

Peace Lutheran Church

Sunday School 9:15 AM Sunday Divine Service 10:30 AM

*The Fifth Sunday  
of Easter*

*April 28, 2024*



*"Saint Philip Baptizing the Ethiopian Eunuch" by Aelbert Cuyp (1620-1691)*

## *Jesus Christ Is the True Vine Who Bears Much Fruit in Us*

*“God is love,” and He has manifested Himself to us by sending “his only Son into the world, so that we might live through him” (1 John 4:9, 16). By the ministry of the Gospel, “he has given us of his Spirit,” so that we also believe and confess “that Jesus Christ has come in the flesh.” In this way, we “abide in him and he in us,” and we “love one another” (1 John 4:2, 7, 13). Such divine love is exemplified in Philip’s preaching of “the good news about Jesus” to the Ethiopian eunuch. And when “they came to some water,” the eunuch was baptized into the very Gospel that Philip had preached (Acts 8:35–38). That Ethiopian was thereby grafted into “the true vine,” Jesus Christ (John 15:1), just as we are. Already we are clean because of the Word that Christ has spoken to us and by the washing of water with His Word. We now abide in Him by faith in His forgiveness. As He abides in us, both body and soul, with His own body and His blood, He “bears much fruit” in us (John 15:3–5).*

### **REMEMBERING YOUR BAPTISM** *(For Children and Adult Alike)*

It is in and through our baptism into Christ Jesus that we have been made children of God and made members of the Body of Christ, the Church. The font at the entrance of the nave reminds us of this gift and grace of God. As part of your own spiritual discipline you might remember your baptism as you enter in to worship God, who has brought you from death to life in his Son, Jesus Christ; and then again as you leave, as a reminder that by His grace, you are called to love and serve the world in His name. Remembering your baptism is as easy as dipping your thumb in the water and making a cross on your forehead. Or alternately, by dipping your right middle finger into the water and making the cross by touching first your head, then lifting your finger from your head and touching your chest just below the sternum, then lifting your finger from your sternum to touch the left side of your chest, then lifting your finger from touching the left side of your chest to touch the right side of your chest.

In this simple gesture you’re reminded that in the living waters of baptism you were purchased with the very blood of Christ by which your sins were forgiven and you were granted life and salvation. St. Paul writes in Colossians:

*In Christ the whole fullness of deity dwells bodily....you have been filled in him.... having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead...you were dead in your trespasses but God made you alive together with him, having forgiving you all your trespasses, by canceling the record of debt that stood against you with its legal demands. This he set aside, nailing it to the cross. (2:9-10)*

Martin Luther said that there was no greater comfort on earth than one's baptism:

*"We must boldly and without fear hold fast to our baptism, and set it high against all sins and terrors of conscience. We must humbly admit, 'I know full well that I cannot do a single thing that is pure. But I am baptized, and through my baptism God, who cannot lie, has bound himself in a covenant with me. He will not count my sin against me, but will slay it and blot it out.'"* Luther's Works Vol. 35, page 36.

## WELCOME AND WORSHIP ANNOUNCEMENTS

### PRELUDE

### BRIEF ORDER FOR CONFESSION AND FORGIVENESS

P In the name of the Father, and of the † Son, and of the Holy Spirit. *(Matthew 28:19b; [18:20])*

C Amen.

P In baptism we were buried with Christ *(Romans 6:4)*  
that we might die to sin and walk in newness of life.  
Therefore, let us confess our sin  
against God and one another.

*Silence for reflection and self-examination.*

P Most merciful God,

C **we find it hard to believe the witness of the  
resurrection:  
we resist your unfailing love for us and for  
others,  
and we turn our backs on the gift of new life,  
Choosing instead the old ways of sin,  
the way that takes us away from you  
and leads us back towards death.  
Free us from this power of sin.  
Forgive us, renew us, and lead us by your Holy Spirit.  
Help us in our weakness,  
that we may live as your children,  
restored to new and everlasting life  
in Jesus Christ, our risen Lord and savior. Amen.**



P God has given you a new birth into a living hope through the resurrection of Jesus Christ from the dead and as a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the † Son, and of the Holy Spirit.

(1 Peter 1:3)

C Amen.

ENTRANCE HYMN

LBW 148

*“Now the Green Blade Rises”*



1 Now the green blade ris - es from the bur - ied grain,  
 2 In the grave they laid him, love by ha - tred slain,  
 3 Forth he came at Eas - ter like the ris - en grain,  
 4 When our hearts are win - try, griev - ing, or in pain,



wheat that in dark earth man - y days has lain;  
 think - ing that he would nev - er wake a - gain,  
 he that for three days in the grave had lain;  
 your touch can call us back to life a - gain,



love lives a - gain, that with the dead has been;  
 laid in the earth like grain that sleeps un - seen;  
 raised from the dead, my liv - ing Lord is seen;  
 fields of our hearts that dead and bare have been;



love is come a - gain like wheat a - ris - ing green.



## GREETING

P Alleluia! Christ is risen!

C **He is risen indeed! Alleluia!**

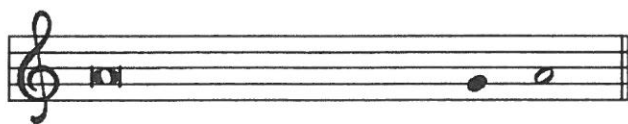
*(Luke 24:6; Luke 24:34)*

P The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

C **And also with you.**

## KYRIE

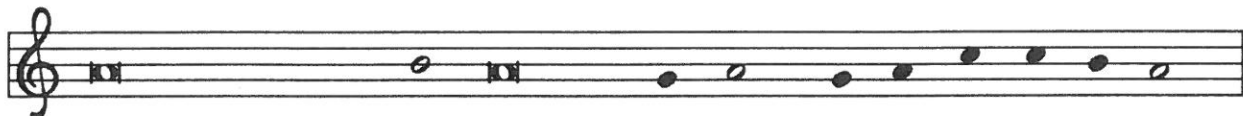
*(Mark 10:47)*



In peace, let us pray to the Lord.



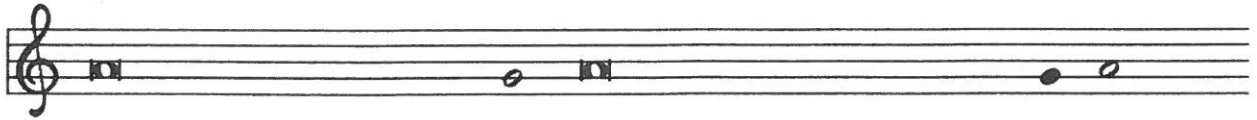
Lord, have mer - cy.



