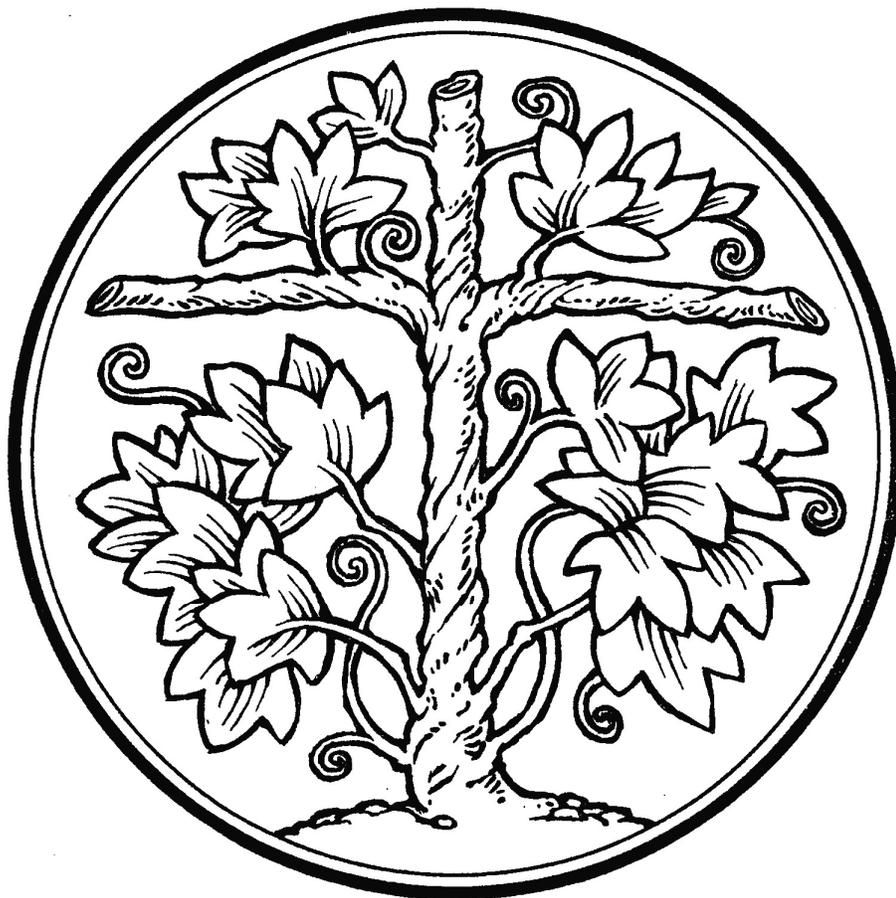
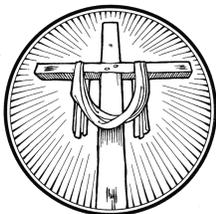


**A Prayer
Upon
Entering
Church**

Almighty
Lord, creator
of all that ex-
ists, you made
your Son one
of us, and
when you
crowned him
with glory you
exalted the
dignity of
mortals be-
yond the skies:
Enable us to
give you wor-
thy service, so
that all crea-
tion may radi-
ate the splen-
dor of your
Son, Jesus
Christ our
Lord.

~ *The Daily
Prayer of the
Church*



The Fifth Sunday of Easter

May 2, 2021 + 9:00 A.M.

Welcome to the Lord's Day. A vine spreads through the yard, sometimes unseen, wrapping itself into tight corners and sheltering a multitude of little creatures. Even so does Christ spread His branches into the world through the Church, wherein He shelters sinners under the shade of His mercy. It is a diplomatic mission of sorts, the King of a great City extending the peace of that City into a hostile world, and we abide in that peace as we abide in His truth and love.

