

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Fifth Sunday of Easter
April 28, 2024
10:00 AM**

WELCOME!

Welcome to Resurrection Evangelical Lutheran Church, we are glad you are here!

If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. In this bulletin, words in bold print are spoken by the assembly, non-bolded words are spoken by a leader. Two abbreviations used for hymns and service elements: ELW stands for Evangelical Lutheran Worship, which is the red hymnal in the book holder attached to the pew in front of you, and ACS is All Creation Sings, which is the blue songbook.

Following the worship service, please consider joining us for refreshments and fellowship in the Parish Hall, downstairs. An usher can direct you to the elevator.

INTRODUCTION

This Sunday's image of how the risen Christ shares his life with us is the image of the vine. Christ the vine and we the branches are alive in each other, in the mystery of mutual abiding described in the gospel, and the first letter of John. Baptism makes us a part of Christ's living and life-giving self and makes us alive with Christ's life. As the vine brings food to the branches, Christ feeds us at his table. We are sent out to bear fruit for the life of the world. One aspect of bearing fruit is our stewardship of God's creation as we also observe "Earth Sunday."



ORDER OF SERVICE

OPENING VOLUNTARY

Wondrous Love

Justin McCarthy

At the ringing of a bell, the assembly stands and faces the font. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

WELCOME

Christ is risen, Alleluia!

Christ is risen indeed, Alleluia!

THANKSGIVING FOR BAPTISM (ELW p. 97)

In the name of the Father,

and of the ✠ Son,

and of the Holy Spirit.

Amen.

Joined to Christ in the waters of baptism,
we are clothed with God's mercy and forgiveness.

Let us give thanks for the gift of baptism.

We give you thanks, O God,

for in the beginning your Spirit moved over the waters

and by your Word you created the world,

calling forth life in which you took delight.

Through the waters of the flood you delivered Noah and his family.

Through the sea you led your people Israel from slavery into freedom.

At the river your Son was baptized by John and anointed with the Holy Spirit.

By water and your Word you claim us as your children and heirs,

making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life,

and above all we praise you for the gift of new life in Jesus Christ.

Shower us with your Spirit,

and renew our lives with your forgiveness, grace, and love.

To you be given honor and praise through Jesus Christ our Lord,
in the unity of the Holy Spirit, now and forever.

Amen.

GATHERING HYMN: Take Me to the Water (ACS 957)

1 Take me to the wa - ter, take me to the wa - ter,
2 I . . . love . . Je - sus, I . . . love . . Je - sus,
3 He's . . my . . Sav - ior, he's . . my . . Sav - ior,
4 Glo - ry, hal - le - lu - jah. Glo - ry, hal - le - lu - jah.

take me to the wa - ter to be bap - tized.
I . . . love . . Je - sus, oh, yes, I do.
he's . . my . . Sav - ior, oh, yes, he is.
Glo - ry, hal - le - lu - jah to be bap - tized.

Text: African American spiritual

Music: TAKE ME TO THE WATER, African American spiritual; arr. Horace Clarence Boyer, 1935–2009

Arr. © 1992 Horace Clarence Boyer, admin. Augsburg Fortress

GREETING (ELW p. 138)

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

And also with you.

CANTICLE OF PRAISE: This is the Feast of Victory (ELW p. 139)