For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



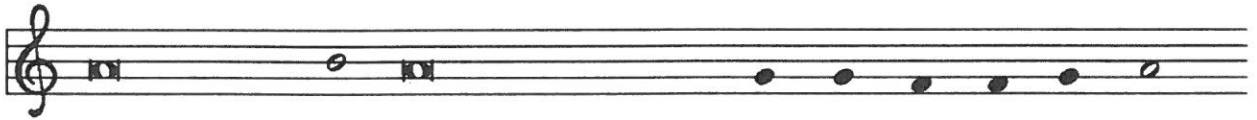
For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



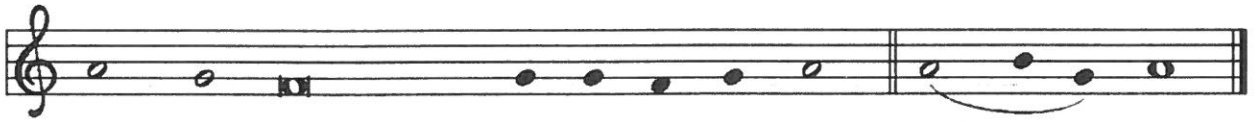
Lord, have mer - cy.



For this holy house, and for all who offer here their wor-ship and praise,



let us pray to the Lord. Lord have mer - cy.



Help, save, comfort, and de-fend us, gra-cious Lord. A - men.

**HYMN OF PRAISE**     *“Worthy is Christ...”*


*(Revelation 5:12-13; 19:5-9)*




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



**B** Wor-thy is Christ, the Lamb who was slain, whose blood set us



free to be peo-ple of God. Pow - er and rich - es and wis-dom and




strength, and hon - or and bless-ing and glo - ry are his.



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



Sing with all the peo - ple of God and join in the



hymn of all cre - a - tion: Bless-ing and hon - or and glo - ry and



might be to God and the Lamb for - ev - er. A - men.



This is the feast of vic-to-ry for our God, for the Lamb who was slain



has be - gun his reign. Al - le - lu - ia. Al - le - lu - ia.



## PRAYER OF THE DAY

P The Lord be with you.

(2 Timothy 4:22)

C **And also with you.**

P Let us pray. O God, you give us your Son as the vine apart from whom we cannot live. Nourish our life in His resurrection, that we may bear the fruit of his love and know the fullness of your joy, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**

## FIRST READING

Acts 8:26–40

*Led by the Spirit, Philip encounters an Ethiopian official who is returning to his African home after having been to Jerusalem to worship. Philip uses their encounter to proclaim the gospel to him. Upon coming to faith in Jesus, the Ethiopian is baptized by Philip.*

<sup>26</sup> Now 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. <sup>27</sup> 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 <sup>28</sup> and was returning, seated in his chariot, and he was reading the prophet Isaiah. <sup>29</sup> And the Spirit said to Philip, “Go over and join this chariot.” <sup>30</sup> So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” <sup>31</sup> And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. <sup>32</sup> 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.

<sup>33</sup> In his humiliation justice was denied him.

Who can describe his generation?  
For his life is taken away from the earth.”

<sup>34</sup> And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” <sup>35</sup> Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. <sup>36</sup> 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?”<sup>38</sup> And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.<sup>39</sup> 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.<sup>40</sup> But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

A The word of the Lord.

C Thanks be to God.

**PSALM**

22:24-30

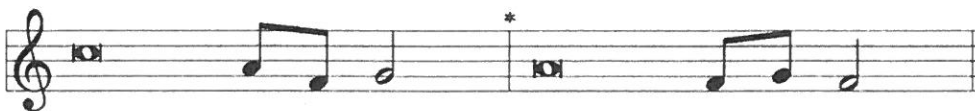
*The psalm will be sung responsively by whole verse with the congregation singing the verses in bold type. The psalm antiphon will be sung before and after the singing of the psalm and wherever the “R” refrain mark appears at the end of a verse.*

Antiphon



All the ends of the earth shall re-mem-ber and turn to the LORD.

Psalm tone



<sup>24</sup>My praise is of him in the | great assembly;\*  
I will perform my vows in the presence of those who | worship him.

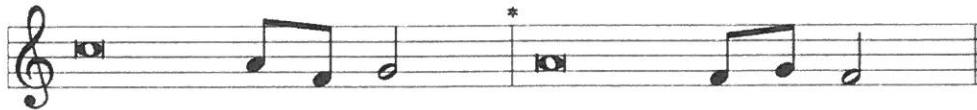
<sup>25</sup>**The poor shall eat and be satisfied, and those who seek the | LORD shall praise him:\***  
**“May your heart | live forever!”**

## Antiphon



All the ends of the earth shall re-mem-ber and turn to the LORD.

## Psalm tone



<sup>26</sup>All the ends of the earth shall remember and turn | to the LORD,\*  
and all the families of the nations shall | bow before him.

<sup>27</sup>**For kingship belongs | to the LORD;\*  
he rules o- | ver the nations. R**

<sup>28</sup>To him alone all who sleep in the earth bow | down in worship;\*  
all who go down to the dust | fall before him.

<sup>29</sup>**My soul shall live for him; my descend- | ants shall serve him;\*  
they shall be known as the | LORD's forever.**

<sup>30</sup>They shall come and make known to a people | yet unborn\*  
the saving deeds that | he has done. **R**

## SECOND READING

1 John 4:1–11 (12–21)

*We love God and others because God first loved us. We cannot say we love God, whom we have not seen, while hating fellow Christians, whom we regularly see. Love toward God is to be matched by love toward others because the essence of God is love. .*

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. <sup>2</sup>By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, <sup>3</sup>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. <sup>4</sup>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. <sup>5</sup> They are from the world; therefore they speak from the world, and the world listens to them. <sup>6</sup> 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.

<sup>7</sup> Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. <sup>8</sup> Anyone who does not love does not know God, because God is love. <sup>9</sup> 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. <sup>10</sup> 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. <sup>11</sup> Beloved, if God so loved us, we also ought to love one another. <sup>12</sup> No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

<sup>13</sup> By this we know that we abide in him and he in us, because he has given us of his Spirit. <sup>14</sup> And we have seen and testify that the Father has sent his Son to be the Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. <sup>17</sup> By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. <sup>18</sup> There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. <sup>19</sup> We love because he first loved us. <sup>20</sup> If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from him: whoever loves God must also love his brother.

A The word of the Lord.

C **Thanks be to God.**

## GOSPEL ACCLAMATION

*(The gospel acclamation is sung both before and after the reading of the gospel. The congregation will sing the refrain, followed by the cantor singing the verse, and then concluded with the congregation singing the refrain.)*

Refrain F Dm Gm C

Al - le - lu - ia, al - le - lu - ia, give thanks to the ris - en Lord;

F Dm Gm C F

al - le - lu - ia, al - le - lu - ia, give praise to his name.

P The Holy Gospel according to St. John, the 15<sup>th</sup> chapter.

