

THE THIRD SUNDAY OF EASTER

April 23, 2023

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!



THE ENTRANCE RITE

PRELUDE

This Joyful Eastertide
Setting: Michael Burkhardt

WELCOME

Alleluia! Christ is risen!
He is risen indeed! Alleluia!

ENTRANCE HYMN #482

This Joyful Eastertide

- 1 **This joyful Eastertide**
Away with sin and sorrow!
My love, the Crucified,
Has sprung to life this morrow: *Refrain*

Refrain

- Had Christ, who once was slain,**
Not burst His three-day prison,
Our faith had been in vain:
But now has Christ arisen,
arisen, arisen;
But now has Christ arisen!
- 2 **Death's flood has lost its chill**
Since Jesus crossed the river;
Lover of souls, from ill
My passing soul deliver: *Refrain*
- 3 **My flesh in hope shall rest**
And for a season slumber
Till trump from east to west
Shall wake the dead in number: *Refrain*

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

Amen.

If we say we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

KYRIE

p. 152

In peace let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

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 mercy.

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

Lord, have mercy.

Help, save, comfort, and defend us, gracious Lord. **Amen.**

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

Power, riches, wisdom, and strength, and honor, blessing, and glory are His.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

Sing with all the people of God, and join in the hymn of all creation:

Blessing, honor, glory, and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

For the Lamb who was slain has begun His reign. Alleluia.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

THE PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray. O God,

C: through the humiliation of Your Son You raised up the fallen world. Grant to Your faithful people, rescued from the peril of everlasting death, perpetual gladness and eternal joys; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Acts 2:14a,36-41

Peter, standing with the eleven, lifted up his voice and addressed them, . . .
Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls.

This is the Word of the Lord.

Thanks be to God.

(10:30) PSALM 116:1-14 (Sung responsively)

I love the LORD, because he has heard
my voice and my pleas for mercy.
Because he inclined his ear to me,
therefore I will call on him as long as I live.
The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.
Then I called on the name of the LORD:
“O LORD, I pray, deliver my soul!”
Gracious is the LORD, and righteous;
our God is merciful.
The LORD preserves the simple;
when I was brought low, he saved me.
Return, O my soul, to your rest;
for the LORD has dealt bountifully with you.

For you have delivered my soul from death,
my eyes from tears,
my feet from stumbling;
I will walk before the LORD
in the land of the living.
I believed, even when I spoke,
“I am greatly afflicted”;
I said in my alarm,
“All mankind are liars.”

What shall I render to the LORD
for all his benefits to me?
I will lift up the cup of salvation
and call on the name of the LORD,
I will pay my vows to the LORD
in the presence of all his people.

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

SECOND LESSON

1 Peter 1:17-25

If you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for your sake, who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; for

“All flesh is like grass
and all its glory like the flower of grass.
The grass withers,

and the flower falls,
but the word of the Lord remains forever.”

And this word is the good news that was preached to you.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 156

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

GOSPEL

Luke 24:13-35

The Holy Gospel according to St. Luke, the 20th chapter

Glory to You, O Lord.

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these

things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

So they drew near to the village to which they were going. He acted as if he were going farther, but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened, and they recognized him. And he vanished from their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

This is the Gospel of the Lord.

Praise to You, O Christ

SERMON (Be seated)

Grace, mercy, and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

The Gospel lesson just read (Luke 24:13-35) is a great, great text filled with many important lessons and worthy of examination at any time, especially in these days after Easter. In this text we are reminded of the joy that comes when the scriptures are opened to us. When they are opened, we – like those first disciples – can understand why the Christ had to suffer the things that he did and know that they had a glorious and life-giving purpose.

In addition, the text also captures the beautiful surprise of knowing that Jesus has overcome his sufferings and is now alive and among us. Oftentimes we are the ones walking down the road of life with our heads hung low, feeling as if sadness and death are winning in this world. But that all changes when we recognize Christ with us. We see him in the breaking of the bread, we ask him to stay with us and he does, we recall how he has taught us through his holy word and his holy church... and in these times of recognition we are reminded that the life Christ gives prevails over death.

