



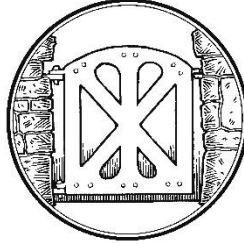
ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Fourth Sunday of Easter

April 30, 2023



He Lives to Be My Good Shepherd

The Lord Jesus is the Good Shepherd who lays down his life for the sheep. His life is not taken from him, but he lays it down willingly, of his own accord, because he knows and loves the sheep. Jesus himself is also the Gate through which the shepherds must enter to get to their sheep. He is the one through whom the sheep must go in order to find good pasture. All who are truly shepherds are those who believe in him as their Savior and guide their sheep only by means of his Word.

The Propers

The Propers are those portions of the service that change (i.e. are “proper” to) each Sunday or season of the church year. The Propers differ from the Ordinary (from the Latin ordo, which means “regular order”) portions of the liturgy, which do not change (e.g. the Lord’s Prayer). The Propers offer the variety to the worship service and emphasize particular worship themes throughout the liturgical calendar.

First Reading¹

Acts 2:42-47

This lesson continues Peter’s Pentecost sermon from last Sunday with the culmination of his message to the people of Israel. They had lost the ancient hope long promised, and instead they placed their hope in the punctilious performance of human ordinances. Peter’s sermon dashes their false hope to pieces. Could there be a better preaching of specific Law than Peter’s words here? Could there be a better preaching of specific Gospel as Peter restores their hope through the sweet message of Christ crucified and risen for sinners?

Second Reading¹

1 Peter 2:19-25

Undoubtedly, the Church was rocked by the martyrdom of Stephen—Peter included. Yet Peter reminds us that not even suffering and tragedy can remove us from the care of our Good Shepherd. To be the gate for straying sheep meant that Jesus had to suffer for us. So Jesus did—willingly, silently—bearing the sins of straying sheep. Now Peter calls us to follow our Shepherd and Overseer, even if it means that we suffer for doing good.

Gospel¹

John 10:1-10

In this lesson, Christ only infers that he is the Good Shepherd. Rather, the great “I am” statement that sets the direction for this Sunday is “I am the gate for the sheep.” The preceding context of this lesson is crucial. After Jesus healed the man born blind, the Pharisees interrogated the man and his family about the healing. The Pharisees had already rejected Jesus as the Christ and were expelling from the synagogue anyone who confessed Christ. After throwing the man out of the synagogue, they verbally accost Jesus. This lesson is his answer to them. Jesus’ “I am” statements highlight the exclusivity of the Christian message. Christ is Savior, and there is no other! Jesus is the only gate for the sheep, and there is no other! When a man approaches the sheep, one only needs to see how he enters the pen. Does he use the gate, i.e., does he confess Christ as Savior? True shepherds use the gate, preach Christ, and love the sheep. False shepherds refuse the gate, reject Christ, and destroy the flock.

Psalm of the Day

Psalm 23 F

“My Shepherd Will Supply My Need.” Kings were often spoken of as shepherds, but the Shepherd-King of Israel is a monarch unlike any other. The Lord is our shepherd who provides for all of our needs in life and death.

Gospel Acclamation John 10:14

“I am the good shepherd; I know my sheep and my sheep know me.” Jesus spoke these words among of the Pharisees who were challenging his authority after he healed a man born blind. Those who believe in Jesus as the Christ know him as their Good Shepherd and enjoy the close, loving, relationship (the Good Shepherd knows his sheep) that can’t be replicated by the false shepherds who try to steal the flock away from Christ.

Prayer of the Day

O Lord Jesus Christ, you are the Good Shepherd who laid down your life for the sheep. Lead us now to the still waters of your life-giving Word that we may abide in your Father’s house forevermore; for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

Hymn of the Day 552 “The King of Love My Shepherd Is” (Henry W. Baker, 1821-77)

The six stanzas of this hymn correlate closely to the six verses of Psalm 23. In this hymn, we contemplate the good care that our Good Shepherd gives us. Even as we often stray away from him “confused and foolish,” and obviously do not deserve his mercy, God surrounds us with his gracious care. Truly his “goodness fails (us) never.”

Church Year Season ¹ Easter

After forty days of repentance and prayer, the Church bursts forth in jubilant praise at the Resurrection of our Lord. The alleluias and glorias which were muted for Lent ring out again as the Bride of Christ welcomes her Bridegroom back from the dead. Easter is as the pinnacle of the Church Year, the oldest festival and season celebrated by the worshipping Church. For a full week-of-weeks (49 days) the Church celebrates the resurrection of Christ on the Sundays of Easter which culminate on the 50th day, Pentecost.

Minor Festivals St. Philip and St. James, Apostles (May 1)

Philip was from Bethsaida in Galilee. Through him some Greeks were led to Jesus (John 12:21). James is traditionally known as “James the Less” (Mark 15:40), nicknamed as such to distinguish him from the others “James” in the Bible.

Traditions & Customs The Paschal Candle

Paschal, meaning "having to do with the Passover," is a word associated with Easter. It was at the conclusion of the Jewish Passover Festival (the "Pasch") that Jesus rose from the dead and proved himself to be the true Passover Lamb whose blood removes sin and death (Ex 12; 1 Cor 6:6-8). The candle is lit for services during Easter to symbolize that Christ is alive and lives among us. The candle is also lit for Baptisms and funerals, reminding us of our resurrection to eternal life.

Colors & Symbolism Easter: White

White is the color of our Triune God and heaven. It also symbolizes joy, celebration, gladness, light, purity and innocence. We receive these blessings through faith because Christ, our righteousness Savior, has forgiven all our sins.

Nain Paraments Easter

Superfrontal: *Alleluia* is taken from a Hebrew word which means, “Praise the LORD.” It is a word of joy and gladness and most commonly used in the Psalms (e.g. 103). An ancient custom is to refrain from using the term during Lent in order to distinguish the penitential nature of that season from the joy and hope filled nature of the Easter season that follows. The vines and vegetation branching out from the *Alleluia* represent the spiritual life that Jesus, the vine brings to God’s children, the branches (John 15:5).

Lectern antependium: The doves flying in front of the cross represent purity, innocence (Matthew 10:16), as well as spiritual and eternal rest (Psalm 55:6). When the dove has an olive branch or leaf in its beak, it is a symbol of hope and peace (Genesis 8:11). Each of these blessings and more come by Jesus’ death on the cross and through the gift of faith (Galatians 1:3,4).

Pulpit antependium: The cross is formed by the Greek letters Chi (X) and Rho (P). Chi and Rho are the first two letters in the Greek word for Christ (Χριστός). This ancient symbol represents Jesus and his office as the Messiah, the anointed King of kings and Savior of the world (Matthew 16:16). The vines and vegetation branching out from the cross represent the spiritual life that Jesus, the vine brings to God’s children, the branches (John 15:5).

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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