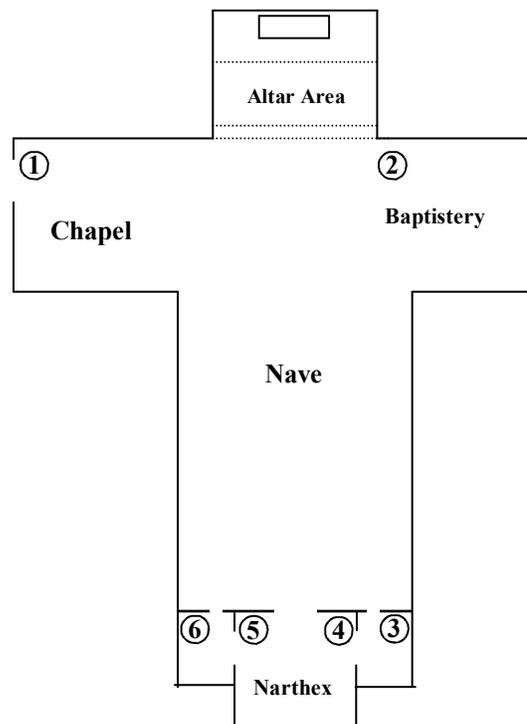
Sharing God's Blessings Today

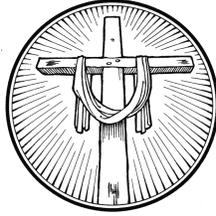
- Sunday's Radio Broadcast is sponsored anonymously for the glory of God.
- The flowers at the Altar are sponsored anonymously for the beauty of God's house.
- The sponsor charts for 2021 for Broadcasts and Flowers are available for you to sign up. The charts are by the stairs by the northwest entry.

To Share Your Offering

Offerings are received in **Zion's wooden offering boxes built into the walls of the church.** Please see the map, where the boxes are labeled by **number (1-6)** or ask an usher for assistance.

This returns us to an older and beautiful tradition of the Lutheran church in which offerings are not collected during worship so as to focus more intently on God's gifts and offerings to us.





PRELUDE

“The Strife is O’er”

...Lisa Shoemaker-Lohmeyer

RINGING OF THE BELLS

Please stand and turn toward the cross as it is carried into the sanctuary.

PROCESSIONAL HYMN “The Strife is O’er, the Battle Done”

Refrain

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

1 The strife is o’er, the bat - tle done;
 2 The pow’rs of death have done their worst,
 3 The three sad days have quick - ly sped,
 4 He broke the age - bound chains of hell;
 5 Lord, by the stripes which wound - ed Thee,

Now is the vic - tor’s tri - umph won;
 But Christ their le - gions hath dis - persed.
 He ris - es glo - rious from the dead.
 The bars from heav’n’s high por - tals fell.
 From death’s dread sting Thy ser - vants free

The Refrain is repeated after st. 5.

Now be the song of praise be - gun. Al - le - lu - ia!
 Let shouts of ho - ly joy out - burst. Al - le - lu - ia!
 All glo - ry to our ris - en Head! Al - le - lu - ia!
 Let hymns of praise His tri - umph tell. Al - le - lu - ia!
 That we may live and sing to Thee. Al - le - lu - ia!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

~ Troparion, Orthodox liturgy

So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.
~ Hebrews 13:12-16

GREETING

P: Alleluia! Christ is risen!

C: **The Lord is risen indeed! Alleluia! Alleluia!**

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

P: In peace, let us pray to the Lord.



☐ Lord, have mer - cy.

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



☐ Lord, have mer - cy.

P: For the peace of the whole world, for the well-being of the holy Church, and for the unity of all, let us pray to the Lord.



☐ Lord, have mer - cy.

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



☐ Lord, have mer - cy.

P: Help, save, comfort, and defend us, gracious Lord.

men

HYMN OF PRAISE

This is the feast of vic-to-ry for our God.

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

Wor - thy is Christ, the Lamb who was slain, whose

blood set us free to be peo - ple of God.

This is the feast of vic-to-ry for our God.

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

Pow - er, rich - es, wis - dom, and strength, and

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

This is the feast of vic-to-ry for our God.

Great is the LORD and greatly to be praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King. Within her citadels God has made himself known as a fortress.

We have thought on your steadfast love, O God, in the midst of your temple. As your name, O God, so your praise reaches to the ends of the earth. Let Mount Zion be glad! Let the daughters of Judah rejoice because of your judgments! . . .



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



Sing with all the peo - ple of God, and



join in the hymn of all cre - a - tion:



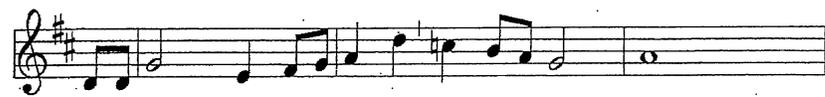
Bless - ing, hon - or, glo - ry, and might be to



God and the Lamb for - ev - er. A - men.



This is the feast of vic-to-ry for our God.



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



For the Lamb who was slain has be -



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



This is the feast of vic-to-ry for our God.



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

SALUTATION AND COLLECT

P: The Lord be with you.



☐ And al - so with you.

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

C: Amen

Please be seated.