The story of Jesus appearing to the disciples on the road to Emmaus touches our hearts and causes them to burn with love. And for this we give great thanks.

But I'd like us to turn our focus now to today's second reading – from First Peter, the first chapter. During this year's Easter season the church has us read through a good share of this epistle, and last Sunday we kicked off the reading by examining the first portion of chapter one. Today's reading picks up from there and concludes the chapter.

First Peter is an excellent book to read at this time of year because it makes many references to Christ's resurrection. The book helps us celebrate Christ's resurrected life and better understand its implications.

But beyond this, the book is also good to examine because Peter speaks to people who are enduring a time of challenge and his words of help and encouragement to them speak strongly to us as well. Like those first Christians, we have plenty of challenges too. Here we will find messages about God's great care for his people.

In our text's first verse, Peter mentions the particular challenge facing his first readers. He tells them to consider his message "throughout the time of your exile." Their challenge was exile. But what does that mean?

A clue for this can be found at the very beginning of the book. Peter addresses his letter "to those who are elect exiles of the Dispersion." The word Dispersion – literally, Diaspora – was a term often used to refer to Jews who lived away from Judea. But the term here is used more

generally. Here it indicates a state of being away from one's true home, and thus refers to all Peter's hearers.

These hearers are exiles in that they don't have a true home in this world. They are Christians—some converts from Judaism and others from Gentile religions – who are a small minority in a world that has little interest in their teachings.

In the next chapter, more about this is said. Calling them exiles once again, Peter says: "Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation."

This is good advice for sure. But notice the reason for it. The people in that land – the majority of whom were non-Christians – considered the Christians "evildoers."

Looking ahead to chapter four we find some reasons for this. Here we are told that Christians were being "insulted for the name of Christ." And the insults came not only because Christ was a new and strange god to the people, but even more because Christians didn't engage in the sacrifices to the local gods that others did, and this was seen as not only offensive but also unpatriotic.

In chapter three, Peter counters this accusation of being unpatriotic by telling his hearers to show honor to the Emperor. Christians are not to hate their country but love it. Still, Christians showed their honor in a different way – through their obedience and not their worship. And for this, they were persecuted.

What's more, the non-Christian majority in that land didn't like the fact that the Christian ethic was different from theirs. Christians wouldn't engage in certain behaviors that the society found acceptable, nor would they place their stamp of approval upon these behaviors. For this they were called evildoers. We see this from Peter's words in chapter four as well.

In the face of this accusation, Peter urged his hearers to continue living the Christian ethic even though it would cause others to speak against them. In today's text he calls this "obedience to the truth." And by calling them "exiles," he acknowledged the difficulty of their Christianity. It's hard being an exile.

Even more than the difficulty, however, Peter's label reflects the fact that their treatment was often unjust. An exile is one who has been forced away from their home. Those first Christians were placed on the margins of society because they would not bow to the false gods of their society. They should have been able to feel at home in this world that God created, but instead they had to endure suffering and persecution.

We Christians today often feel the same way. And that is because our world is so different than it once was. Christianity and its teachings used to hold a place of primacy and honor in this country. But more and more, these are being pushed to the edges.

We can still worship our God without hassle. And there are still plenty of Christians in this land. In fact, of all the religions here, Christianity is still the largest.

But Christians are not a majority in this country any more. And because of this, there is no social benefit to being a Christian or in following Christian teachings. Times have changed.

Likewise, just as in the days of Peter, those of us who worship the God and Father of our Lord Jesus Christ are often looked down upon. We are looked at with suspicion as if perhaps we aren't on board with the secularity of our land. Our path to salvation is often scoffed at for being strange. And our ethic – the one that our scriptures teach – is said to be narrow and unjust.

Christians have always been at somewhat of a competitive disadvantage in this world because of our commitment to doing the right thing. But now we're often laughed at for

this. People at one time admired our generous and giving spirit. But not so much anymore.

