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“Loving God, Loving Others, Bringing People In”



FIFTH SUNDAY OF THE RESURRECTION

April 28, 2024

8:30 AM

WELCOME

OPENING HYMN (please stand) *Alleluia, Jesus Is Risen*



1 Al - le - lu - ia! Je - sus is ris - en! Trum - pets re -
2 Walk - ing the way, Christ in the cen - ter Tell - ing the
3 Je - sus the vine, We are the branch - es; Life in the
4 Weep - ing, be gone; Sor - row, be si - lent: Death put a -
5 Cit - y of God, Eas - ter for - ev - er, Gold - en Je -



sound - ing in glo - ri - ous light! Splen - dor, the Lamb, Heav - en for -
sto - ry to o - pen our eyes; Break - ing our bread, Giv - ing us
Spir - it the fruit of the tree; Heav - en to earth, Christ to the
sun - der, and Eas - ter is bright. Cher - u - bim sing: "O grave, be
ru - sa - lem, Je - sus the Lamb, Riv - er of life, Saints and arch -



ev - er! Oh, what a mir - a - cle God has in sight!
glo - ry: Je - sus our bless - ing, our con - stant sur - prise.
peo - ple, Gift of the fu - ture now flow - ing to me.
o - pen!" Clothe us in won - der, a - dorn us in light.
an - gels, Sing with cre - a - tion to God the I AM!

Refrain



Je - sus is ris - en and we shall a - rise:



Give God the glo - ry! Al - le - lu - ia!

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INVOCATION

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

The Invocation - Here, we invoke the name of the Triune God whom we serve. "In the name of the Father, and of the Son and of the Holy Spirit" is a simple creed. We are confessing who we believe the one true God is. We are also asking for and acknowledging God's presence in the service. "For where two or three come together in my name, there am I with them." (**Mt 18:20**)

CONFESSION

- P** If we say we have no sin, we deceive ourselves, and the truth is not in us.
- C** **But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

kneel/stand

- P** Let us then confess our sins to God our Father.
- C** **Most merciful God, You have washed us in the water and the Word of Holy Baptism. You have given us New Life and filled us with Your Spirit, giving us the right to be called Your Children. Yet, because our old nature remains with us until death, we still sin against You in thought, word, and deed, by what we do and by what we fail to do. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, that we may live and walk in the New Life that You created in us when You brought us to faith to the glory of Your holy name. Amen**

ABSOLUTION

(please stand)

Confession - We enter into proper fellowship with God and our brothers and sisters by letting the Light of God's Truth shine on us, illuminating our sin. By confessing our sins, we walk in that light.

Absolution - Christ has conferred on the Church the power to forgive or retain sins (**Mt 16:16-20**). When sins are forgiven, or "*absolved*," Heaven is opened to the forgiven. When sins are retained, they are bound to the unrepentant, and Heaven is locked to them. This ability to forgive and retain sins is referred to as The *Office of the Keys*. The congregation, in effect, hands these *Keys* to the pastor and says: "Use them to shepherd us." When you hear the words of absolution, you can be as sure of their truthfulness as if Christ Himself were there uttering these words: "You are forgiven."

KYRIE

A In peace let us pray to the Lord.



C Lord, have mer - cy.

A For the peace from above and for our salvation let us pray to the Lord.



C Lord, have mer - cy.

A For the peace of the whole world for the well-being of the Church of God and for the Unity of all let us pray to the Lord.



C Lord, have mer - cy.

A For this holy house and for all who offer here their worship and praise let us pray to the Lord



C Lord, have mer - cy.

A Help, save, comfort and defend us gracious Lord.



C A - men.

HYMN OF PRAISE

Gloria in Excelsis

A Glory to God in the highest, and peace to His people on earth.



C Lord God, heav-en-ly king, al-might-y God and Fa - ther:
We wor-ship You, we give You thanks, we praise You for Your glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God:
You take a - way the sin of the world; have mer-cy on us.