Refrain



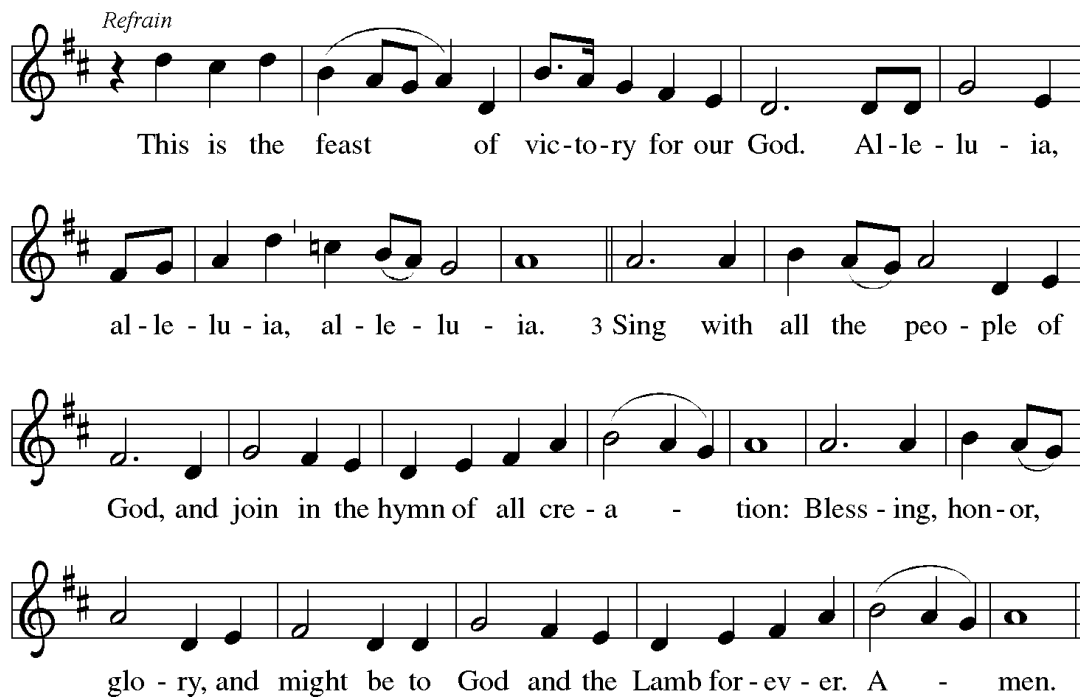
This is the feast of vic-to-ry for our God. Al-le - lu - ia,
al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb
who was slain, whose blood set us free to be peo - ple of God.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,
al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich-es, wis - dom, and
strength, and hon - or, bless - ing, and glo - ry are his.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,
al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of
God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,
glo - ry, and might be to God and the Lamb for - ev - er. A - men.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,
 al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was
 slain has be - gun his reign. Al - le - lu - ia.

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.

PRAYER OF THE DAY (ELW p. 142)

Let us pray.

A brief silence is kept before the prayer.

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 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.

Amen.

The assembly is seated.

FIRST READING: Acts 8:26-40

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

A reading from Acts.

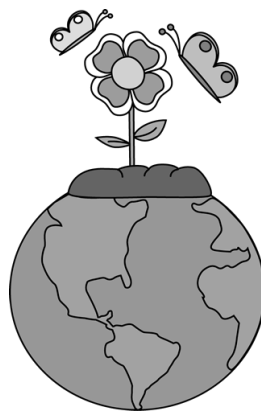
²⁶An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) ²⁷So Philip got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, the queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship ²⁸and was returning home; seated in his chariot, he was reading the prophet Isaiah. ²⁹Then the Spirit said to Philip, “Go over to this chariot and join it.” ³⁰So Philip ran up to it and heard him reading the prophet Isaiah. Philip asked, “Do you understand what you are reading?” ³¹The eunuch replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. ³²Now the passage of the scripture that he was reading was this:

“Like a sheep led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

³³In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth.”

³⁴The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” ³⁵Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. ³⁶As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” ³⁸He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. ³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more and went on his way rejoicing. ⁴⁰But Philip found himself at Azotus, and as he was passing through the region he proclaimed the good news to all the towns until he came to Caesarea.

Word of God, word of life.
Thanks be to God.



PSALM: Psalm 22:25-31

All the ends of the earth shall remember and turn to the LORD. (Ps. 22:27)

The Psalm is sung responsively by whole verse.

