

# **3<sup>rd</sup> Sunday of Easter**

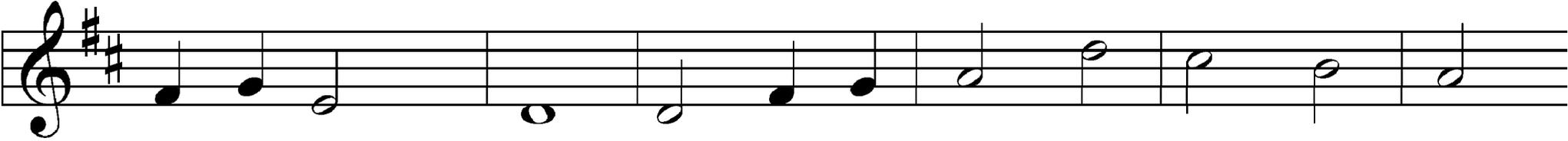
*Please be respectful of those praying  
and preparing for worship.*



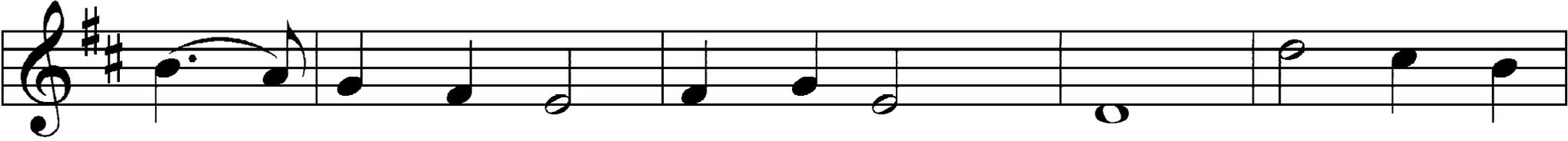
# 483 With High Delight Let Us Unite



1 With high de-light Let us u - nite In songs of great

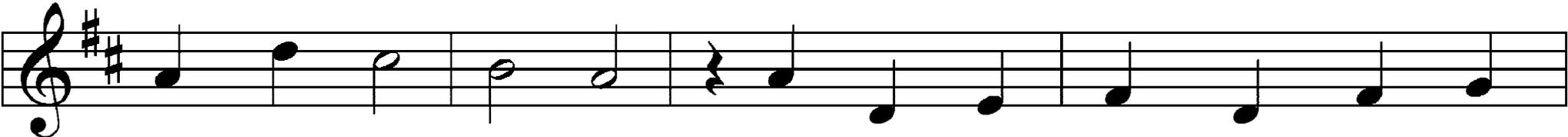


ju - bi - la - tion. Ye pure in heart, All bear your part,

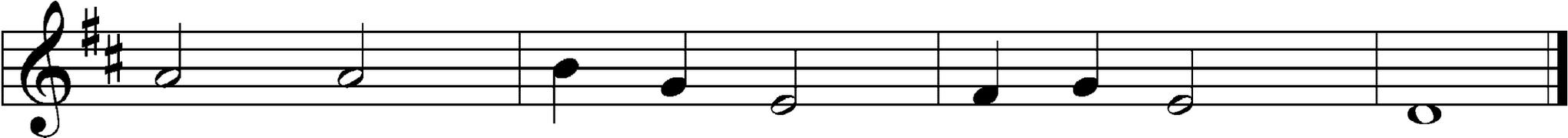


Sing Je - sus Christ, our sal - va - tion. To set us

# 483 With High Delight Let Us Unite



free For - ev - er, He Is ris'n and sends To all earth's

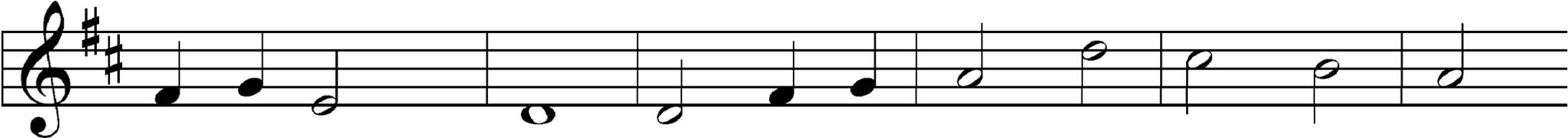


ends Good news to save ev - 'ry na - tion.

