



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Nineteenth Sunday after Pentecost

Proper 22

October 4, 2026



The Beginning of the End

It's Time to ... Speak Truth to Power

Sometimes people get braver when they realize they are nearing the end. They say things they couldn't or wouldn't say before because they realize they have nothing to lose. The message of repentance and forgiveness of sins through Jesus' death on the cross has many powerful enemies. Sometimes those enemies are religious people, rebellious spirits and heretics. Sometimes those enemies are people of this world who worship their own personal desires and glory in their shame. It doesn't matter how powerful the enemies are. God persists in speaking the truth and drawing our eyes to his Son, who will help us persevere to the end and speak truth to power.

Prayer of the Day

Almighty God, in your bountiful goodness, keep us safe from every evil of body and soul. Make us ready, with cheerful hearts, to do whatever pleases you; 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 ³

Isaiah 5:1-7

The Lord had given his people every advantage to produce fruits of faith. To his great disappointment, he found only the rotten fruit of injustice and unrighteousness. In his righteous anger, he turned his vineyard into a wasteland again. We are well warned. Where the gospel is despised, the cries of human injustice can be heard. The judgment of God is never far behind.

Second Reading ³

Philippians 3:12-21

The apostle puts to rest two notions that war against the gospel of our salvation. Some assert that we can achieve holiness already in this life. This arrogance excludes grace. Although we strain toward heavenly perfection, we know that our holiness in this life comes from the Savior alone. Others make a mockery of Jesus' forgiveness by using it as a license to sin. They are earthly minded. But our citizenship is in heaven, where our omnipotent Lord Jesus will transform our bodies for the ultimate perfection and freedom!

Gospel ³

Matthew 21:33-43

In the parable of the tenants the Lord shows incredible patience with those who abuse their responsibility to care for the Lord's Church. God rightfully insists on fruits. But each of his messengers met with harsh rejection until, finally, the Son is murdered. Those who have rejected their Savior, Jesus Christ, will be destroyed, and God will give the kingdom to others who will produce fruit.

Psalm of the Day ⁴

Psalm 118:1,22-29

The Church sings Psalm 118 in services that celebrate the resurrection of Jesus Christ from the dead. Since it was the last psalm in the Passover liturgy at the time of Jesus, it might have been sung when Jesus instituted Holy Communion. Martin Luther said, "Psalm 118 is my favorite. It is a psalm of thanks, and it prophesies about Christ, the rejected cornerstone. It also prophesies about Christians, who thank God daily and unceasingly for all his kindness and goodness."

Today's Gospel records Jesus quoting verses 22 and 23 and applying them to himself.

Gospel Acclamation

Ephesians 2:10

“For we are God’s handiwork, created in Christ Jesus to do good works.” God who fashioned and made us, has remade us to be a new creation in Christ Jesus through faith. Part of his plan for us is that we perform good works, to glorify his holy name and serve others.

Hymn of the Day

914 “Christ Is Our Cornerstone” (Latin, c. 8th cent., abr.; tr. John Chandler, 1806-1876, alt.)

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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