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

**GOSPEL:**

John 15:1–8

*On the night of his arrest, Jesus taught his disciples about the relationship they would have with him. Those who abide in his word and love would bear fruit, for apart from him, they could do nothing.*

“I am the true vine, and my Father is the vinedresser. <sup>2</sup> Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. <sup>3</sup> Already you are clean because of the word that I have spoken to you. <sup>4</sup> 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. <sup>5</sup> 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

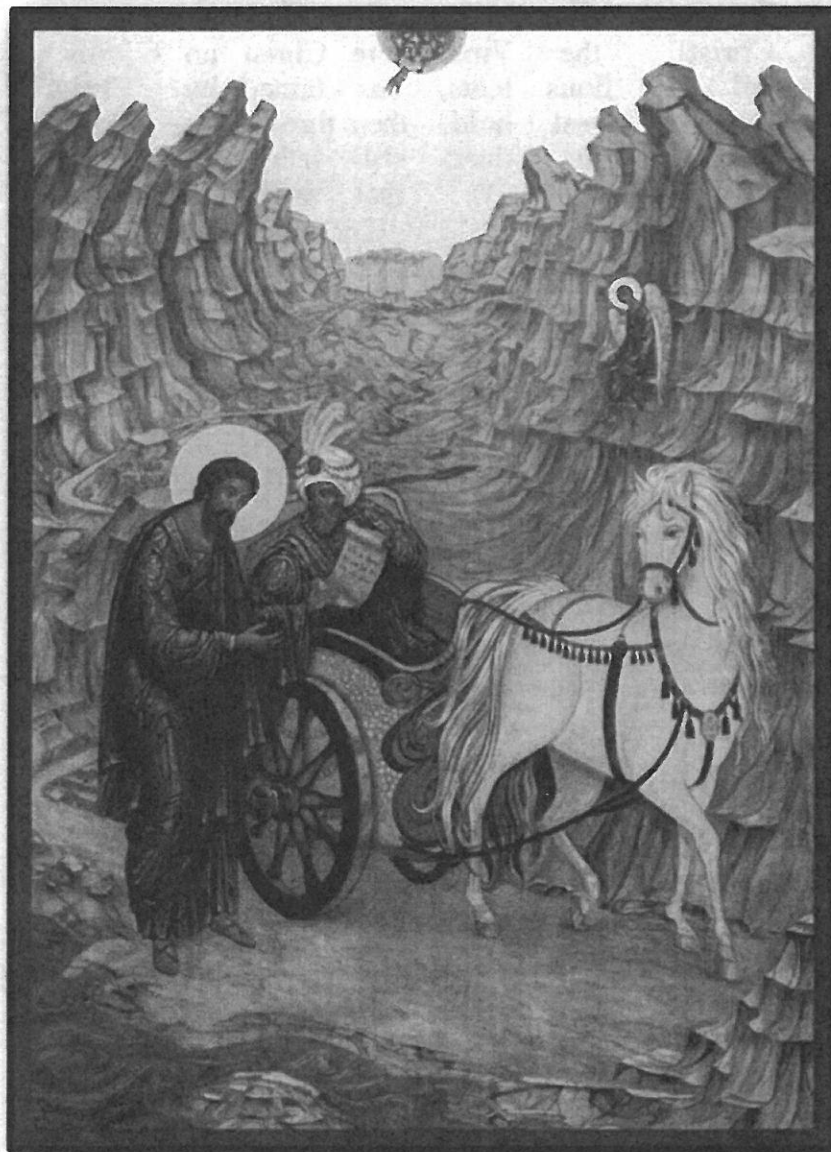
can do nothing. <sup>6</sup> If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. <sup>7</sup> If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. <sup>8</sup> By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

**P** The gospel of the Lord.      **C** Praise to you, O Christ.

**GOSPEL ACCLAMATION** *(repeated)*

*(The congregation will sing the refrain, followed by the cantor singing the verse, and then concluded with the congregation singing the refrain.)*

**SERMON**





## "O Blessed Spring"



1 O bless - ed spring, where word and sign em - brace us  
 2 Through sum - mer heat of youth - ful years, un - cer - tain  
 3 When au - tumn cools and youth is cold, when limbs their  
 4 As win - ter comes, as win - ters must, we breathe our  
 5 Christ, ho - ly Vine, Christ, liv - ing Tree, be praised for



in - to Christ the Vine: here Christ en - joins each one to  
 faith, re - bel - lious tears, sus - tained by Christ's in - fus - ing  
 heav - y har - vest hold, then through us, warm, the Christ will  
 last, re - turn to dust; still held in Christ, our souls take  
 this blest mys - ter - y: that word and wa - ter thus re -



be a branch of this life - giv - ing Tree.  
 rain, the boughs will shout for joy a - gain.  
 move with gifts of beau - ty, wis - dom, love.  
 wing and trust the prom - ise of the spring.  
 vive and join us to your Tree of Life.

Text: Susan Palo Cherwien, b. 1953  
 Music: BERGLUND, Robert Buckley Farlee, b. 1950  
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 Music © 1993 Robert Buckley Farlee, admin. Augsburg Fortress.

## NICENE CREED

**C We believe in one God,  
 the Father, the Almighty,  
 maker of heaven and earth,  
 of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
 the only Son of God,**

**eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
    he came down from heaven;  
    by the power of the Holy Spirit  
        he became incarnate from the virgin Mary,  
        and was made man.  
For our sake he was crucified under Pontius Pilate;  
    he suffered death and was buried.  
    On the third day he rose again  
        in accordance with the Scriptures;  
    he ascended into heaven  
        and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
    and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
    who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one Baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
    and the life of the world to come. Amen**

## **PRAYERS OF INTERCESSION**

*(1 Timothy 2:1-4)*

*(Each prayer petition ends with the words, "let us pray to the Lord." and the congregation responds with the words "Lord, have mercy.")*

## **THE PEACE**

*(Matthew 5:22-24; John 20:19-20; Ephesians 4:1-3)*

**P** Alleluia! Christ is risen.

**C** He is risen indeed. Alleluia!

*(Luke 24:6; Luke 24:34)*

P The risen Christ stood among the disciples and said, "Peace be with you."

The peace of the risen Lord be with you always.

C And also with you.

## OFFERING

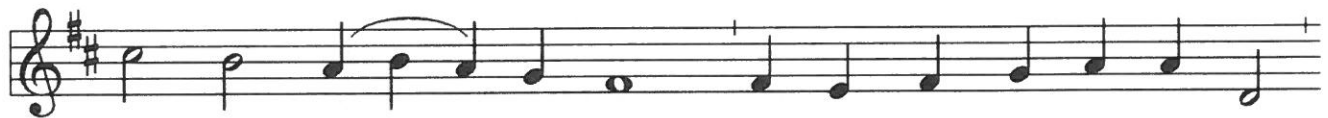
## OFFERTORY

v 2 & 4

### At the Lamb's High Feast We Sing



1 At the Lamb's high feast we sing praise to  
2 Praise we him, whose love di - vine gives his  
3 Where the pas - chal blood is poured death's dread  
4 Praise we Christ, whose blood was shed, pas - chal



our vic - to - rious king, who has washed us in the tide  
sa - cred blood for wine, gives his bod - y for the feast—  
an - gel sheathes the sword; Is - rael's hosts tri - um - phant go  
vic - tim, pas - chal bread; with sin - cer - i - ty and love



flow - ing from his pierc - ed side. Al - le - lu - ia!  
Christ the vic - tim, Christ the priest. Al - le - lu - ia!  
through the wave that drowns the foe. Al - le - lu - ia!  
eat we man - na from a - bove. Al - le - lu - ia!

