



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Twenty-Second Sunday after Pentecost

Proper 27

November 9, 2025



“Cause / Effect”

Resurrection / Hope

People think of “hope” as being an optimistic desire. *“I hope it doesn’t rain this weekend”* simply means that is what you want to happen. Your hope doesn’t mean that will happen. It might pour all weekend. Yet, that is the best the world can offer—an uncertain enthusiasm, a cautious anticipation. Optimism is the cause of that shaky type of hope. In a world as hard as this one, we need more than shaky hope. Jesus gives us better. He has given us the unbreakable promise of resurrection, a promise rooted in his own resurrection. More, he has given us the promise of eternal life in a breathtakingly beautiful heavenly home. What is the effect of Jesus giving us such promises? We are given a better type of hope... a certain hope. We watch and wait for the life that is to come, with the certainty that *it will come*. For Jesus has made a promise. And one thing Jesus never does is lie!

First Reading

Isaiah 65:17-25

The second half of Isaiah is written to a people whose world had crumbled to pieces. The Lord gives his people the certain hope of a better world that is to come.

Second Reading

Revelation 22:1-5

St. John is given a vision of our future. The effect? We delight in the certainty of hope provided by the promise of this life to come.

Gospel

Luke 20:27-38

To the Sadducees, who did not believe in the resurrection, Jesus gives this promise: Our God is the God of the living, because to him all are alive.

Psalm of the Day⁴

Psalm 135 A

“Sing Praise to God”

The Church sings Psalm 135 to distinguish between false gods and the only true God. The opening is like Psalm 134, and verses 15-18 are like parts of Psalm 113 and Isaiah 40-46. Martin Luther said, “Psalm 135 is a psalm of thanks, calling on priests to preach, praise God for the wonders he did for the people in Egypt and Canaan, and give thanks. People are not to forget the true God, seeking idols or other gods, which happens when they do not occupy themselves with preaching and the praise of God.”

Gospel Acclamation

Luke 20:38

“He is not the God of the dead, but of the living, for to him all are alive.”

Prayer of the Day

Living God, your almighty power is made known chiefly in showing mercy and pity. Grant us the fullness of your grace to lay hold of your promises and live forever in your presence; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

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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