Refrain

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

Tone

- ²⁵From you comes my praise in the | great assembly;
I will perform my vows in the sight of those who | fear the LORD.
- ²⁶**The poor shall eat | and be satisfied,**
Let those who seek the LORD give praise! May your hearts | live forever!
- ²⁷All the ends of the earth shall remember and turn | to the LORD;
all the families of nations shall bow | before God.
- ²⁸**For dominion belongs | to the LORD,**
who rules o- | ver the nations. R
- ²⁹Indeed, all who sleep in the earth shall bow | down in worship;
all who go down to the dust, though they be dead, shall kneel be- | fore the LORD.
- ³⁰**Their descendants shall | serve the LORD,**
whom they shall proclaim to genera- | tions to come.
- ³¹They shall proclaim God's deliverance to a people | yet unborn,
saying to them, "The | LORD has acted!" **R**

SECOND READING: 1 John 4:7-21

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.

A reading from First John.

⁷Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. ⁸Whoever does not love does not know God, for God is love. ⁹God's love was revealed among us in this way: God sent into the world God's only Son so that we might live through him. ¹⁰In this is love, not that we loved God but that God loved us and sent the Son to be the atoning sacrifice for our sins. ¹¹Beloved, since God loved us so much, we also ought to love one another. ¹²No one has ever seen God; if we love one another, God abides in us, and God's love is perfected in us.

¹³By this we know that we abide in God and God in us, because we have been given of God's own Spirit. ¹⁴And we have seen and do testify that the Father has sent the Son as the Savior of the world. ¹⁵God abides in those who confess that Jesus is the Son of God, and they abide in God. ¹⁶So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. ¹⁷Love has been perfected among us in this: that we may have boldness on the day of judgment, because as the Son is, so are we in this world. ¹⁸There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. ¹⁹We love because God first loved us. ²⁰Those who say, "I love God," and hate a member of the community are liars, for those who do not love a person, whom they have seen, cannot love God, whom they have not seen. ²¹The commandment we have from God is this: those who love God must love the members of the family also.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

The assembly sings the Alleluias, the cantor sings the verse, the Alleluias are repeated.

Al - le - lu - ia, al - le - lu - ia,

al - le - lu - ia, al - le - lu - ia.

Repeat alleluia

I am the vine, you | are the branches.* Those who abide in me and I in them | bear much fruit.

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 bear fruit, for apart from him, they can do nothing.

The holy gospel according to John.

Glory to you, O Lord.

[Jesus said:] ¹“I am the true vine, and my Father is the vinegrower. ²My Father removes every branch in me that bears no fruit. Every branch that bears fruit my Father prunes to make it bear more fruit. ³You have already been cleansed by the word that I have spoken to you. ⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵I am the vine; you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷“If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸My Father is glorified by this, that you bear much fruit and become my disciples.”

The gospel of the Lord.

Praise to you, O Christ.

YOUTH MESSAGE

Angie Brooke

SERMON

Rev. Harry Therwanger



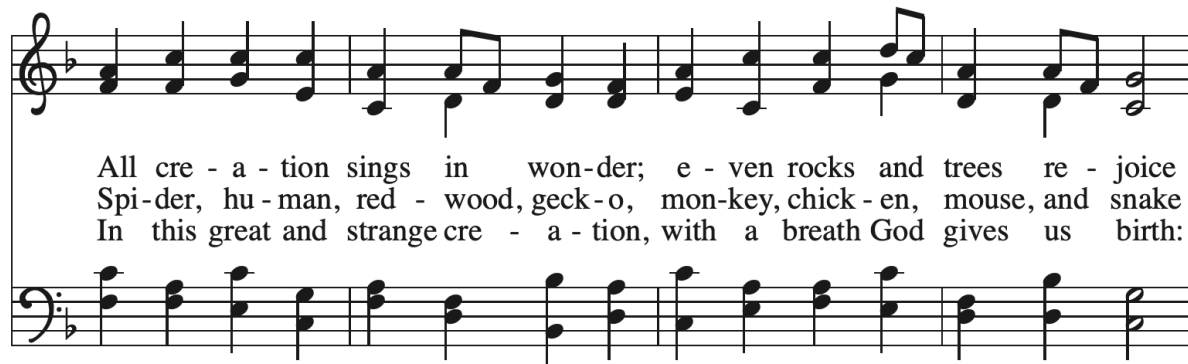
HYMN OF THE DAY: Earth is Full of Wit and Wisdom (ACS 1064)