## OFFERTORY PRAYER

**P** Let us pray. On this day of resurrection, O Christ,

**C** we offer you these simple gifts,  
signs of your grace and love.  
Be known to us  
in the breaking of the bread,  
and nourish us  
with the cup of salvation,  
for you are Lord,  
now and forever. Amen.

## THE GREAT THANKSGIVING

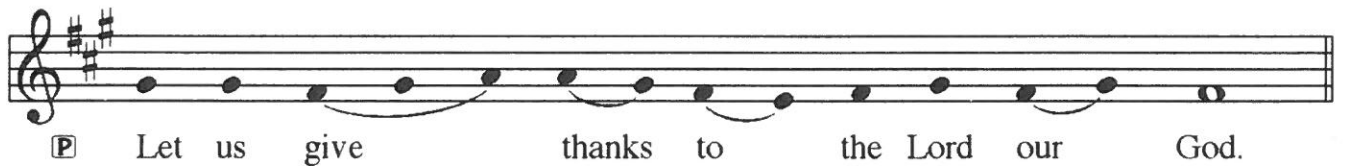
*(2 Timothy 4:22; Colossians 3:1; Psalm 136)*



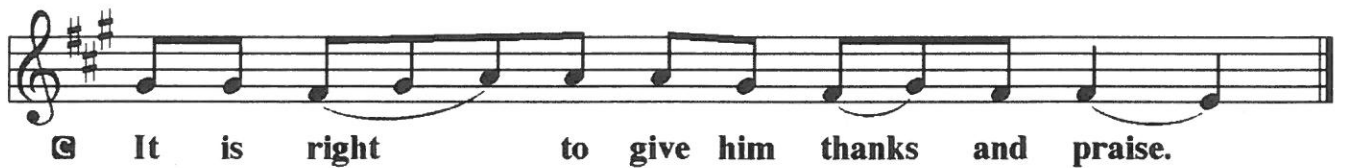
**P** The Lord be with you. **C** And al - so with you.



**P** Lift up your hearts. **C** We lift them to the Lord.



**P** Let us give thanks to the Lord our God.



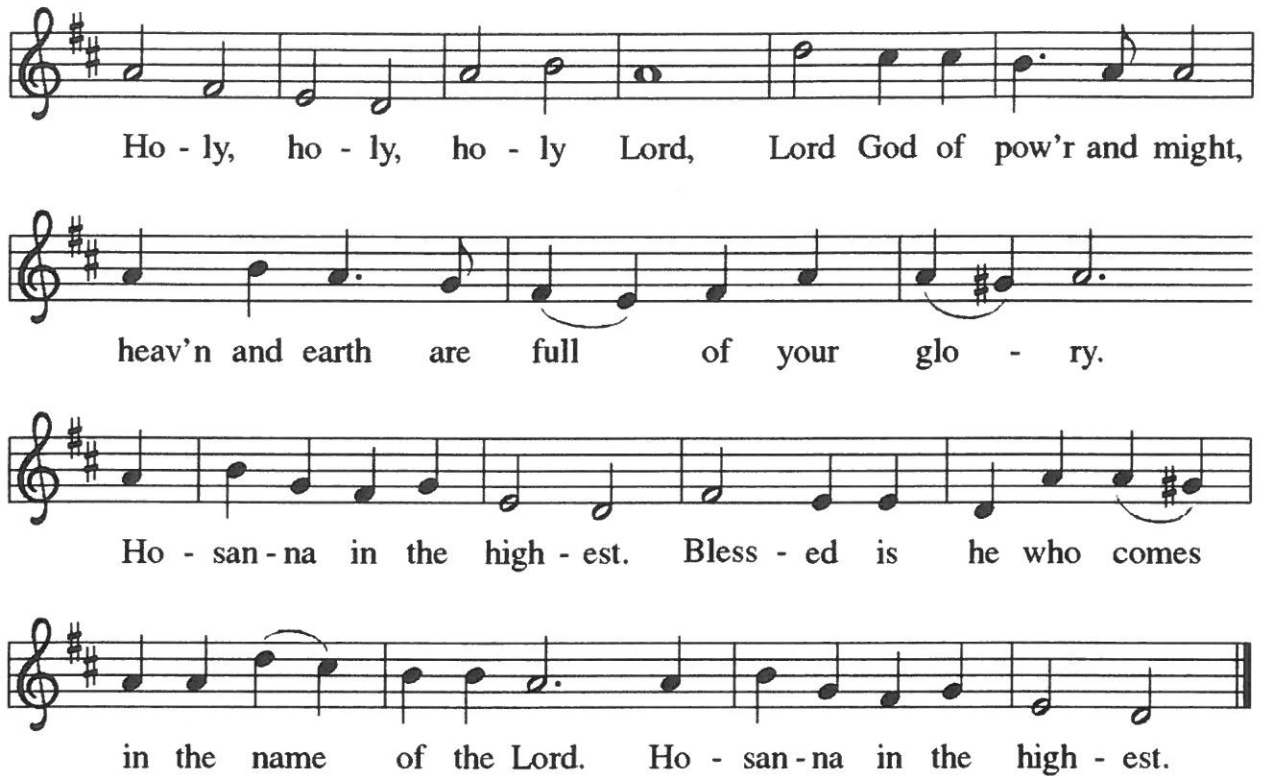
**C** It is right to give him thanks and praise.

## PREFACE

## SANCTUS

*"Holy, holy, holy..."*

*(Isaiah 6:3; Matthew 21:9)*



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,  
 heav'n and earth are full of your glo - ry.  
 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.

## EUCCHARISTIC PRAYER

*(Matthew 26:26-28; Mark 14:22-24;  
 Luke 22:19-20; 1 Corinthians 11:23-25)*

P You are indeed holy, almighty and most merciful God.  
 You give life and bring new life  
 in your risen Son, Christ Jesus our Lord.

We praise you as the God of promise,  
 delivering your chosen people Israel  
 from their captivity in slavery  
 and giving them new life  
 in the land promised to faithful Abraham;  
 and though they experienced the death of exile,  
 you remained faithful to your promise,  
 sending the prophets and giving your children  
 renewed life in their own land.

We praise you for Jesus, born of Mary by the power of your Spirit,  
 the first-born from the dead;  
 who, through the exile of his suffering on the cross,  
 served us as victim and priest,  
 and through him you have delivered us



from our exile and captivity to sin and death,  
giving us the joys of life everlasting,  
fulfilling all covenants and promises.