The people of Peter's day were called "evildoers." Today's Christians are often called "haters." When we stand against a practice that is accepted by the majority, that term is quickly and frequently employed against us.

And it is true that some Christians will resort to hate. Not all Christians are innocent and not all Christians even agree on the same ethic.

But our society doesn't have time for such distinctions. Painting a group with the same wide brush is so much easier.

In the face of this exile from our former home, we must remember God's faithfulness to us. God will provide. We Christians may not be receiving the accolades of society like we once were. But we can still know that God is with us. He is with us in his Holy Word. And this word, as Peter states, is "the living and abiding word of God" – the one that "remains forever."

God can show us new ways too. A time of exile can be a time to sing a new song. It's a time when we can exercise extra patience. It's a time when we can show the world how to suffer. It's a time when we can swallow our pride, take the humble path, and "do a good deed" – as Peter said – that others may see this "and glorify God on the day of the visitation (2:12)."

This is a time when we can find new ways to encourage one another. Notice how Peter encourages his hearers by using words that are almost a little provoking. For instance, he begins this section with an "if." He says: "If you call on God as Father who judges impartially according to each one's deeds." And this qualifier is thrown down as a challenge for the people. Peter knew that the people wanted a God who judged evil. But were they prepared to rid themselves of their own evil?

And Peter continues this qualifying statement by saying: "...then conduct yourselves with fear throughout the time of your exile." Peter introduces here another word that provokes us—the word "fear."

On Easter Sunday, we heard both an angel and Jesus say: "fear not." Fear was something to be put away. But here Peter tells us, instead, to fear. His words harken back to that great proverb of the Old Testament: "the fear of the Lord is the beginning of wisdom." And they reflect the words of God in Isaiah (66:2) when he says: "But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my

word.” And they echo the words of St. Paul, who said to the Philippians: “work out your salvation with fear and trembling.”

These words call us to respect the Lord and listen to him. These words call us to faith. “Conduct yourselves with fear” – meaning respect the Lord’s right to judge and respect the Lord’s will for your lives. You may have to endure a time of exile. That’s okay. God is with you. You won’t always feel at home in this world. But this should only serve to make you hunger and thirst for your true home – the place to where the Lord is calling you.

In his epistle, Peter doesn’t spend much time talking about that true home. In the book’s last chapter he shares that “when the chief Shepherd appears, you will receive the unfading crown of glory (5:4).” And he refers to believers being called “to eternal glory in Christ” (5:10). These words give clues to the joy and goodness that awaits. But they are brief.

What Peter does make clear is how we get to this home. He speaks of this throughout his epistle – doing so in many ways.

In our text today he tells of it in two ways. First, he says we are ransomed. “Conduct yourselves with fear... knowing that you were ransomed from the futile ways inherited from your forefathers.” This is a statement of good news, for to be ransomed means to be saved.

And how is it that we are ransomed? Peter tells us this as well. We’re ransomed “not with perishable things such as silver or gold but with the precious blood of Christ, like that of a lamb without blemish or spot.”

We Lutherans will recognize this language from our Catechism. In his explanation to the second article of the Creed, Luther tells of Jesus “who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent suffering and death.”

And Peter in his encouraging of the people tells us about this good news in a second way as well. Using a phrase that Jesus used with Nicodemus, Peter tells us that we are born again. “Love one another earnestly from a pure heart,” he says, “since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God.”

These are words meant to remind us of our Baptism – where we were claimed as God’s child and given the Holy Spirit. They are words which should remind us that the Easter miracle of Christ’s resurrection is given to us—as we, like him, are born to new life.

We may be exiles in this world—ones not completely home here, struggling because we just don’t perfectly fit. But in another way – and in fact the best way – we are free from our exile. Our struggle is over, and we are at home with the Lord.

We are home because we are forgiven. We have been ransomed and redeemed; purchased and won by our Lord Jesus Christ. We have been born again to new life in the Spirit.