1 Earth is full of wit and wis - dom, sound - ing God's de - light - ed laugh,
2 Earth is full of wit and wis - dom, wo - ven in - to har - mo - ny.
3 Earth is full of wit and wis - dom: pen - guin, pla - ty - pus, and snail,



from the ti - ny ro - ly - po - ly to the tree - top - tall gi - raffé.
Ev - 'ry crea - ture has a pur - pose, ev - 'ry flow'r and bum - ble - bee.
cac - tus, sea slug, oak, and al - gae, from the mi - crobe to the whale.



All cre - a - tion sings in won - der; e - ven rocks and trees re - jice
Spi - der, hu - man, red - wood, geck - o, mon - key, chick - en, mouse, and snake
In this great and strange cre - a - tion, with a breath God gives us birth:



as they join the ring - ing cho - rus: ech - oes of our Mak - er's voice.
live with - in a sin - gle fab - ric: cloth that on - ly God could make.
born of soil to live as stew - ards, called to love and serve the earth.

Text: Adam M. L. Tice, b. 1979
Music: HOLY MANNA, W. Moore, *Columbian Harmony*, 1825; arr. hymnal version
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Arr. © 2003 Augsburg Fortress

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NICENE CREED

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,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.**

**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,*

**who with the Father and the Son is worshiped and glorified,
who 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

Stand

The response for today's intercessions is "Make us to love your creation."

The presiding minister concludes the prayers:

Into your hands, most merciful God, we commend all for whom we pray, trusting in your abiding love; through Jesus Christ, our resurrected and living Lord.

Amen.

PEACE

The peace of Christ be with you always.

And also with you.

The assembly may greet one another with a sign of Christ's Peace by bowing, waving, or offering another appropriate gesture and may say, "Peace be with you," or similar words.

The assembly is seated.

OFFERTORY

Rise Heart

Arlen Clarke

OFFERING AND SETTING THE TABLE

Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

OFFERING PRAYER

Let us pray.

Blessed are you, O God, ruler of heaven and earth. Day by day you shower us with blessings. As you have raised us to new life in Christ, give us glad and generous hearts, ready to praise you and to respond to those in need, through Jesus Christ, our Savior and Lord.

Amen.

GREAT THANKSGIVING

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Thanksgiving continues with the Preface for the day; the assembly responds:

HOLY, HOLY, HOLY (ELW p. 144)

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.

THANKSGIVING AT THE TABLE

O God triune, how majestic
is your name in all the earth.
Over the eons your merciful might
evolved our home, a fragile tree of life.
Here by your wisdom
are both life and death,
growth and decay,
the nest and the hunt,
sunshine and storm,
darkness and light.
Sustained by these wonders,
we creatures of dust join in the ancient song:
The earth is full of your glory.
The earth is full of your glory.

O God triune, you took on our flesh in Jesus our healer.
In Christ you bring life from death;
we remember his cross,
we laud his resurrection.
Broken like bread, he enlivens our body.
Outpoured like wine, he fills the earth with goodness.

Receiving this mystery,
we mortals sing our song:
The earth is full of your glory.
The earth is full of your glory.

We praise you for the heart of Jesus,
so filled with your love for this earth.

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.

Gathered around this table,
we your children unite in this song:
The earth is full of your glory.
The earth is full of your glory.

O God triune, you create the worlds,
you uphold the living,
you embrace the dead.
Send forth your Spirit
and renew the face of the earth.
Strengthen us for our journey with this meal,
the body and blood of Christ.
Give us a future that trusts in you
and cares for your earth.
Empowered by your promises,
we rise from our deaths
to praise you again:
The earth is full of your glory.
The earth is full of your glory.

Amen, and amen.
Amen, and amen.

LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

INVITATION TO COMMUNION

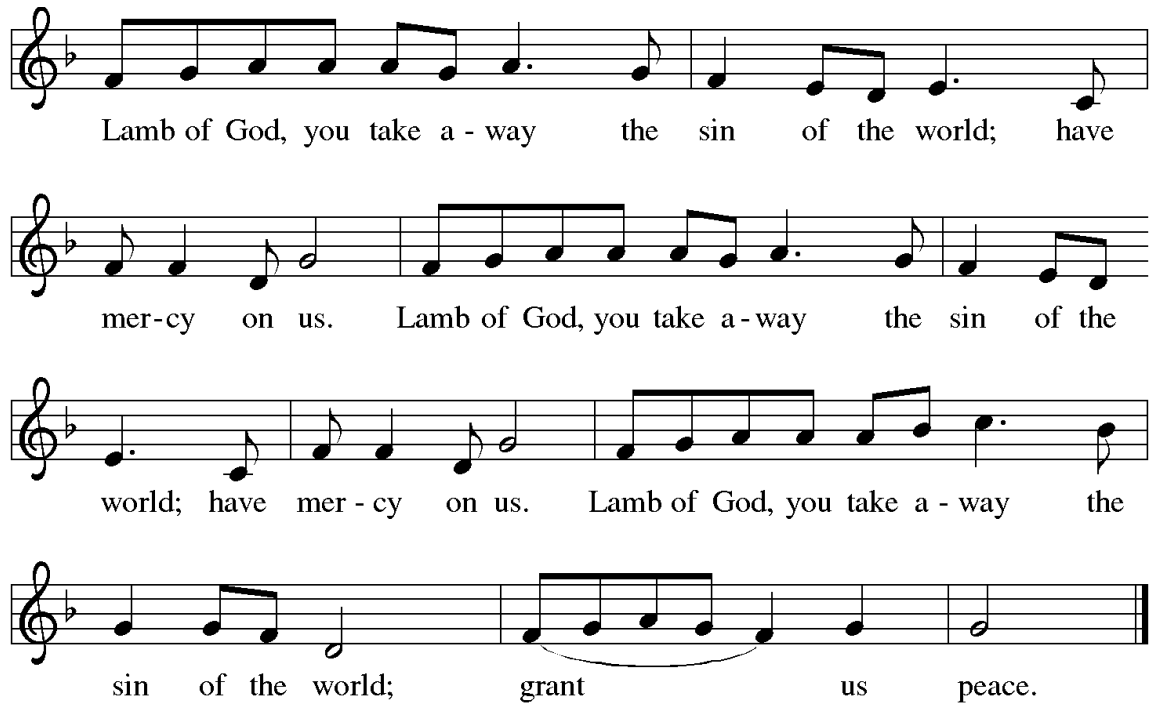
Taste and see that the Lord is good.

The assembly may be seated. At the direction of ushers, baptized and communing members of the assembly wishing to commune will proceed to the front of the nave, maintaining appropriate physical distance. To receive the bread, place your hands palms up and level so that the presiding minister may place the bread in your open palm. Using a receptacle, such as a small juice glass which you have brought from home, hold it firmly that the assisting minister is able to pour wine from the common cup into your individual glass. For health safety reasons, please do not dip the bread into the wine. You may elect to commune by receiving the bread only. Gluten free hosts are also available. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors. You may elect to come forward for a blessing, simply cross your arms, placing your palms on your chest.

COMMUNION

*When giving the bread and cup, the communion ministers say
The body of Christ, given for you.
The blood of Christ, shed for you.
and each person may respond Amen.*

LAMB OF GOD (ELW p.146)



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.



HYMN DURING COMMUNION: In Sacred Manner (ACS 1071)



1 In sa - cred man - ner may we walk up -
 2 In sa - cred man - ner may we see the
 3 In sa - cred man - ner may we touch the
 4 In sa - cred man - ner may we hear the



on the fair and lov - ing earth, in beau - ty move, in
 lu - mi - nous and lov - ing stars, with won - der and with
 sus - pir - ant and lov - ing green, give hon - or and give
 pound - ing waves, the sear - ing fire, the rush - ing wind, the



beau - ty love the liv - ing round that brought us birth. We
 awe be - hold their ev - er - new cre - a - tive pow'rs. The
 grat - i - tude for shade, for bloom, for gift un - seen. The
 sing - ing night, the for - est hymn, the lov - ing choir. The



stand on ho - ly ground. We stand on ho - ly ground.
 heav - ens show us God. The heav - ens show us God.
 trees shall shout for joy. The trees shall shout for joy.
 morn - ing stars shall sing. The morn - ing stars shall sing.