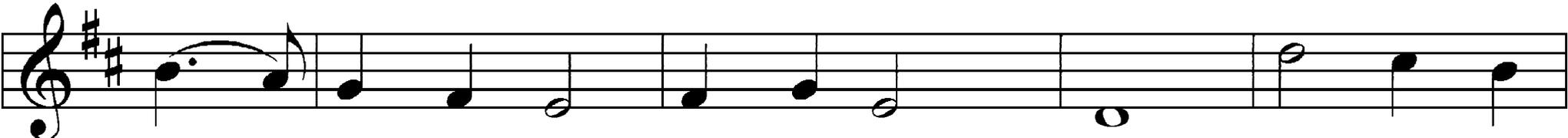
# 483 With High Delight Let Us Unite



2 True God, He first From death has burst Forth in - to life,

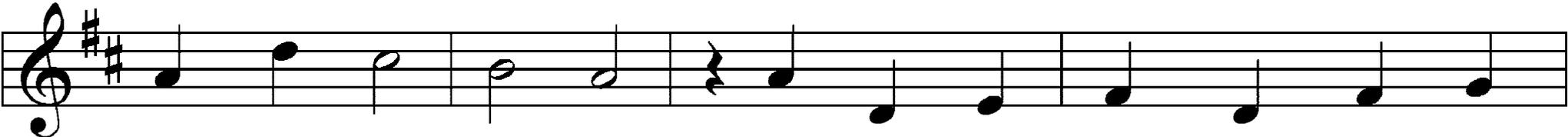


all sub-du - ing. His en - e - my Doth van - quished lie;



His death has been death's un - do - ing. "And yours shall

# 483 With High Delight Let Us Unite

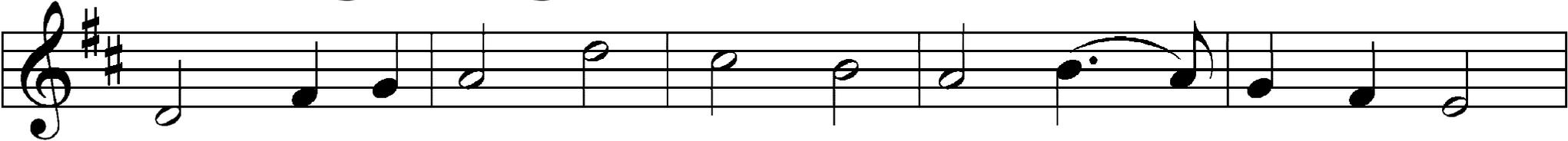


be Like vic - to - ry O'er death and grave," Saith He, who



gave His life for us, life re - new - ing.

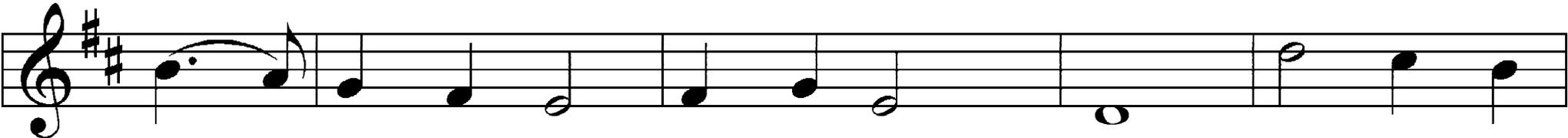
# 483 With High Delight Let Us Unite



3 Let prais-es ring; Give thanks, and bring To Christ our Lord



ad - o - ra - tion. His hon - or speed By word and deed



To ev - 'ry land, ev - 'ry na - tion. So shall His

# 483 With High Delight Let Us Unite

love Give us a - bove, From mis - er - y And death set  
free, All joy and full con - so - la - tion.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. The lyrics are printed below the notes.

