



ABOUT THE PROPERS

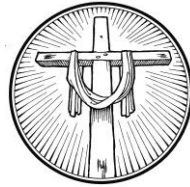
An Explanation of the Variable Parts of the Divine Service



The Resurrection of Our Lord

Easter Day

April 12, 2020



Jesus lives to take me from death to life

Christ is risen! He is risen indeed! Sinners should fear God. Sinners ought to die for their wickedness. The grave should be the place of ultimate defeat for mankind. Yet on this day, the Second Adam did all that the first had left undone. Bearing our guilt and suffering our verdict, the Son of Man died; but three days later he rose in glory. As a result, fear is gone, mankind is redeemed, and Christ calls us his own brothers. Jesus came from death to life, and through baptism he brings us with him. Connected by grace, through faith, to our risen Lord, we rejoice in the victory of the resurrection and in full confidence of our own resurrection from the dead. ¹

The Propers

The Propers are those portions of the service that change (or, 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 Lesson ¹

Jonah 2:2-9

Jesus compared himself to only one Old Testament prophet: the reluctant, petulant, and chastised prophet Jonah. Why would he compare himself to Jonah? Because in his suffering and death, he took the place of sinful man who deserves nothing but judgment and death. Speaking to a wicked and rebellious generation, Jesus promised the sign of the prophet Jonah: as he was in the belly of a fish for three days and three nights, so the Son of Man would be in the belly of the earth. Jonah’s prayer from the belly of the fish finishes with the key point of his book and of Scripture: Salvation belongs to the LORD!” God would make salvation ours, but he would do it by making Jesus just like Jonah. God punished Jesus for our rebelliousness and sent Christ to our grave. In Jonah, we see a picture of both Jesus and us. Like Jonah, Jesus was judged and sent to his death by God the Father. Like Jonah, after three days, he emerged from death to life. Like Jonah, you and I deserve nothing but death. Yet it’s God’s will to kill us not physically, but baptismally (Romans 6), and that a new man should arise as from the dead to live before God.

Second Lesson ¹

Colossians 3:1-4

Through baptism, God kills our sinful nature and raises a new man to life within us. The power of baptism comes from the resurrection of Jesus Christ from the dead. So Christ’s Easter is really our Easter, too. Our spiritual resurrection creates a new reality for us who are bound for glory. Though eternal life is ours through baptism, its full glory remains hidden until the day of Christ. Until then, we live as resurrected heirs waiting for our inheritance. We set our hearts and minds on the glory that is waiting for us above.

Gospel of the Day ¹

Matthew 28:1-10

The women walked to the tomb, arms full of spices and hearts full of disappointment. They had come to a place of disappointment, broken promises, and fear. All they had hoped to do was anoint the body of a dead man. A dead Jesus does no good for anyone—not for the women, not for the disciples, not for us. But when the angel spoke, the tomb became a place of victory, a place of promises fulfilled, a place of joy. Do not be afraid! The angel spoke two amazing words, “was” and “is.” Yes, he was crucified, but no, he is not here in the grave. He is very much alive, just as he said. That fact fundamentally changes our relationship with God forever. You can see in it the words of Jesus to the women, “Go and tell my brothers.” Jesus had good reason to remind those men of their desertion. Jesus had good reason to remind them that they were nothing but servants. Instead, he took this moment to call them “my brothers” for the very first time. The living Son of God had made full payment for sin so that he could call us brothers. Mankind is redeemed; death is defeated; fear is conquered. And Christ looks upon us forgiven sinners and calls us his brothers. This is the day the Lord has made!

Psalm of the Day

Psalm 118

Christ Jesus, who was humbled for a season, has been exalted through his resurrection from the dead. On this most holy day of days we rejoice because we will not die, but live, and proclaim what the Lord has done.

Verse of the Day

Psalm 118:24

Alleluia. Alleluia. Christ is risen! He is risen indeed! Alleluia. "This is the day the Lord has made; let us rejoice and be glad in it." Alleluia." The previous two verses in Psalm 118 refer to Christ as the cornerstone, put in place by the LORD, the builder of the Church. Easter is a day of rejoicing because God has made Jesus, previously rejected by the builders (unbelieving Israel), as the cornerstone of the Church (spiritual Israel) and her faith through his death and resurrection.

Prayer of the Day

Almighty God, by the glorious resurrection of your Son Jesus Christ you conquered death and opened the gate to eternal life. Grant that we, who have been raised with him through baptism, may walk in the newness of life and ever rejoice in the hope of sharing his glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit be dominion and praise now and forever.

Hymn of the Day

156 "Awake, My Heart, with Gladness"

(Paul Gerhardt, 1607-76)

Paul Gerhardt's beautiful Easter Sunday hymn explains the Christian's Easter joy. After the horrendous events of Good Friday, when the foes of righteousness declared victory, Christ broke free from the grave in glorious triumph (vv1-2). Christ's enemies cannot suppress our joy or hope because God's Son through his resurrection has won for us eternal love and forgiveness (v3). As a result of this, we cling to Christ in faith, trusting that he will be with us even in death (v4) and will crown us with eternal glory (v5).

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.

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.

Traditions

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.

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 and Editor.
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