5 In sacred manner may we live
 among the wise and loving ones,
 sit humbly, as at sages' feet,
 by four-legged, finned, and feathered ones.
 The animals will teach.
 The animals will teach.

6 In sacred manner may we walk
 upon the fair and loving earth,
 in beauty move, in beauty love
 the living round that brought us birth.
 We stand on holy ground.
 We stand on holy ground.

Text: Susan Palo Cherwien, b. 1953
 Music: SEATTLE, Robert Buckley Farlee, b. 1950
 Text © 1990 Susan Palo Cherwien, admin. Augsburg Fortress
 Music © 1997 Augsburg Fortress

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PRAYER AFTER COMMUNION

Let us pray.

Life-giving God, in the mystery of Christ's resurrection you send light to conquer darkness, water to give new life, and the bread of life to nourish your people. Send us forth as witnesses to your Son's resurrection, that we may show your glory to all the world, through Jesus Christ, our risen Lord.

Amen.

ANNOUNCEMENTS

BLESSING

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.

Amen.



SENDING HYMN: Let All Things Now Living (ELW 881)



1 Let all things now liv - ing a song of thanks - giv - ing to
2 God rules all the forc - es: the stars in their cours-es and



God the cre - a - tor tri - um - phant - ly raise,
sun in its or - bit o - be - dient - ly shine;



who fash - ioned and made us, pro - tect - ed and stayed us, who
the hills and the moun - tains, the riv - ers and foun - tains, the



still guides us on to the end of our days.
deeps of the o - cean pro - claim God di - vine.



God's ban - ners are o'er us, God's light goes be -
We too should be voic - ing our love and re -



fore us, a pil - lar of fire shin - ing forth in the night,
joic - ing; with glad ad - o - ra - tion a song let us raise



till shad - ows have van - ished and dark - ness is ban - ished, as
till all things now liv - ing u - nite in thanks - giv - ing: "To



for - ward we trav - el from light in - to light.
God in the high - est, ho - san - na and praise!"

Text: Katherine K. Davis, 1892-1980, alt.
Music: THE ASH GROVE, Welsh folk tune
Text © 1939, 1966 E. C. Schirmer Music Company.

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DISMISSAL

Go in peace. Share the good news.

Thanks be to God.

CLOSING VOLUNTARY:

St. John Damascene (Come Ye Faithful, Raise the Strain)

Noel Rawsthorne

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.
An usher can direct you to the elevator.*



Notes on the music for today

OPENING VOLUNTARY: *Wondrous Love* Justin McCarthy

Although various sources have attributed this text to a number of different writers, it remains anonymous. "What Wondrous Love" was first published in both Stith Mead's hymnal for Methodists, *A General Selection of the Newest and Most Admired Hymns and Spiritual Songs* (1811), and in Starke Dupuy's hymnal for Baptists, *Hymns and Spiritual Songs* (1811). The text is addressed to the soul.

Today's Opening Voluntary is another selection from *Piano Meditations*, a collection of traditional hymn tunes, arranged by Justin McCarthy. Justin McCarthy has worked as a pianist & educator in the greater Boston area for over 20 years. A faculty member at Plymouth State University (NH) since 2009, Justin currently serves as Coordinator of Collaborative Piano in the Department of Music, Theatre, & Dance. He received his Bachelor & Master's degrees from Rice University, and his Doctorate from Boston University. Justin also serves as pianist for the Nashua Choral Society and maintains an active teaching studio at the Manchester Community Music School. He lives in Southern NH with his wife and 3 children.