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Tune: Public domain

## **Invocation**

**P** In the name of the Father and of the ✝ Son  
and of the Holy Spirit.

**C** **Amen.**

## Exhortation

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

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

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

***I. You shall have no other gods.***

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

***II. You shall not misuse the name of  
the Lord your God.***

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

***III. Remember the Sabbath day by  
keeping it holy.***

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

***IV. Honor your father and your mother.***

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

***V. You shall not murder.***

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

***VI. You shall not commit adultery.***

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

***VII. You shall not steal.***

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

***VIII. You shall not give false testimony  
against your neighbor.***

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

***IX. You shall not covet your neighbor's  
house.***

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

***X. You shall not covet your neighbor's  
wife, or his manservant or  
maidservant, his ox or donkey, or  
anything that belongs to your  
neighbor.***

## Confession and Absolution

**P** Let us then confess our sins to God our Father.

**C** **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;**

## **Confession and Absolution**

**☪ 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.**

## **Confession and Absolution**

**P** 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.

**C** **Amen.**



**Introit**

| meditate.

**They shall speak of the might of your**

**| awesome deeds,\***

**and I will declare your | greatness.**

They shall pour forth the fame of your abundant

| goodness\*

and shall sing aloud of your | righteousness.

**The LORD is | good to all,\***

**and his mercy is over all that | he has  
made.**

## Introit

**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.**

All your works shall give thanks to you, | O  
LORD,\*

and all your saints shall | bless you!

# Kyrie

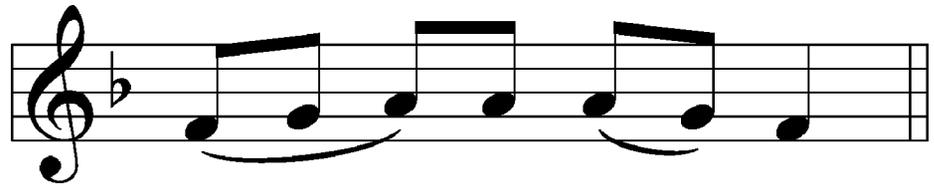
**A** In peace let us pray to the Lord.



**C** Lord, have mer - cy.

# Kyrie

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



**C** Lord, have mer - cy.

# Kyrie

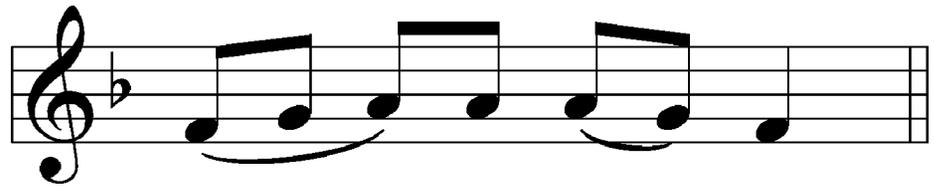
**A** For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.



**C** Lord, have mer - cy.

# Kyrie

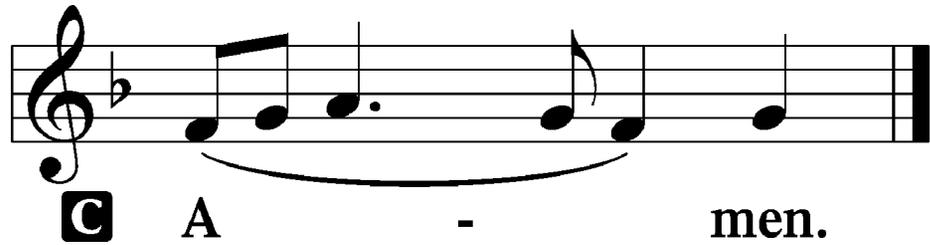
**A** For this holy house and for all who offer here their worship and praise let us pray to the Lord.



