”

### Gospel Acclamation                      1 Peter 5:7

“Cast all your anxiety on him because he cares for you.”

## Prayer of the Day

God, our refuge and strength, have mercy on your church as we come in prayer before you. Answer us not in judgment on our sins but in peace and forgiveness; 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

723 “When in the Hour of Utmost Need” (Paul Eber, 1511-1569)

## 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.

## Minor Festivals

St. James of Jerusalem (October 23)

## 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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