Send your Holy Spirit to breathe new life into us  
and to bless these gifts of bread and wine,  
that they may be for us  
the body and blood of our living host,  
Jesus Christ our Savior.

In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

Therefore, Father, before you we proclaim the mystery of faith:

**C**    **Christ has died.**  
      **Christ is risen.**  
      **Christ will come again.**

**P**    We offer to you, most holy God,  
      our sacrifice of praise and thanksgiving,  
      remembering this (Easter) day all you have done  
      through the Passion and Resurrection of your Son.

In this Holy Communion you unite us  
in the sacrifice of our eternal High Priest.

Through the promise He made to His disciples,  
we await His final coming to fulfill all of life  
and to make new the heavens and the earth.

**C**    **Amen. Come, Lord Jesus.**

P As we now gather  
to receive this Holy Sacrament of Christ's body and blood,  
strengthen us in your mercy  
and grant us the fullness of your salvation and peace.

C **Through Him, with Him, and in Him,  
in the unity of the Holy Spirit,  
all honor and glory is yours, Almighty Father,  
now and forever. Amen**

## LORD'S PRAYER

*(Matthew 6:9-13)*

P Joining with all those who, in every time and place,  
have tuned to you, we pray as Christ himself taught us:

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**

## INVITATION TO COMMUNION

P When we eat this bread we share the body  
of Christ. When we drink this cup we share  
the blood of Christ.

C **Reveal yourself to us, O Lord,  
in the breaking of the bread,  
as once you revealed yourself to your  
disciples.**

## DISTRIBUTION OF HOLY COMMUNION

*(All those who have been baptized in the name of the Father and of the Son and of the Holy Spirit, and believe that Christ's body and blood are truly present in, with, and under the bread and wine of Holy Communion, are welcome to come forward to the Lord's Table at his invitation regardless of your denominational affiliation. Lutherans hold to concomitance, which is the belief that the fullness of the gifts and benefits that God promises in the sacraments are fully present in bread and wine. If for any reason you cannot partake of one of the elements in the sacrament due to illness, allergy, medication, etc., please know that the fullness of the gift is found in the other.)*

### AGNUS DEI

"Lamb of God..."

(John 1:29)



**☉ 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, grant us peace.**

COMMUNION HYMN

(Sung 3 times)

Come and Fill Our Hearts  
*Confitemini Domino*

Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.  
Come and fill our hearts with your peace. You a-lone, O Lord, are ho - ly.

Con - fi - te - mi - ni Do - mi - no. Al - le - lu - ia!  
Come and fill our hearts with your peace. Al - le - lu - ia!

BLESSING

P The body and blood of our Lord Jesus Christ  
strengthen you and keep you in his grace.

C Amen.

POST-COMMUNION CANTICLE

*“At the Lamb’s High Feast We Sing”* v 7

7 Easter triumph, Easter joy!  
This alone can sin destroy;  
from sin’s pow’r, Lord, set us free,  
newborn souls in you to be.  
Alleluia!

## **POST-COMMUNION PRAYER**

**P** Let us pray. Glorious God of life,  
at this table we have tasted your promised future  
in which there will be no more death or pain.  
Strengthen us to be your risen body in the world,  
that your praise and glory may resound in all creation;  
through Jesus Christ our Lord.

**C** **Amen**

## **DISMISSAL OF MINISTERS FOR THE SICK AND HOMEBOUND**

**P** Almighty and ever-living God,  
as you raised Christ from the darkness of the tomb  
to the light of the resurrection,  
look with favor on those who go for  
to share your word and sacrament  
with the sick and homebound of this  
congregation.  
May they be signs of our love and prayers,  
that through the sharing of the body and  
blood of Christ,  
all may renewed with the power of your endless love  
in Jesus Christ our Lord.

**C** **Amen.**

## **ANNOUNCEMENTS**

### **SALUTATION AND BENEDICAMUS**

*(2 Timothy 4:22; Psalm 103:1)*

**P** The Lord be with you.

**C** **And also with you.**

**P** Bless we the Lord.

**C** **Thanks be to God.**

## **BENEDICTION**



P May God who has brought us from bondage to freedom, and from death to life, fill you with Easter joy.

The Lord bless you and keep you,  
the Lord's face shine upon you  
and be gracious to you,  
the Lord look upon you with favor  
and give you peace.

*(Number 6:24-26)*

In the name of the Father, and of the †  
Son, and of the Holy Spirit.

C **Amen.**

### SENDING HYMN

Next page

*“Alleluia! Jesus is Risen”*

### DISMISSAL

P Alleluia! Christ is risen!

C **He is risen indeed! Alleluia!**

*(Luke 24:6; Luke 24:34)*

P Go in peace. Serve the risen Lord.

C **Thanks be to God. Alleluia! Alleluia!**

### POSTLUDE

#### Congregational Staff

Ministers	The people of Peace Lutheran Church
Pastor	Rev. Norman E. Dew, STS
Custodian	Bob Lundy



1 Al - le - lu - ia! Je - sus is ris - en!  
 2 Walk - ing the way, Christ in the cen - ter  
 3 Je - sus the vine, we are the branch - es;  
 4 Weep - ing, be gone; sor - row, be si - lent:  
 5 Cit - y of God, Eas - ter for - ev - er,



Trum - pets re - sound - ing in glo - ri - ous light!  
 tell - ing the sto - ry to o - pen our eyes;  
 life in the Spir - it the fruit of the tree;  
 death put a - sun - der, and Eas - ter is bright.  
 gold - en Je - ru - sa - lem, Je - sus the Lamb,



Splen - dor, the Lamb, heav - en for - ev - er!  
 break - ing our bread, giv - ing us glo - ry:  
 heav - en to earth, Christ to the peo - ple,  
 Cher - u - bim sing: O grave, be o - pen!  
 riv - er of life, saints and arch - an - gels,



Oh, what a mir - a - cle God has in sight!  
 Je - sus our bless - ing, our con - stant sur - prise.  
 gift of the fu - ture now flow - ing to me.  
 Clothe us in won - der, a - dorn us in light.  
 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!