HYMN OF THE DAY: Earth is Full of Wit and Wisdom (ACS 1064)

Text: Adam M. L. Tice, (1979)

Tune: HOLY MANNA, W. Moore, *Columbian Harmony*, 1825; arr. hymnal version

Can you hear God laugh? This hymn challenges us to try. It might be easier for the young, or the young at heart, than for those of us more set in our ways. By the time we've sung through the myriad species in God's creation, even the crabbiest one among us might at least muffle a chuckle or crack a smile. While this is a recently composed text, it is paired with an early American tune that helps it lilt along through the mouthful of God's creatures.

OFFERTORY: *Rise Heart* Arlen Clarke (1954)

Arlen Clarke has modified George Herbert's beautiful poem, *Easter*, with its exploration of how people are made right with God - justified - through Jesus' death on the cross. George Herbert was a skilled pastor and teacher, as well as an accomplished musician, and this poem is a beautiful illustration of both. *Easter* was originally two separate poems, each containing 3 verses. But the call in the first verse, 'Rise heart; thy Lord is risen', and the musical images of verses two and three, find their fullest expression in the song of praise of the final three verses.

Conductor, composer, and singer Arlen Clarke currently lives in Greenville, SC and is the Director of Music at St. Mary's Catholic Church. In addition to composing, he maintains an active schedule as a conductor, singer and vocal coach, choral clinician, and adjudicator.

CLOSING VOLUNTARY:

St. John Damascene (Come Ye Faithful, Raise the Strain) Noel Rawsthorne (1929- 2019)

This tune, ST. JOHN DAMASCENE, written by Arthur Henry Brown (1830-1926) may not be familiar to many of us as it is found chiefly in English hymnals. It was named after our venerable Father John of Damascus (676 - 749) who was also known as John Damascene, Chrysorrhoas, "streaming with gold," (i.e., the golden speaker) and is known to have written the text "Come Ye Faithful, Raise the Strain" paired with this tune. John of Damascus was born and

raised in Damascus, in all probability at the Monastery of Saint Sabbas (Mar Saba), Southeast of Jerusalem. His feast day is December 4.

Organist for many years at Liverpool Cathedral, Noel Rawsthorne emerged as one of the finest organists of his generation and maintained a non-stop global career as a top-flight concert artist. He proved no less adept as a composer: his numerous introits, carols, chants, anthems, hymn tunes, responses, and imaginative descants, often written for special occasions, have long retained their place in the repertoire.

Readings for May 5, the Sixth Sunday of Easter

Acts 10:44-48

While Peter shares the good news of Jesus with a Gentile soldier and his family, the Holy Spirit comes upon them. Recognizing that the Spirit works inclusively in the lives of both Jews and Gentiles, Peter commands that these Gentiles also be baptized in the name of Jesus Christ.

Psalm 98

Shout with joy to the LORD, all you lands. (Ps. 98:4)

1 John 5:1-6

God's children believe that Jesus is the Messiah and love God by keeping God's commandments. Thus the world is conquered not through military might but through love and faith.

John 15:9-17

On the night of his arrest, Jesus delivers a final testimony to his disciples to help them in the days ahead. Here, he repeats the most important of all his commands, that they love one another.

Evangelical Lutheran Worship:

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All Creation Sings:

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**April 28, 2024
10:00 AM**

Harry Therwanger

Presiding Minister

Glen Mason

Assisting Minister

Gail Ramshaw

Reader

Gary Roebuck

Cantor

Helen Chaale and Dave Oaks

Communion Assistants

Ron Bergmann

Lock-Up, starting April 28

**Attendance April 21, 10:00 AM, 77
Live Stream Views, 8 | Views after Streaming, 27**

*The flowers in the chancel are given by John Wood
in honor of his parents, Betty and Bruce Wood.*

Our worship service is regularly video recorded and posted online.

Printed copies of the weekly announcements are available from the ushers.

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Angie Brooke, Christian Education Coordinator
Leslie Nolen, Council President
Christina Cuesta, Council Secretary**