FIRST LESSON Acts of the Apostles 8: 26-40

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

"Like a sheep he was led to the slaughter

*. . . Walk about
Zion, go
around her,
number her
towers,
consider well
her ramparts,
go through her
citadels,
that you may
tell the next
generation
that this is
God, our God
forever and
ever. He will
guide us for-
ever.*

~ Psalm

48:1-3, 9-14

Tradition means giving a vote to the most obscure of all classes, our ancestors. It is the democracy of the dead... Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about."
~ G.K. Chesterton, 1900s A.D.

and like a lamb before its shearer is silent,
so he opens not his mouth.

³³In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

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

L: Word of the Lord.

C: **Thanks be to God.**

PSALM 150

L: Praise the LORD!

Praise God in his sanctu- | ary;*
praise him in his mighty | heavens!

C: **Praise him for his | mighty deeds;***
praise him according to his excellent | greatness!

L: Praise him with | trumpet sound;*
praise him with | lute and harp!

C: **Praise him with tambou- | rine and dance;***
praise him with | strings and pipe!

L: Praise him with sounding | cymbals;*

praise him with loud clashing | cymbals!

C: Let everything that has breath | praise the LORD!*
Praise | the LORD!

All: Glory be to the Father and | to the Son,*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen

SECOND LESSON 1 John 4: 1-11

¹Beloved, 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. ²By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, ³and 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. ⁴Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. ⁵They are from the world; therefore they speak from the world, and the world listens to them. ⁶We 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. ⁷Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. ⁸Anyone who does not love does not know God, because God is love. ⁹In 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. ¹⁰In 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. ¹¹Beloved, if God so loved us, we also ought to love one another.

L: The Word of the Lord.

C: Thanks be to God.

Please stand.

Whoever exalts race, or the people, or the state, or a particular form of state, or the depositories of power, or any other fundamental value of the human community – however necessary and honorable be their function in worldly things – whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God.

~ Pastor Achille Ratti (Pius XI), "Mit brennender Sorge," 1937 A.D.

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." Indeed, so terrifying was the sight that Moses said, "I tremble with fear"...

VERSE "Alleluia"

... Carl F. Schalk

Choir: Alleluia! Alleluia! Alleluia!

Congregation:

Al - le - lu - ia! Al - le - lu - ia!

lu - ia! Al - le - lu - ia!

Choir: I am the way, the way, the truth, and the life, says the Lord.

Congregation:

Al - le - lu - ia! Al - le - lu - ia!

lu - ia! Al - le - lu - ia!

GOSPEL

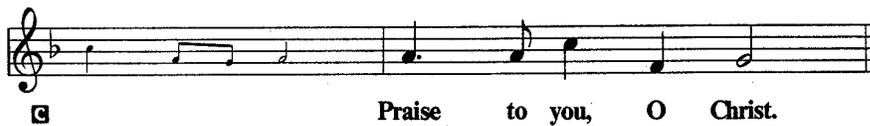
P: The Holy Gospel according to St. John, the 15th chapter.

Glo - ry to you, O Lord.

¹[Jesus said:] "I am the true vine, and my Father is the vine-dresser. ²Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³Already you are clean because of the word that I have spoken to you. ⁴Abide 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. ⁵I 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. ⁶If 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. ⁷If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸By this my Father is glorified, that you bear much fruit and so prove to be my disciples.”

P: The Gospel of the Lord.



NICENE CREED

P: Let us confess the faith with one heart:

**C: I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory
to judge both the living and the dead,**

*... But you
have come to
Mount Zion
and to the
city of the
living God,
the heavenly
Jerusalem,
and to innumerable
angels in festal
gathering,
and to the
assembly of
the firstborn
who are enrolled in
heaven, and
to God, the
judge of all,
and to the
spirits of the
righteous
made perfect,
and to Jesus,
the mediator
of a new covenant,
and to the sprinkled
blood that
speaks a better word than
the blood of
Abel.*

*~ Hebrews
12:18-24*

whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy catholic and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ☩ of the world to come. Amen.

Please be seated.

HYMN OF THE DAY "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 - umphant 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!

5 Mighty Victim from the sky,
Hell's fierce pow'rs beneath You lie;
You have conquered in the fight,
You have brought us life and light.
Alleluia!

6 Now no more can death appall,
Now no more the grave enthrall;
You have opened paradise,
And Your saints in You shall rise.
Alleluia!

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!

△ Father, who the crown shall give,
Savior, by whose death we live,
Spirit, guide through all our days:
Three in One, Your name we praise.
Alleluia!