## This Week at Peace Lutheran Church

Sunday - April 28 <sup>th</sup>	<ul style="list-style-type: none"> <li>*Sunday School for all ages @ 9:15AM.</li> <li>*Divine Service @ 10:30 AM in the nave.</li> <li>*Summer Day Camp Meeting in the conference room immediately after the service.</li> <li>*Movie Night: The Chosen (Episodes 1 and 2) from 6:00-8:30 PM in the fellowship hall</li> </ul>
Tuesday - April 30 <sup>th</sup>	<ul style="list-style-type: none"> <li>*Women's Bible Study Fellowship @ 6:30 PM in various rooms around the church.</li> </ul>
Sunday - May 5 <sup>th</sup>	<ul style="list-style-type: none"> <li>*Sunday School for all ages @ 9:15AM.</li> <li>*Divine Service @ 10:30 AM in the nave.</li> </ul>

### COMMEMORATIONS FOR THE WEEK

**Monday - April 29, 2024**

**Catherine of Siena, theologian, died 1380**

Catherine was born in Siena in 1347. At the age of six she began to have visions of Christ, and throughout her life she continued to have mystical experiences including visions and prolonged trances. Near the beginning of Lent 1367, a vision convinced her that she was to be a bride of Christ, and she accepted his command to carry her love for him to the world, subsequently receiving the stigmata. (wounds of Christ) She stubbornly clung to the vow of celibacy she made while still a child, despite her family's persistent pleas for a suitable marriage. Eventually, at the age of sixteen, she won the reluctant permission of her parents to live in a special closed-off room in her family's house, fasting and praying, and leaving the room only to go to church. After three years, she emerged from her seclusion to devote herself to good works, doing household chores for her family and ministering to the sick and unfortunate in hospitals and in their homes. She had a powerful spiritual influence on many people whom she encountered. She dictated letters of spiritual instruction and dealt with

public affairs - even to urging a crusade against the Turks. Her outspoken advice brought her misunderstanding and opposition. In 1387, Catherine went to Rome, where she worked for the unity of the Church and engaged in writing and prayer. Although she had not learned to read and write until her teens, she carried on a voluminous correspondence with leaders of Church and state. Many of her letters have been preserved. She also dictated to her secretaries a book called the Dialogue or A Treatise on Divine Providence in which she reported what she felt were God's words to her about the fundamentals of Christian faith and practice. The book is still read by many who find comfort and wisdom in the words of this unschooled woman. At the age of thirty-three, after a period of almost complete paralysis, Catherine died in Rome, April 29, 1380. She was a woman of boundless energy, singlemindedness, and devotion to her ideals, she was able to deal effectively with rulers, diplomats, and leaders of all kinds, and she was also loved by the common people for her mystical Christocentric spirituality. She was a forerunner of those women of later centuries who were to find their fulfillment not in marriage but in a professional career of service.

**Wednesday - May 1, 2024**

**St. Philip and St. James, Apostles**

The Fourth Gospel provides what information we have about **Philip**. He was born in Bethsaida, the same fishing village on the shores of Galilee from which Peter and Andrew came. He was among the first disciples, who, after Jesus found him, found Nathanael. Apart from his own calling, the story of Nathanael, and his inclusion in the lists of the apostles, the only other incidents of Philip's life recorded in the Gospels are the time Jesus asked Philip how they would be able to feed the crowds (John 6:5-7), the occasion when some Greeks came to him (Philip is a Greek name) to ask his help in arranging an interview with Jesus (John 12:20-22), and his role in one of Jesus major discourses (John 14:8-9). According to tradition, Philip, after Pentecost, went first to Scythia on the north coast of the Black Sea to preach the gospel, where he was remarkably successful, and then to Phrygia (in northern Turkey), where he remained until his death. He is said to have met his death in the town of Hierapolis in Phrygia, according to

some accounts by crucifixion and stoning. Philip the Apostle is represented in iconography by a Latin or sometimes a Tau cross, an emblem of his crucifixion, and two loaves of bread, recalling the miracle of the feeding of the five thousand (John 6:5-6). Philip the Apostle is not to be confused with Philip who with Stephen was a deacon in the Jerusalem church (Acts 6:5) and who is sometimes called Philip the Evangelist.

**James** the son of Alphaeus is usually called James the Less (meaning either “short” or “younger”; the title derives from Mark 15:40) to distinguish him from James the Elder, the brother of John, who is commemorated on July 25, and from James of Jerusalem, the brother of the Lord, who is commemorated on October 23. The only certain reference to James the Less in scripture is the inclusion of his name in the apostolic lists. James the son of Alphaeus may be the James whose mother Mary was one of those present at the crucifixion (Matthew 27:55-56 and Mark 15:40) and who had a brother named Joseph, or in the Greek form of the name, Joses. The iconographical symbol of James the Less is a saw with which he is said by some traditions to have been dismembered or a fullers club with which, according to other accounts, he was beaten to death. May 1 has been kept as the feast day of St. Philip and St. James since *ca.* 560 when on May 1 the supposed remains of the two saints were interred in the new Church of the Holy Apostles in Rome.

**Thursday - May 2, 2024**

**Athanasius, Bishop of Alexandria, died 373**

Athanasius, “the Father of Orthodoxy,” was the principal champion of Christian orthodoxy against the Arians, who denied the full divinity of the Second Person of the Holy Trinity and who claimed that “there was a time when the Son was not.” It is not an exaggeration to say that by his tireless defense of the phrase in the Nicene Creed, “of one Being (homoousios) with the Father,” he preserved orthodoxy for the Church in the East. Athanasius was born in Alexandria about 295. Nothing is known of his family. His parents were probably Egyptians, and more than one commentator remarks about the unusual darkness of Athanasius’s skin. He received good education in the classics and in the Christian scriptures and



theology. For a time he seems to have served Antony, the founder of the Christian monasticism, who had sought increasingly barren and remote places for his spiritual struggle. About the year 312, Athanasius entered the Alexandrian clergy and was ordained a deacon about 319 by Bishop Alexander. Athanasius accompanied the bishop to the Council of Nicaea in 325 where Arius' views were condemned and the Nicene Creed was written. Alexander, before his death in 328, designated Athanasius his successor, and the choice was confirmed by the Egyptian bishops. The new bishop made extensive pastoral visits to the entire Egyptian province, but he faced vicious attacks by the numerous schismatics who had opposed his selection as bishop. Athanasius was summoned to the Council of Tyre in 335, which found him guilty of a number of charges, but since the council was composed almost entirely of his enemies, he appealed directly to the emperor Constantine, who had him exiled to northern Gaul. When Constantine died in 337, his son allowed Athanasius to resume his episcopal duties, but at the Synod of Antioch in 337 or 338, he was deposed. This time Athanasius appealed to Rome with the support of other victims of anti-Nicene reaction. Pope Julius I convened a synod that declared Athanasius innocent of the charges against him. Since the Eastern bishops refused to accept the verdict, Athanasius remained in the West, traveling through Italy and Gaul. Eventually Athanasius was allowed to return to Alexandria. He arrived in October 346, welcomed by 90 year old Antony, and enjoyed a decade of relative peace, writing and promoting monasticism. Upon the death of the emperor Constantine in 350 however, the enemies of Athanasius renewed their attack upon him, concentrating this time on the West. They got the Council of Arles in 353 and the Council of Milan in 355 to condemn him. In February 356 a detachment of soldiers interrupted a vigil service with the intention of arresting Athanasius, but he managed to escape and for six years went into hiding in the Libyan desert, moving secretly from place to place, supported by loyal monks and clergy who enabled him to make several secret visits to Alexandria. In 361 a new emperor, Julian the Apostate, set the exiled bishops free. Athanasius returned to Alexandria in February 362 and convened a synod that anathematized Arianism, supported the Nicene Creed, and made room for reconciliation with his opponents. Julian, however, promoted a revival of paganism, and, not interested in a strong Christianity, had Athanasius exiled

