



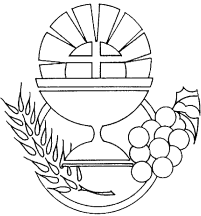
17910 S. Prairie Avenue, Torrance, CA 90504, 310-793-0071

“Loving God, Loving Others, Bringing People In”



The Fourth Sunday of the Resurrection
April 21, 2024
8:30 AM

OUR COMMUNION PROCESS



Our Lord invites to His table those who are Baptized Christians and who have examined themselves; trust His words, repent of all sin, and set aside any refusal to forgive and love others as he forgives and loves us.

Because those who eat and drink our Lord's body and blood unworthily do so to their great harm (1 Cor. 11:27-30) and because Holy Communion is a confession of faith, any who are not yet instructed, in doubt, or who hold a different belief, and yet desire to receive the Lord's Supper, are asked to first speak with the pastor.

(Further Explanation)

The Lord's Supper is celebrated with the belief that our Lord feeds us not only bread and wine in this Holy Meal, but also His very Body and Blood for the forgiveness of sins and to strengthen our faith and union with Him and with one another. For in taking the Sacrament, we make a statement to others that we have been made right with God through faith in His forgiveness and right with all others because we do not harbor anger or ill will against anyone.

The presence of Christ's Body and Blood in this meal is a mystery, not to be understood in a gross, cannibalistic way, but in a Supernatural and Sacramental way. But it is also not to be seen in a mere "spiritual" sense. For the apostle Paul makes it clear in 1 Corinthians 11:27-32, that it is Christ's Body and Blood that we receive, and if we take of it unworthily, it is the Body and the Blood that we sin against. To take the Sacrament in a worthy manner, suggests Martin Luther, is to believe the words "given and shed for you for the forgiveness of sins."

Grape juice is available, please request it.

✠ Preparation ✠

PRELUDE / WELCOME

(please stand)

PROCESSIONAL HYMN *The Lord's My Shepherd, I'll Not Want*



1 The Lord's my shep - herd, I'll not want; He makes me
2 My soul He doth re - store a - gain And me to
3 Yea, though I walk in death's dark vale, Yet will I
4 My ta - ble Thou hast fur - nish - ed In pres - ence
5 Good-ness and mer - cy all my life Shall sure - ly



down to lie In pas - tures green; He
walk doth make With - in the paths of
fear no ill; For Thou art with me,
of my foes; My head Thou dost with
fol - low me; And in God's house for -



lead - eth me The qui - et wa - ters by.
righ - teous - ness, E'en for His own name's sake.
and Thy rod And staff me com - fort still.
oil a - noint, And my cup o - ver - flows.
ev - er - more My dwell - ing place shall be.

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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.**

(Please 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)

✠ Service of the Word ✠

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.

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.

HYMN OF PRAISE

This Is the Feast

Refrain



C This is the feast of vic-to-ry for our God.
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.



1 — Wor-thy is Christ, the Lamb who was slain, whose
2 Pow-er, rich-es, wis-dom, and strength, and
3 Sing with all the peo-ple of God, and
4 Bless-ing, hon-or, glo-ry, and might be to
5 For the Lamb who was slain has be-



blood set us free to be peo-ple of God. *Refrain*
hon-or, bless-ing, and glo-ry are His. *Refrain*
join in the hymn of all cre-a-tion: *Stanza 4*
God and the Lamb for-ev-er. A-men. *Refrain*
gun His reign. Al-le-lu-ia. *Final Refrain*

Final Refrain



This is the feast of vic-to-ry for our God.
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

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.

SALUTATION AND COLLECT OF THE DAY

P The Lord be with you.

C **And also with you.**

P Let us pray.

Almighty God, merciful Father, since You have wakened from death the Shepherd of Your sheep, grant us Your Holy Spirit that when we hear the voice of our Shepherd we may know Him who calls us each by name and follow where He leads; through the same 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 4:1–12

As they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they arrested them and put them in custody until the next day, for it was already evening. But many of those who had heard the word believed, and the number of the men came to about five thousand.

On the next day their rulers and elders and scribes gathered together in Jerusalem, with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved

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 1 John 3:16–24

By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth.

By this we shall know that we are of the truth and reassure our heart before him; for whenever our heart condemns us, God is greater than our heart, and he knows everything. Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from him, because we keep his commandments and do what pleases him. And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. Whoever keeps his commandments abides in him, and he in them. And by this we know that he abides in us, by the Spirit whom he has given us.

R This is the Word of the Lord.

C **Thanks be to God.**

(please stand)

HOLY GOSPEL

P The Holy Gospel according to John 10:11-18

C **Glory to You, O Lord.**

[Jesus said:] "I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

P This is the Gospel of the Lord.