You are seat-ed at the right hand of the Fa-ther; re-ceive our prayer.
For You a-lone are the Ho-ly One, You a-lone are the Lord,



You a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
in the glo - ry of God the Fa-ther. A - men.

SALUTATION AND COLLECT OF THE DAY

P The Lord be with you.

C And also with you.

Kyrie - The word Kyrie is short for the ancient Greek phrase "*Kyrie eleison*," which means "Lord have mercy." It is not specifically a prayer of forgiveness. We already asked for forgiveness at the beginning of the service with Confession. We use the Kyrie not unlike the way it is used in the Bible—a general call for God's help, for instance in **Mk 10:47**, where blind Bartimaeus cries out to Jesus for healing. Here, we are simply following his example and calling out to our God to have mercy on us.

The Hymn of Praise - The Hymn of Praise can be either "*This is the Feast*," or "*Gloria in Excelsis*," which means glory to God in the highest. In either case, it follows the Kyrie as praise and thanksgiving for God's answer to our cry for mercy.

P Let us pray.

O God, You make the minds of Your faithful to be of one will. Grant that we may love what You have commanded and desire what You promise, that among the many changes of this world our hearts may be fixed where true joys are found; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen

(please be seated)

THE FIRST READING

Acts 8:26–40

An angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, “Go over and join this chariot.” So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. Now the passage of the Scripture that he was reading was this:

“Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”

And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

R This is the Word of the Lord.

C Thanks be to God.

The Salutation - Before the Collect of the Day and also at the Preface, Pastor and people speak the words, “*The Lord be with you... And also with you.*” Pastor and people bless each other as a sign of the bond of love in Jesus that should reside among God’s people (**Jn 15:17**).

The Collect - Pronounced: “kol’ekt,” are a “*collection*” of requests, intercessions, and thanksgivings from the congregation.

EPISTLE READING 1 John 4:1–11

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. They are from the world; therefore they speak from the world, and the world listens to them. We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.

Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

R This is the Word of the Lord.

C **Thanks be to God.**

(please stand)

HOLY GOSPEL

P The Holy Gospel according to John 15:1-8

C **Glory to You, O Lord**

[Jesus said:] “I am the true vine, and my Father is the vinedresser. Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.”

The Readings - This section of the service continues until the Service of Holy Communion begins. Here our soul is fed with the Word of God through the readings and the sermon. For it is by the power of the Word of God that we are brought to faith and strengthened in our faith, not by any decision or act of our own.

P This is the Gospel of the Lord.

C Praise to You, O Christ.

APOSTLES' CREED

C I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life ✠ everlasting.
Amen.

(please be seated)

The Creeds - We confessional Lutherans boldly confess "Scripture alone!" We do not place creeds on the same authority as Scripture, but they are important to us because they teach what the Scriptures teach. Throughout history people have twisted the Bible. Thus, creeds become important tools for confessing correct doctrine.

HYMN OF THE DAY *Love Divine, All Loves Excelling*



1 Love di - vine, all loves ex - cel - ling, Joy of
2 Breathe, O breathe Thy lov - ing Spir - it In - to
3 Come, Al - might - y, to de - liv - er; Let us
4 Fin - ish then Thy new cre - a - tion, Pure and



heav'n, to earth come down! Fix in us Thy
ev - 'ry trou - bled breast; Let us all in
all Thy life re - ceive; Sud - den - ly re -
spot - less let us be; Let us see Thy



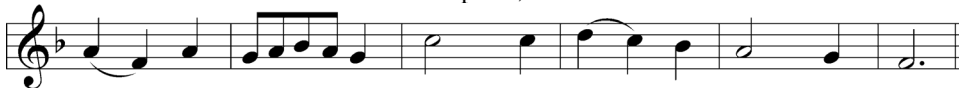
hum - ble dwell - ing, All Thy faith - ful mer - cies crown.
Thee in - her - it; Let us find Thy prom - ised rest.
turn, and nev - er, Nev - er - more Thy tem - ples leave.
great sal - va - tion Per - fect - ly re - stored in Thee,