yet again in October 362. The emperor died the following June, and Athanasius returned to his see. In February 364, the co-emperor Valens resumed the persecution of those opposed to the Arian Creed, and yet again Athanasius went into hiding for four months before he was permitted to return to Alexandria, where he remained until his death May 2, 373. During his forty-five year episcopate he had been exiled five times and had spent altogether seventeen years away from his see. After Athanasius, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus completed the struggle and secured the final victory of Nicene orthodoxy at the Council of Constantinople in 381. His writings are of considerable importance. His *Defense against the Arians* and *The History of the Arians* are the best sources of knowledge about Christianity in the period from 300 to 350. His brilliant pamphlet *On the Incarnation* and his *Discourse against the Arians* remains among the clearest and most forceful explanations of the unity of the triune God and of the incarnation of Christ. His *Life of St. Antony* was immensely popular and had a wide influence spreading monastic ideals. Since Alexandria was recognized as having the best astronomers, it was the duty of the Bishop of Alexandria to send soon after the Epiphany each year, a Festal or Easter letter announcing the proper date of the beginning of Lent and the celebration of Easter day. In the Easter letter he sent in 367, his thirty-ninth, Athanasius produced the oldest surviving list of the twenty-seven books in the New Testament, although in a different order than in modern Bibles, and declared them to be “the springs of salvation.” By the tireless defense of the faith, Athanasius is recognized as one of the four great Greek doctors (that is, teachers) of the church; the others are Basil the Great, John Chrysostom, and Gregory of Nazianzus.

Serving God's People for Sunday - April 21, 2024

Altar Server	Cassie Boggs
Altar Care	Phil and Nancy Kinder
Greeters	Courtney Ritter
Coffee Fellowship	Open
Communion Assistants	Timothy Buehner and Sue Bean
Lector	Timothy Buehner
Nursery	Open
Organist	Lil Hays
Ushers	N/A

Serving God's People for Sunday - May 5, 2024

Altar Server	Nancy Kinder
Altar Care	Courtney Ritter and Sandy Weir
Greeters	Jane Sargeant
Coffee Fellowship	Open
Communion Assistants	Courtney Ritter and Tammy Buehner
Lector	Courtney Ritter
Nursery	Open
Organist	Lil Hays
Ushers	N/A

## ADDITIONAL ANNOUNCEMENTS

**BLOOD DRIVE:** The bloodmobile will be out in the **parking lot here at Peace Lutheran Church on Monday, June 10<sup>th</sup> from 3:00 - 7:00 PM.** Please make sure that you eat and hydrate before donating blood. Appointments should be scheduled using the following website address:

[https://donate.indiana.versiti.org/donor/schedules/drive\\_schedule/138420](https://donate.indiana.versiti.org/donor/schedules/drive_schedule/138420)

Giving blood saves lives –your blood donation goes to Indiana Hoosier hospital patients battling cancer, recovering from trauma/accidents, to premature babies, to organ transplant patients, to patients with Sickle Cell Anemia and other blood disorders, and so many more.

**THE CONGREGATION COUNCIL** normally meets on the second Sunday of the month in the conference room immediately after Sunday service. The next council meeting is **Sunday - May 5<sup>th</sup>**. As always, council meetings are open to members of the congregation and you are always invited to attend.

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### **PEACE LUTHERAN CHURCH**

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Facebook: [@peace710](#)



# Welcome to Peace Lutheran Church - a congregation of the



## Christ-Centered, Mission-Driven, Traditionally-Grounded, Congregationally-Focused

**A word to those visiting the congregation:** Welcome to Peace Lutheran Church! We want you to know how important you are to God and to this congregation. Please help us learn who you are by signing the guest book in the narthex and or fill out one of the green member information cards located in the hymn rack in the pew and dropping it the offering plate.

**The Sacrament of Holy Communion:** We celebrate communion weekly and on all festivals. ALL who are baptized in the name of the Father, and of the Son, and of the Holy Spirit and believe that Christ's body and blood are truly present in, with, and under the bread and wine of Holy Communion are welcome to receive the sacrament at the Lord's invitation regardless of your denominational affiliation. **Please indicate that you have communed by marking the appropriate box on the information card located in the hymnal rack.** At the appropriate time the ushers will direct to come forward for communion. You may kneel at the altar rail if you are able. As you commune, [1] receive the host (bread), [2] take a pre-filled glass of wine from the tray or drink from the chalice, and [3] if you have taken an individual glass of wine, place your empty glass in the tray. The benefits of the sacrament are the forgiveness of sins, life, and salvation. May God's grace fill you as you share in his supper!

**Children's Worship Bulletin:** There is a children's activity bulletin located on the credence table as you enter the nave. Please feel free to take one for your child.

**Restrooms:** The restrooms are located in the hallway off the fellowship hall and kitchen or the hallway just to the right of the nave and across from the nursery.

**Nursery:** Infants and children are welcome and expected in worship to participate as fully as they are able and to be instructed in the faith by their parents. However, if you and or your child is in need of a time out from the assembly, a staffed nursery is provided. The nursery is located just outside the door which is on the right hand side of the nave. A changing table is available in the nursery where the service is broadcast in its entirety.

**Perfumes, Colognes, and Body Sprays:** Please be considerate of other worshippers with allergic sensitivities when wearing scented products at the service. If you are able to get along without wearing those products on Sunday mornings this would help alleviate some peoples adverse medical reactions.

**Worship and Hymnals:** The order for worship is printed in the bulletin for each Sunday. The congregation responds with words written in bold type face and designated by the letter "C" for congregation. There are two hymnals used for congregation singing: The blue "With One Voice" (WOV) hymnal or the green "Lutheran Book of Worship (LBW) hymnal.



**ALTAR FLOWERS:** Altar flowers are given to the glory of God.

**Prayer Concerns:** Rev. Pari Bailey; Elizabeth Barry; Daryl Boggs; Rev. Rodney Eberhardt; Theo Early; Molly Fairchild; Eric Frye; Theo Hicks; Jackie Holtel; Amy Nichols; Bonnie Ochiltree; Phyllis Reinke; Rev. Dr. Amy Schiffrin; Matt Steele; Kirk Weeks; Gary Winstead.

**First Responders and Military:** Clint Allen; Robert Beeler; Timothy Buehner; Corey Eggers; Bryan Haldeman; Kevin Harris; Simon Hwang; Caleb Jones; A. J. Larracque; Kevin Perry; Matt Rogers; Alex Sasher; Michael Spivey; Christopher Tanksley.