C **Praise to You, O Christ.**

(please be seated)

HYMN OF THE DAY *The King of Love My Shepherd Is*



1 The King of love my shep - herd is, Whose good - ness
2 Where streams of liv - ing wa - ter flow, My ran - somed
3 Per - verse and fool - ish oft I strayed, But yet in
4 In death's dark vale I fear no ill With Thee, dear



fail - eth nev - er; I noth - ing lack if
soul He lead - eth And, where the ver - dant
love He sought me And on His shoul - der
Lord, be - side me, Thy rod and staff my



I am His And He is mine for - ev - er.
pas - tures grow, With food ce - les - tial feed - eth.
gent - ly laid And home re - joic - ing brought me.
com - fort still, Thy cross be - fore to guide me.

- 5 Thou spreadst a table in my sight;
Thine unction grace bestoweth;
And, oh, what transport of delight
From Thy pure chalice floweth!
- 6 And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever!

Text and tune: Public domain

MESSAGE

NICENE CREED

(please stand)

- ☐ I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the
dead,
whose kingdom will have no end.
And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✝ of the world to come. Amen.**

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.

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.

OFFERING ANNOUNCEMENT: please place your offerings in the designated box in the narthex or sign up to give electronically through our website www.ascensiontorrance.org

PRAYER OF THE CHURCH

PREFACE / PROPER PREFACE

P The Lord be with you.

C **And also with you.**

P Lift up your hearts.

C **We lift them to the Lord.**

P Let us give thanks to the Lord our God.

C **It is right to give Him thanks and praise.**

P It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

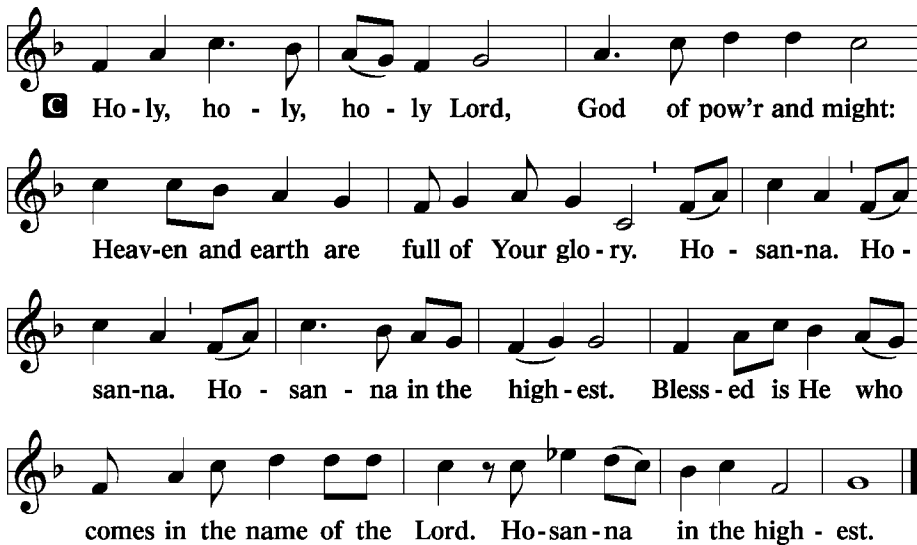
The Offering - The Offering is a time of worship like the hymns and prayers. We are blessed with the opportunity to give to the work of the church from the bounty of God's blessings to us. However, the question always seems to arise, "How much should I give?" The Old Testament law of tithing is an admirable 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.

Preface and Proper Preface - The Preface moves us from that part of the service that centered on the Word of God (readings, sermon) to that part of the service that centers on Holy Communion. The Proper Preface is a prayer thanking God for His various blessings in Christ. The Proper Preface begins with the words, "*It is good, right and salutary that we should at all times and in all places give thanks to You...*" What follows is based on the season of the church year.

The conclusion of the Proper Preface reminds us of what is about to happen in this Sacrament, "*Therefore with angels and archangels and with all the company of heaven...*" As Christ comes to us in His body and blood, heaven meets earth, and we join with the entire Christian Church that has gone before us and that will come after us. At the altar, we are truly given a foretaste of the feast that is to come, and we join in the praise that is offered before His throne with angels, archangels and all the saints!

SANCTUS



C Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of Your glo - ry. Ho - san-na. Ho -
san-na. Ho - san - na in the high - est. Bless - ed is He who
comes in the name of the Lord. Ho-san-na in the high - est.

PRAYER OF THANKSGIVING

P Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

C Amen.

Sanctus - (Latin: *Holy*) This is a hymn that we join in singing with all the company of heaven as we meet Christ in this most holy meal.

The Prayer of Thanksgiving - The Prayer of Thanksgiving or Eucharistic Prayer reminds us of God's wonderful work of salvation, and the institution of the sacrament of Holy Communion. We pray for the Holy Spirit to act within this sacrament to bring us life, salvation and the strengthening of our faith.