Je - sus, Thou art all com - pas - sion, Pure, un -
Take a - way the love of sin - ning; Al - pha
Thee we would be al - ways bless - ing, Serve Thee
Changed from glo - ry in - to glo - ry, Till in



bound - ed love Thou art; Vis - it us with
and O - me - ga be; End of faith, as
as Thy hosts a - bove, Pray and praise Thee
heav'n we take our place, Till we cast our



Thy sal - va - tion, En - ter ev - 'ry trem - bling heart.
its be - gin - ning, Set our hearts at lib - er - ty.
with - out ceas - ing, Glo - ry in Thy per - fect love.
crowns be - fore Thee, Lost in won - der, love, and praise!

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SERMON

Hymn of the Day - The Hymn of the Day is chosen to reflect the theme of the sermon.

The Sermon - The sermon is the exposition of the Scripture with the proper balance between words of Law and words of Gospel. The Law exposes and condemns our sin and prepares us for the Gospel that offers us the forgiveness of Christ.

OFFERING ANNOUNCEMENT *(please place offerings in the designated box in the Narthex or give online by scanning the scan code on the back of the bulletin))*

(please stand)

PRAYER OF THE CHURCH

THE LORD'S PRAYER

P Lord, remember us in Your kingdom and teach us to pray:

G **Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come, Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive
those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

For Thine is the kingdom and the power and the glory forever and ever. Amen.

COLLECT

P Let us pray.

Blessed Lord, You have caused all Holy Scriptures to be written for our learning. Grant that we may so hear them, read, mark, learn, and inwardly digest them that, by patience and comfort of Your holy Word, we may embrace and ever hold fast the blessed hope of everlasting life; through Jesus Christ, our Lord.

G **Amen.**

The Offering - The Offering is a time of worship like the hymns and prayers. We are blessed with the opportunity to give to the work of the church from the bounty of God's blessings to us. However, the question always seems to arise, "How much should I give?" The Old Testament law of tithing is an admirable goal to have, but it is not a requirement for the New Testament people of God who have been set free from the Law. Therefore, it is better to ask the question: "How much **can** I give?" rather than **should**. In the end, the amount is between you and the Lord, as we are reminded by Paul's words to the Corinthians, "Each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." (**II Cor. 9:7**)

The Prayer of the Church - This prayer is on behalf of the Church at large. Besides praying for the sick and hurting in our congregation, it is a broad ranging prayer that the Word may be preached for the strengthening of God's people and the salvation of the lost.

The Lord's Prayer - We join in praying the prayer our Lord taught us as we celebrate His kingdom come, and His Will being done on earth as it is in Heaven. For He reigns now and forever along with all the saints on earth and in Heaven! (**Mt 6:9 and Lk 11:2-4**)

BENEDICTION

ANNOUNCEMENTS

CLOSING HYMN *Where Charity and Love Prevail*



1 Where char - i - ty and love pre - vail There
2 With grate - ful joy and ho - ly fear His
3 For - give we now each oth - er's faults As
4 Let strife a - mong us be un - known; Let



God is ev - er found; Brought here to - geth - er
char - i - ty we learn; Let us with heart and
we our faults con - fess, And let us love each
all con - ten - tion cease; Be God's the glo - ry



by Christ's love By love are we thus bound.
mind and soul Now love Him in re - turn.
oth - er well In Chris - tian ho - li - ness.
that we seek; Be ours His ho - ly peace.

5 Let us recall that in our midst
Dwells Christ, His only Son;
As members of His body joined
We are in Him made one.

6 For love excludes no race or clan
That names the Savior's name;
His family embraces all
Whose Father is the same.

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POSTLUDE

Benediction - (Latin: *good speak*) This is a short divine blessing where God speaks His blessings over us through the mouth of the pastor. The familiar blessing that begins, "The Lord bless you and keep you," is given the name "Aaronic Blessing" because it is the blessing God commanded Moses to give to his brother Aaron to speak to the people (**Num. 6:24—26**).

Website and online giving information:



ACKNOWLEDGMENTS

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