**C** Lord, have mer - cy.

# Kyrie

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

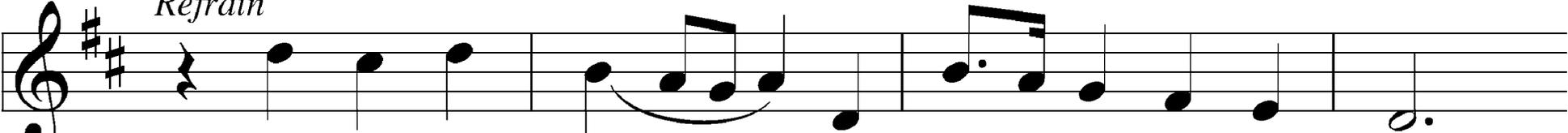


**C** A - men.

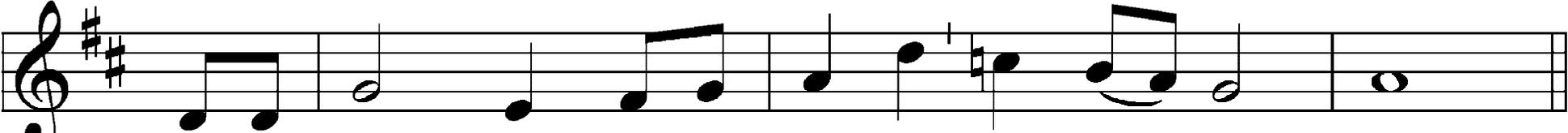
The image shows a musical staff in G major (one flat) with a treble clef. The melody consists of six notes: G4 (quarter), A4 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and F#4 (quarter). A slur is placed under the first four notes (G, A, B, A). Below the staff, the lyrics 'A - men.' are written, with a bold 'C' in a square box at the beginning. The 'A' is aligned with the first note, the hyphen with the second note, and 'men.' with the fifth note.

# This Is the Feast

*Refrain*



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



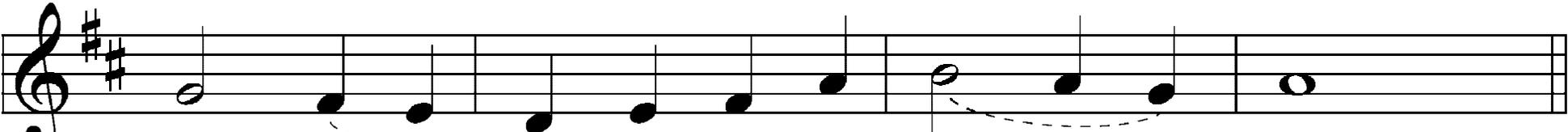
Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

# This Is the Feast



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

The first line of musical notation is on a treble clef staff with a key signature of two sharps (F# and C#). It begins with a quarter rest, followed by a dotted quarter note, and then a series of quarter notes. A dashed slur covers the notes for 'Christ, the Lamb who was slain,'. The line ends with a quarter note for 'whose'.

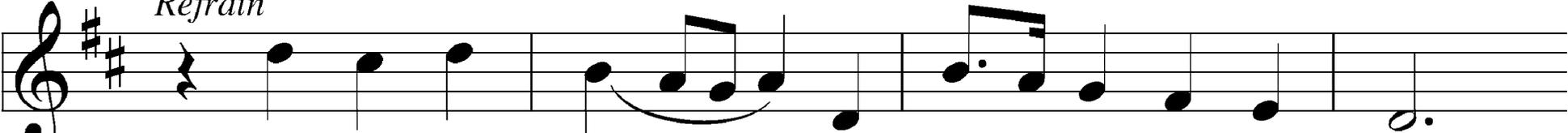


blood set us free to be peo - ple of God. *Refrain*

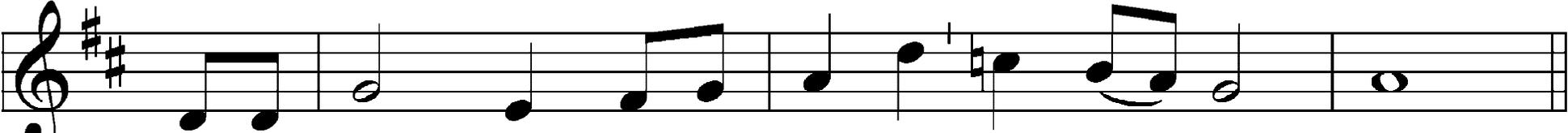
The second line of musical notation continues on the same treble clef staff and key signature. It starts with a quarter note, followed by a series of quarter notes. A dashed slur covers the notes for 'blood set us free'. The line ends with a half note for 'God. Refrain'.

