



ABOUT THE PROPERs

An Explanation of the Variable Parts of the Divine Service



Second Sunday of Easter

April 24, 2022



That You May Believe and Have Life in His Name

The Second Sunday of Easter has traditionally been called “*Quasimodogeniti*.” It derives its name from the Latin words of the Introit of the day (the traditional opening verses) from 1 Peter 2:2, “Like (*quasi*) newborn babies (*modo geniti*), crave pure spiritual milk.”

Beginning with the Second Sunday of Easter, the readings from the Old Testament are replaced by a series of readings from the Acts of the Apostles. Acts, written by the Evangelist St. Luke, is a continuation of the story of Jesus, who though ascended into heaven, continues to triumph through his witnesses, building his church by his Word despite all opposition. In the Gospel from St. John, we hear the report of Christ appearing to his disciples after his triumphant resurrection, and how he made provisions for the victorious Gospel’s further proclamation. As eyewitnesses of Christ’s resurrection, empowered by the Holy Spirit, and equipped with his Word, they were sent out to share the message of forgiveness of sins.

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

Acts 5:12,17-32

This lesson begins a series from the Book of Acts that shows the apostles with markedly different character than the disciples in the upper room. These are not the same timid disciples who often questioned their rabbi out of lack of understanding or cowered behind locked doors out of fear. Now, even in the face of persecution, the apostles boldly proclaimed the Good News of new life. Such is the power and joy of the risen Christ in the lives of his followers.

Second Lesson ¹

Revelation 1:4-18

The revelation of Jesus to St. John is for us a vision of promise and assurance. The brilliant vision of the all-glorious Living One brought John to his knees in abject fear. Yet the gentle hand of the First and Last and the inspiring voice of rushing waters calms fears and emboldens hearts. Once dead, now alive forever, the Son of Man triumphantly holds the keys to death and hell.

Gospel of the Day ¹

John 20:19-31

With repeated assurances of peace the gathered disciples are overjoyed to behold the risen Christ with their own eyes. Armed with the Ministry of the Keys, Jesus commissions them to proclaim their joy and open the kingdom of heaven to lost sinners. The visible and physical proofs demanded by Thomas anticipate future doubters of the Son of Man’s divinity. In his grace we behold our risen Lord through Word and Sacrament. How blessed by the Spirit are we: though we have not visibly seen, yet we see our Lord and God through eyes of faith.

Psalm of the Day

Psalm 150

Joyful songs and hymns of praise are the fitting spontaneous response of the Christian heart to God’s gift of himself to us in his Word and sacraments.

Verse of the Day

John 20:29b

"Alleluia. Alleluia. Christ is risen! He is risen indeed! Alleluia. 'Blessed are those who have not seen and yet have believed.' Alleluia." Ever since Christ's ascension, this is how the Holy Spirit brings souls to faith – through the preaching and hearing of his Word. Faith comes from hearing the message, and whoever believes are blessed with the gift of everlasting life in heaven.

Prayer of the Day

O risen Lord, you came to your disciples and took away their fears with your word of peace. Come to us also by Word and sacrament, and banish our fears with the comforting assurance of your abiding presence; for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

Hymn of the Day

165 "O Sons and Daughters of the King" (Jean Tisserand, d. 1494)

This hymn is a narrative Easter carol; it begins with the Easter gospel from Matthew 28:1-10 (vv1-3) and concludes with the doubting Thomas story from John 20:19-29 (vv4-8). Because the narrative covers two Easter season Sundays, the verses can be divided as follows: for Easter Sunday morning, verses 1-3, 5, and 8; for Easter evening, verses 1-4 and 8; for the second Sunday of Easter (which usually includes the doubting Thomas story), verses 1 and 4-8.

Minor Festivals

St. Mark, Evangelist (April 25)

St. Mark, the Evangelist, was a close associate with several of the apostles. He is believed to be identified as John-Mark of Acts and the cousin of Barnabas. Despite their earlier differences, he reconciled with Paul, who considered him "very useful...for ministry" (2 Timothy 4:11). Later, he worked in Rome (1 Peter 5:13), where tradition has it that he wrote his Gospel from St. Peter's sermons before founding the church in Alexandria and facing a martyr's death. He is remembered as the lion-hearted evangelist, depicted with his fellow evangelists as the four living creatures of Ezekiel 1 and Revelation 4.

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.

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.

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 C". Joel J. Gawrisch, Author; Jonathan E. Schroeder, Editor.
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