To conclude this message today, I’m going to share with you a connection I found between our reading from Peter and our Gospel reading. I was really excited about it. Maybe you will be too.

When Jesus appeared to those men walking along the road to Emmaus, he said to them, “What is this conversation that you are holding with each other as you walk?” And one of them answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?”

The man called Jesus a “visitor” – at least that’s what our translation says. Other translations will use the word “stranger” – which is closer in meaning to the original language.

The connection for us is that this is the same word Peter uses when he calls us “exiles.” And this means that Jesus was once called an exile too.

We should be comforted in knowing that Jesus was considered an exile. For this is one more proof to show that Jesus understands our human need. He walked in our place. He felt our rejection. He knows what it means to be exiled from his home.

And this idea of Jesus as an exile reminds us of his true identity; how he is not fundamentally of this world, but only came from God to be here for his mission. Our text from Peter conveys this when it says: “he was foreknown before the foundation of the world and was made manifest in the last times for the sake of you.”

My fellow exiles, strangers, sinners, those who are afraid... Jesus has come to you. He has ransomed you and caused you to be born again. He died and was resurrected for you. He will help you in your times of need. And he will bring you to your true home someday.

May you then be encouraged in your walk with Christ. And may your faith sustain you in your times of exile. In the name of Jesus. Amen.

HYMN OF THE DAY #483 (Stand)

With High Delight Let Us Unite

1 With high delight

Let us unite
In songs of great jubilation.
Ye pure in heart,
All bear your part,
Sing Jesus Christ, our salvation.
To set us free
Forever, He
Is ris'n and sends
To all earth's ends
Good news to save ev'ry nation.

2 True God, He first

From death has burst
Forth into life, all subduing.
His enemy
Doth vanquished lie;
His death has been death's undoing.
"And yours shall be
Like victory
O'er death and grave,"
Saith He, who gave
His life for us, life renewing.

3 Let praises ring;

Give thanks, and bring
To Christ our Lord adoration.
His honor speed
By word and deed
To ev'ry land, ev'ry nation.
So shall His love
Give us above,
From misery
And death set free,
All joy and full consolation.

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

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

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

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

In peace, let us pray to the Lord: **Lord, have mercy.**

That we may always perceive the Christ who expounded the Scriptures and revealed Himself in the breaking of the bread; and that we may rejoice in all the gifts of His salvation, let us pray to the Lord: **Lord, have mercy.**

That our piety may be renewed this Eastertide; and that we may grow in the grace and knowledge of our Savior, let us pray to the Lord: **Lord, have mercy.**

That the God of all compassion, whose Spirit opens the Holy Scriptures, would enlighten this congregation, its ministries, and its school with the resurrection light that never fades, let us pray to the Lord: **Lord, have mercy.**

For all parents, that God would continue to pour out His Spirit upon them to catechize their children faithfully in His Word, let us pray to the Lord: **Lord, have mercy.**

For our nation and the world, that the powers of darkness would be stifled and the reign of war, violence and terror come to an end; for our leaders, that they would work for the common good and pursue righteousness; for Joseph, our president; the Congress of the United States; Glen, our governor; all state and local officials; all medical and emergency workers; and all members of the armed forces, let us pray to the Lord: **Lord, have mercy.**

For those who suffer and cry to God, that He would hear them and answer with grace sufficient for all their needs; and for the sick, the wounded and the dying, especially those on our prayer list and those we name in our hearts... let us pray to the Lord: **Lord, have mercy.**

That we would know Christ and His compassion through the breaking of the bread; and that our hearts and mouths would be opened to receive forgiveness through the body and blood of Christ, who suffered for us and has entered His glory, let us pray to the Lord: **Lord, have mercy.**

O Lord, have mercy on us when we are foolish and slow of heart to believe all that the prophets have spoken about Your Son. Pour out Your Spirit on us through the preaching of the Gospel, that the Scriptures might be opened to us; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY #955

Let the Vineyards Be Fruitful

- 1 Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE

LSB 160

The Lord be with you.

