



ABOUT THE PROPER

An Explanation of the Variable Parts of the Divine Service



Twenty-Fifth Sunday after Pentecost

November 10, 2024



Live Like You'll Live Forever

Live a Life of Startling Generosity

Perhaps you have heard the axiom, “Eat, drink, and be merry, for tomorrow we die.” In other words, while you still can, use what you have in order to enjoy life to the fullest. If this life is all there is, St. Paul agrees that would be a good philosophy. Paul wrote, “If the dead are not raised, ‘Let us eat and drink, for tomorrow we die’” (1 Corinthians 15:32). However, note the “if.” Paul was saying that the Epicurean approach to life makes sense only if this life is all we have. But it isn’t.

God declares in his Word that Jesus will raise us from the dead and take us to live in his home, a place of perfect comfort and beauty. Knowing that, we are set free from the need to live a self-indulgent life now. Instead, we can be generous people, using the wealth that God has given us to serve both him and others. We can live a life of startling generosity.

First Reading 1 Kings 17:8-16

A widow generously offers up the last bit of food she has to serve the prophet Elijah.

Second Reading 2 Corinthians 8:1-9

The believers in Macedonia demonstrate startling generosity in collecting an offering to help fellow Christians in need.

Gospel Mark 12:38-44

Jesus points to a poor widow as an example of startling generosity.

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 2 Corinthians 9:11

“You will be enriched in every way so that you can be generous on every occasion.”

Prayer of the Day

Almighty and ever-living God, you have given exceedingly great and precious promises to those who trust in you. Grant us so firmly to believe in your Son Jesus that our faith may never be found wanting; 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 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.

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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