# This Is the Feast

*Refrain*



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

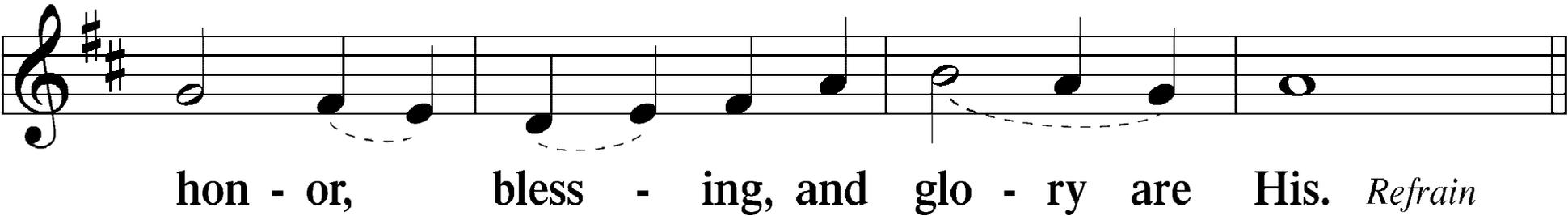


Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

# This Is the Feast



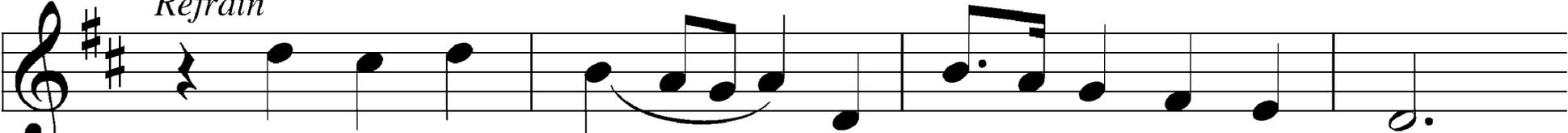
2 Pow - er, rich - es, wis - dom, and strength, and



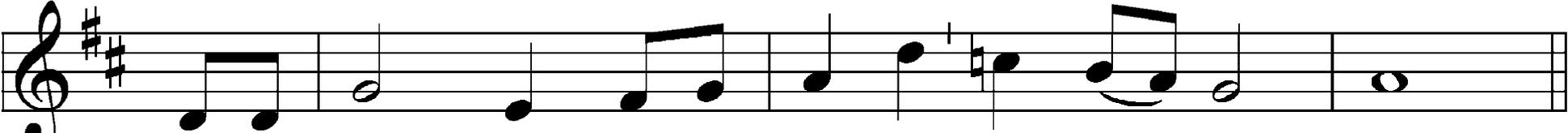
hon - or, bless - ing, and glo - ry are His. *Refrain*

# This Is the Feast

*Refrain*



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

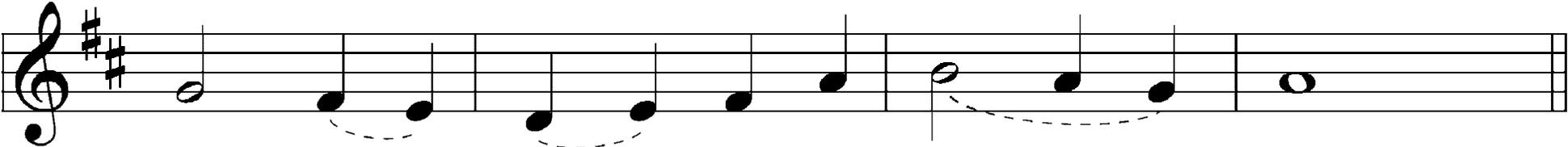


Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

# This Is the Feast



3 Sing with all the peo - ple of God, and



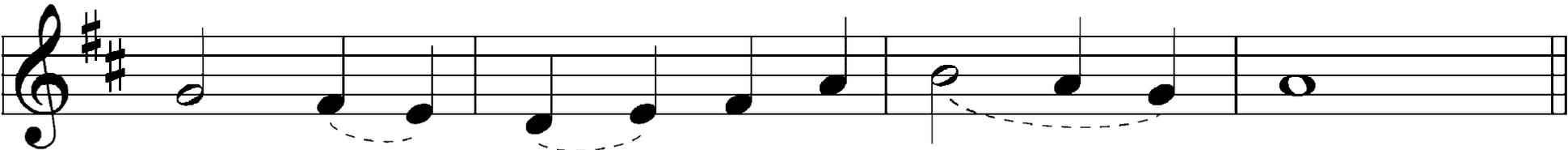
join in the hymn of all cre - a - tion: *Stanza 4*

# This Is the Feast



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

The first line of musical notation is in treble clef with a key signature of two sharps (F# and C#). It begins with a quarter rest followed by a quarter note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, a quarter note F#4, a quarter note E4, a quarter note D4, and a quarter note C4. A dashed slur connects the notes G4, A4, B4, and C5.