And also 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 Him thanks and praise.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

LSB 161

Holy, holy, holy Lord God of pow'r and might:

Heaven and earth are full of Your glory.

Hosanna. Hosanna.

Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

PRAYER OF THANKSGIVING

LSB 161

THE WORDS OF OUR LORD

PROCLAMATION OF CHRIST

LORD'S PRAYER

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.**

PAX DOMINI

LSB 163

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 163

**Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.**

THE COMMUNION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

DISTRIBUTION HYMN #476

Who Are You Who Walk in Sorrow

**1 Who are you who walk in sorrow
Down Emmaus' barren road,
Hearts distraught and hope defeated,
Bent beneath grief's crushing load?
Nameless mourners, we will join you,
We who also mourn our dead;
We have stood by graves unyielding,
Eaten death's bare, bitter bread.**

**2 Who is this who joins our journey,
Walking with us stride by stride?
Unknown Stranger, can You fathom
Depths of grief for one who died?
Then the wonder! When we told You
How our dreams to dust have
turned,
Then You opened wide the Scriptures
Till our hearts within us burned.**

**3 Who are You? Our hearts are opened
In the breaking of the bread—
Christ the victim, now the victor
Living, risen from the dead!
Great companion on our journey,
Still surprise us with Your grace!
Make each day a new Emmaus;
On our hearts Your image trace!**

**4 Who are we who travel with You
On our way through life to death?
Women, men, the young, the aging,
Wakened by the Spirit's breath!
At the font You claim and name us,
Born of water and the Word;
At the table still You feed us,
Host us as our risen Lord!**

**5 "Alleluia! Alleluia!"
Is the Easter hymn we sing!
Take our life, our joy, our worship
As the gift of love we bring.
You have formed us all one people
Called from ev'ry land and race.
Make the Church Your servant body,
Sent to share Your healing grace!**

PRAYER (Stand)

BENEDICTION

SENDING HYMN #474

Alleluia! Jesus Is Risen

**1 Alleluia!
Jesus is risen!
Trumpets resounding in glorious light!
Splendor, the Lamb,
Heaven forever!
Oh, what a miracle God has in sight! *Refrain***

Refrain

**Jesus is risen and we shall arise:
Give God the glory! Alleluia!**

- 2 Walking the way,
Christ in the center
Telling the story to open our eyes;
Breaking our bread,
Giving us glory:
Jesus our blessing, our constant surprise. *Refrain*
- 3 Jesus the vine,
We are the branches;
Life in the Spirit the fruit of the tree;
Heaven to earth,
Christ to the people,
Gift of the future now flowing to me. *Refrain*
- 4 Weeping, be gone;
Sorrow, be silent:
Death put asunder, and Easter is bright.
Cherubim sing:
"O grave, be open!"
Clothe us in wonder, adorn us in light. *Refrain*
- 5 City of God,
Easter forever,
Golden Jerusalem, Jesus the Lamb,
River of life,
Saints and archangels,
Sing with creation to God the I AM! *Refrain*

ANNOUNCEMENTS

DISMISSAL

P: Go in peace. Serve the Lord.

C: Thanks be to God.

POSTLUDE

Alleluia! Jesus Is Risen
Setting: Keith Kolaner

FLOWERS: For God and St George!

“God of hosts, who so kindled the flame of love in the heart of your servant

George that he bore witness to the risen Lord by his life and by his death: give us the same faith and power of love that we who rejoice in his triumphs may come to share with him the fullness of the resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.” A Collect for the Feast of St George, Martyr. By Jennifer Zambone

Those serving:

Sunday, April 23, 8:00 a.m.:

Greeter: Steve Janssen

Comm. assist: Dede Dixon

Reader: Dede Dixon

10:30 a.m.:

Greeter: Charles Fisher

Comm. assist: Judy Koucky

Reader: Charles Fisher

Acolyte: William Dennis

AV Assistants: Hannes Buuck

Andreas Buuck

Acknowledgments

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