SERMON

“The City of God, Part 5: Cleansing Samaria”

Please stand.

PRAYER OF THE CHURCH

P: Standing in the glorious light of the resurrection, let us pray.

P: . . . O Lord of life,

C: **hear our prayer.**

P: Hear our prayers for the sake of Jesus Christ, our crucified and risen Savior.

C: **Amen**

*On the holy
mount stands
the city he
founded; the
LORD loves
the gates of
Zion more
than all the
dwelling
places of
Jacob.*

*And of Zion
it shall be
said, "This
one and that
one were born
in her"; for
the Most
High himself
will establish
her. The
LORD records
as he registers
the peoples,
"This one
was born
there."*

*~ Psalm
87:1-2, 5-6*

Please be seated.

OFFERTORY "Glorious Things" (*sung by the choir*)

- 1 Glorious things of you are spoken,
Zion, city of our God;
He whose word cannot be broken
Formed you for His own abode.
On the Rock of Ages founded,
What can shake your sure repose?
With salvation's walls surrounded,
You may smile at all your foes.
- 2 See, the streams of living waters,
Springing from eternal love,
Well supply your sons and daughters
And all fear of want remove.
Who can faint while such a river
Ever will their thirst assuage?
Grace, which like the Lord, the giver,
Never fails from age to age.
- 3 Round each habitation hov'ring,
See the cloud and fire appear
For a glory and a cov'ring,
Showing that the Lord is near.
Thus deriving from their banner
Light by night and shade by day,
Safe they feed upon the manna
Which God gives them on their way.
- 4 Savior, since of Zion's city
I through grace a member am,
Let the world deride or pity,
I will glory in Your name.
Fading are the world's vain pleasures,
All their boasted pomp and show;

Solid joys and lasting treasures
None but Zion's children know.

Please stand.

OFFERTORY PRAYER

P: Let us pray . . . Living God,

C: **in Christ you will raise us up from death to eternal life. Send your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in His body and blood. Amen**

THE GREAT THANKSGIVING

P: The Lord be with you.



☞ **And al - so with you.**

P: Lift up your hearts.



☞ **We lift them to the Lord.**

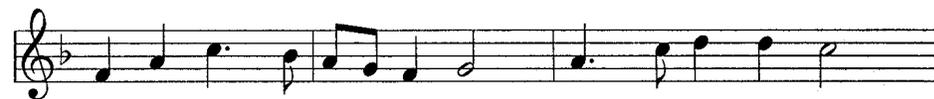
P: Let us give thanks to the Lord our God.



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

P: It is indeed right and salutary . . . we praise your name and join their unending hymn:

SANCTUS ("Holy")



☞ **Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:**

When we eat His Body and drink His Blood we become members of His Body and of His Blood, that is, we become members of that Body and Blood given and shed for the sake of sinners. We, in soul and body, become the Body of Christ and so are sent forth on the way of peace to serve our neighbor through the forgiveness of sins and the vocation of charity. It is this of which Paul speaks: "By the mercies of God, present your bodies to God, which is your spiritual worship" (Rom. 12:1) . . .

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.

WORDS OF INSTITUTION

P: Our Lord Jesus Christ, on the night when he was betrayed, took bread; and when he had given thanks, he broke it and gave it to the disciples and said: "Take, eat; this is my body, which is given for you. This do in remembrance of me."

In the same way also he took the cup after the supper, and when he had given thanks, he gave it to them, saying: "Drink of it, all of you; this cup is the new testament in my blood, which is shed for you for the forgiveness of sins. This do, as often as you drink of it, in remembrance of me.

LORD'S PRAYER

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

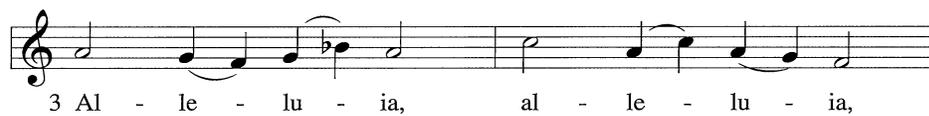
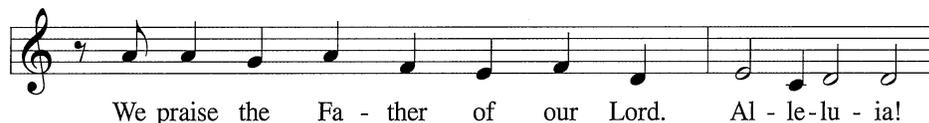
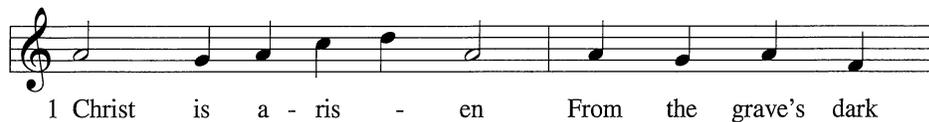
C: Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen

ACCLAMATION

P: This is the feast of victory for our God.