LORD'S PRAYER

- P** Lord, remember us in Your kingdom and teach us to pray:
- C** **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.**

THE WORDS OF OUR LORD / PAX DOMINI

- P** The peace of the Lord be with you always.
- C** **Amen.**

AGNUS DEI

C Lamb of God, You take a-way the sin of the world; have
mer-cy on us. Lamb of God, You take a-way the sin of the
world; have mer-cy on us. Lamb of God, You take a-way the
sin of the world; grant us peace.

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**)

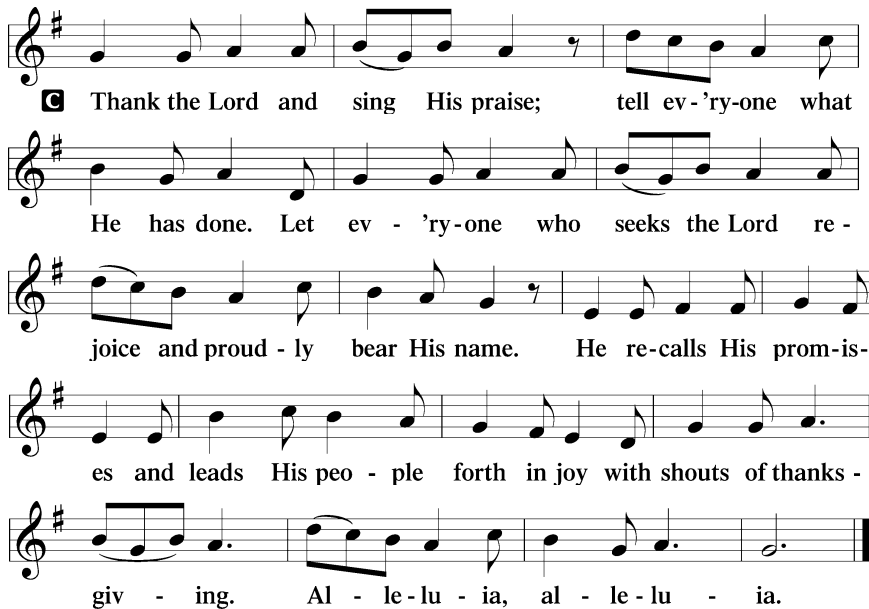
The Words of Our Lord - Here, the Words of our Lord at the last supper consecrate or separate the bread and wine from ordinary use, and for the purposes of this holy meal, are now united in a sacramental way with His sacred Body and Blood.

Pax Domini - (Latin: *The peace of the Lord*) This is another salutation from the pastor to the congregation.

Agnus Dei - (Latin: *Lamb of God*) As we prepare to receive the Body and Blood of Christ, we sing the words of John the Baptist; "Behold the Lamb of God who takes away the sin of the world." (**Jn 1:29**)

DISTRIBUTION *(please be seated)*

POST-COMMUNION CANTICLE *Thank the Lord (please stand)*



C Thank the Lord and sing His praise; tell ev-'ry-one what
He has done. Let ev - 'ry-one who seeks the Lord re -
joice and proud - ly bear His name. He re-calls His prom-is-
es and leads His peo - ple forth in joy with shouts of thanks -
giv - ing. Al - le - lu - ia, al - le - lu - ia.

POST-COMMUNION COLLECT

- P** Let us pray.
We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** Amen.

BENEDICTION / ANNOUNCEMENTS

Post-Communion Canticle - This is one of two hymns "Thank the Lord," or "Nunc Dimittis" (Latin: Now Dismiss). Both are expressions of thanksgiving to God for His presence in the Lord's Supper. In the case of "Nunc Dimittis," or the "Song of Simeon" ([Lk 2:29-32](#)), it functions after the distribution as a confession of the mystery of Christ's bodily presence. As Simeon rejoiced in having held the Savior of the world in his arms, so do we give thanks that we have come into the presence of God.

Post Communion Collect - This is a prayer of thanksgiving for the strengthening of our faith and love for others, that results from our union with Christ.

RECESSIONAL HYMN

We Give Thee But Thine Own



- 1 We give Thee but Thine own, What - e'er the gift may be;
2 May we Thy boun - ties thus As stew - ards true re - ceive
3 Oh, hearts are bruised and dead, And homes are bare and cold,
4 To com - fort and to bless, To find a balm for woe,



All that we have is Thine a - lone, A trust, O Lord, from Thee.
And glad - ly, as Thou bless - est us, To Thee our first-fruits give!
And lambs for whom the Shep-herd bled Are stray-ing from the fold.
To tend the lone and fa - ther-less Is an - gels' work be - low.

- 5 The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christ-like thing.
- 6 And we believe Thy Word,
Though dim our faith may be:
Whate'er for Thine we do, O Lord,
We do it unto Thee.

Text and tune: Public domain

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**).