## **ANNOUNCEMENTS**

**THE NORTH AMERICAN LUTHERAN CHURCH (NALC) NEWSLETTER:** The newest edition of the North American Lutheran Church (NALC) newsletter (**MARCH**) is now available. In this issue of the NALC newsletter: “The Easter Promise: In and For All Time”—An Easter message from Bishop Dan Selbo; Nominations sought for 2024 Mission Convocation; NALC hits 500 congregation milestone; Slovak Evangelistic Center; When does life begin?; NALC online confirmation; Children’s messages; NALC Youth Gathering; Low anthropology is focus of Canadian Rockies Theological Conference; NALC Disaster Response update; Photos from recent ordinations; NALC Core Values—Reflections from a future pastor; Candidacy Committee update; NALS June Interterm. The newsletter of the NALC is available on the bulletin board in the narthex. Help yourself to a copy.

**LUTHERAN CORE NEWSLETTER:** The latest edition (**MARCH**) of CORE Voice, the newsletter of Lutheran CORE, is available on the bulletin board out in the narthex. Inside this edition are the following articles: DEIA reverses God’s Scriptural stance; Recommendations will push the ELCA to the extreme left; New reform group responds; If the ELCA cannot be trusted ...; Lutheran CORE has resources; Miles of devastation; Lukewarm relationship with Christ?; Life definition; Seven last words of Jesus; Vision for a gathering to bless marriage and families; Pro Ecclesia (CCET) Conference; Coming Events. Please help yourself to a copy of the newsletter.

**DEVOTIONAL BOOKS:** The **APRIL - JUNE edition** of Portals of Prayer are available the long table in the narthex. Please help yourself to a copy.

**NEW THURSDAY NIGHT BOOK STUDY:** The **Thursday Night Class meets from 7:00 - 8:30 PM in the fellowship hall/conference room, both in person and via Zoom.** The class is reading and discussing Strange New World by Carl R. Trueman. “How did the world arrive at its current, disorienting state of identity politics, and how should the church respond? Historian Carl R. Trueman shows how influences ranging from traditional institutions to technology and pornography moved modern culture toward an era of “expressive individualism.” Investigating philosophies from the Romantics, Nietzsche, Marx, Wilde, Freud, and the New

Left, he outlines the history of Western thought to the distinctly sexual direction of present-day identity politics and explains the modern implications of these ideas on religion, free speech, and personal identity. For fans of Trueman's *The Rise and Triumph of the Modern Self, Strange New World* offers a more concise presentation and application of some of the most critical topics of our day." Carl R. Trueman (PhD, University of Aberdeen) is professor of biblical and religious studies at Grove City College. He is an esteemed church historian and previously served as the William E. Simon Fellow in Religion and Public Life at Princeton University. Trueman has authored or edited more than a dozen books, including *The Creedal Imperative*; *Luther on the Christian Life*; and *Histories and Fallacies*. Trueman is a member of The Orthodox Presbyterian Church.

If you would like a copy of the book the cost is \$14.00. Please make the checks out to **Peace Lutheran Church** and on the memo line of the check write the word "BOOK STUDY". Please put your name on the sign up sheet on the bulletin board in the narthex or call the church office at 765-825-7692. You may direct specific questions to Pastor Norm at normandew@gmail.com. Please feel free to read the book in advance of the class but we will be reading the book together in class.

**SUNDAY NIGHT COMMUNITY MEALS:** Our next day to serve the community meal will be **Sunday - May 19<sup>th</sup>**. The menu is Breakfast Casserole, fruit, pastry, and drink. A list of needed items for the meal is on a sign-up sheet on the bulletin board in the narthex. Ten people are needed to serve the meals from **4:00 - 6:30 PM at First Presbyterian located at 700 N. Central Ave in Connerville**. On average the community meals on Sundays serves about 50 - 60 people. Please see Mari Dew, Nancy Weeks, Nancy Kinder, or Pastor Norm if you have any questions. Peace Lutheran is joined by members of First Presbyterian, First United Methodist, and St. Gabriel's Roman Catholic Church in providing this community meal for the needy in the community.

**BIBLE STUDY - PAUL'S LETTERS:** The adult study group that meets in the **conference room on Sunday from 9:15 - 10:15 AM** is studying the letters of St. Paul. The group is currently discussing Paul's first and second letter to the Church in Corinth written in 55 A.D. *"In this letter St. Paul exhorts the Corinthians to be one in faith and love, and to see to it that they learn well the chief thing, namely, that Christ is our salvation, the thing over which all reason and wisdom stumbles. However weak and immature Christians in the community broke up the unity of the doctrine and caused division among the believers until everyone wanted to be the expert and do the teaching and make whatever he pleased to be the gospel, the sacrament, and faith. In the meantime they let the main thing drop, namely that Christ is our salvation, righteousness, and redemption."* Study guide materials will be provided on a weekly basis using the Lighthouse Bible Study series from Concordia Publishing House. Please come for study and discussion when you are able on **Sundays from 9:15 - 10:15 AM in the conference room**. If you have any questions about the class or need materials, please speak with Mari Dew.

**COME SEE “THE CHOSEN”:** *“A charismatic fisherman drowning in debt, a troubled woman wrestling with real demons, a gifted publican ostracized by his family and his people, a religious leader struggling with his beliefs. See Jesus through the eyes of those who met him.”* If you haven’t seen it, you’ve perhaps heard of this streaming/television series made by Dallas Jenkins called “The Chosen”. The Chosen follows the lives of those who Jesus called to follow him. There are currently 4 of 7 seasons available. If you haven’t seen it (or would like to view it again), here is an opportunity to do so. **On the fourth Sunday of most months, for the next two years, we will gather and watch two episodes of The Chosen in Peace’s fellowship hall from 6:00 - 8:30 PM.** We will have some brief discussion following each 50+ minute episode. We will start on **Sunday, April 28<sup>th</sup>**. Bring a snack to share with the gathered group and a comfy chair to sit in if you prefer. Here is a breakdown of the schedule for Season 1 of The Chosen:

Sunday, April 28<sup>th</sup>: Episode 1 - *“I Have Called You By Name”*  
Episode 2 - *“Shabbat”*

Sunday, May 26<sup>th</sup>: Episode 3 - *“Jesus Loves the Little Children”*  
Episode 4 - *“The Rock On Which It Is Built”*

Sunday, June 23<sup>rd</sup>: Episode 5 - *“The Wedding Gift”*  
Episode 6 - *“Indescribable Compassion”*

Sunday, July 28<sup>th</sup>: Episode 7 - *“Invitations”*  
Episode 8 - *“I am He”*

This will end the first season and we will begin season 2 of The Chosen in September 2024 to end before December. Bring your family, friends, and neighbors to hear the story about Jesus. This disclaimer is made at the start of the series and is reprinted here:

*“The Chosen is based on true stories of the gospels of Jesus Christ. Some locations and timelines have been combined or condensed. Backstories and some characters or dialogue have been added. However, all biblical and historical context and any artistic imagination are designed to support the truth and intention of the scriptures. Viewers are encouraged to read the gospels. The original names, locations, and phrases have been transliterated into English for anything spoken”*

Now a little homework to prepare: while this viewing is not intended as an in-depth Bible study, the recommendation to you is that you read all 4 gospels before April 28<sup>th</sup> to familiarize yourself with the characters and the stories recorded in each.