C: Alleluia!

SEQUENCE HYMN "Christ Is Arisen"



... Moreover, since Christ fulfilled all Old Testament sacrificial worship in His death, He began the worship "in Spirit and in Truth" of which the Gospel of John speaks (John 4:24). To partake of His death in the faithful eating of His Body and the faithful drinking of His Blood is to worship rightly in Spirit and in Truth...

[continued next page]

Please be seated.

[from previous page]

. . . No higher worship exists than this, to commune at the Lord's Table in faith. For that reason, communion in the Lord's Body and Blood is surrounded by liturgy and hymn through which we thank and praise the Lord for the gifts which are proffered to us for the salvation of our souls and our bodies.
~ Pr. William Weinrich, 20th Century A.D.

DISTRIBUTION

The congregation is ushered forward for Communion. The pastor will hand you the holy Body. Please take a cup of the holy Blood as directed. Those who do not commune may cross their arms over their chest as they come forward to ask for a blessing.

Holy Communion is the Body and Blood of our Lord Jesus Christ which He joyfully gives to His Church to eat and to drink. This gift bestows tremendous benefits. His Body and Blood forgives our sins, strengthens our faith, binds us to the Lord, and unites us with each other. In this is life and salvation.

The Lord therefore invites to His altar baptized Christians who trust that they will receive in Holy Communion all that He promises there: His body and blood, the forgiveness of sins, union with Christ and His Church, life, and salvation. Know that He gives it to you with great joy.

COMMUNION MUSIC

"O Blessed Spring"

"I Love Your Kingdom, Lord"

Please stand after all have received the sacrament.

POST-COMMUNION PRAYER

P: We give thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord.

C: Amen

BENEDICTION

P: The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.

The Lord look upon you with favor and ✠ give you peace.



DISMISSAL

P: Go in peace. Alleluia!

C: **Christ is risen. Alleluia!**

Please turn toward the cross as it is carried out of the sanctuary.

RECESSIONAL HYMN "Thine Is the Glory"



1. Thine is the glo - ry, Ris - en, con- qu'ring Son;
2. Lo, Je - sus meets thee, Ris - en from the tomb!
3. No more we doubt thee, Glo - rious Prince of life;



End - less is the vic - t'ry Thou o'er death hast won!
Lov - ing - ly he greets thee, Scat - ters fear and gloom;
Life is nought with - out thee; Aid us in our strife;



An - gels in bright rai - ment Rolled the stone a - way,
Let his Church with glad - ness Hymns of tri - umph sing,
Make us more than con - qu'rors, Through thy death - less love;



Kept the fold - ed grave - clothes Where thy bod - y lay,
For the Lord now liv - eth; Death hath lost its sting!
Bring us safe through Jor - dan To thy home a - bove.

**A Prayer
as You Go**

O God, in the resurrection of your Son you restore your people to eternal life: Grant us a constant faith and a certain hope, that we may without wavering look forward to the fulfillment of your promises; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Refrain

Thine is the glo - ry, Ris - en, con - qu'ring Son;
End - less is the vic - t'ry Thou o'er death hast won!

SILENT PRAYER

POSTLUDE

“Trompette Prelude”

...James D Kimball

+ Soli Deo Gloria +
To God alone be glory

Serving at Worship

Minister: The Rev. Dr. Steven K. Gjerde

(Pr. Johnson at Bethany all day)

Organist: Irene Beethe

Horn: Meagan Cihlar

Vocalists: Ivan Beethe; Rick Hovda; Jim Speckhard;
Steve Zeinemann

Lector: Lynn Budnik

Radio Announcer: Dick Ames

Acolytes: Madison Cornell; Michael Cornell; Carter Kulesa

Elder: Ken Rodemeier

Ushers: Don Budnik; Fred Fenhaus; Robb Halverson

Altar Guild: Sally Christoffersen; Connie Lemmer

Acknowledgements

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Zion Lutheran Church

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Those who trust in the Lord shall be like Mount Zion,
which cannot be moved, but abides forever. (Psalm 125:1)

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