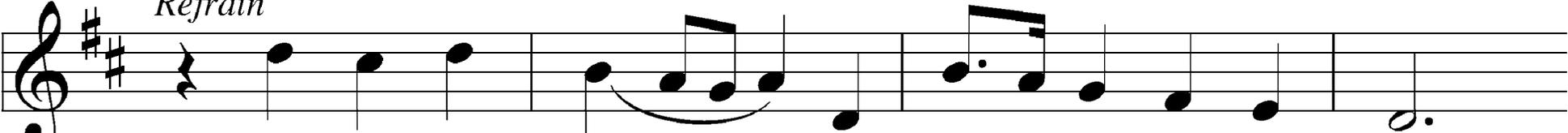


God and the Lamb for - ev - er. A - men. *Refrain*

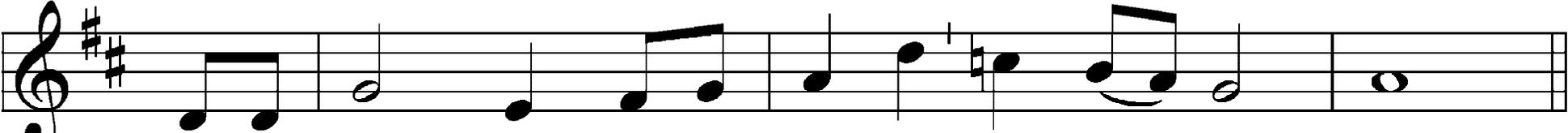
The second line of musical notation continues in the same key signature and time signature. It starts with a quarter note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, a quarter note F#4, a quarter note E4, a quarter note D4, and a quarter note C4. A dashed slur connects the notes G4, A4, B4, and C5. The line ends with a double bar line.

# This Is the Feast

*Refrain*



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



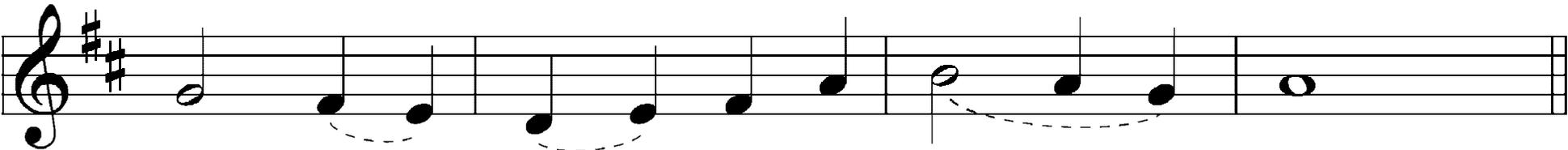
Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

# This Is the Feast



5 For the Lamb who was slain has be -

The first line of musical notation is in treble clef with a key signature of two sharps (F# and C#). It begins with a quarter rest followed by a quarter note on G4, then quarter notes on A4, B4, C5, B4, A4, and G4. A slur connects the notes from the second C5 to the second G4. The line ends with a quarter note on F#4, a quarter note on E4, and a quarter note on D4.



gun His reign. Al - le - lu - ia. *Final Refrain*

The second line of musical notation continues in the same key signature and clef. It starts with a quarter note on D4, followed by quarter notes on E4, F#4, G4, A4, B4, and C5. A slur connects the notes from the second E4 to the second C5. The line ends with a quarter note on B4, a quarter note on A4, and a quarter note on G4.

# This Is the Feast

*Final Refrain*



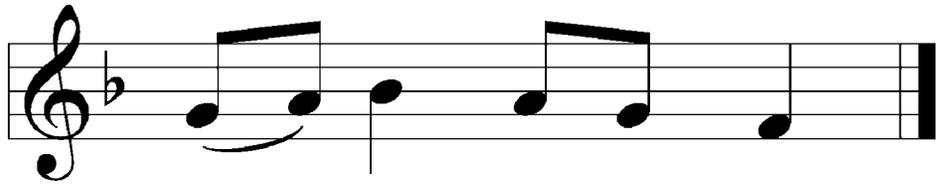
This is the feast of vic - to - ry for our God.



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

## Salutation and Collect of the Day: Easter 3

**P** The Lord be with you.



**C** And al - so with you.

**P** Let us pray.

O God, 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;

# Salutation and Collect of the Day: Easter 3

**P** through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

## **First Reading: Acts 9:1–22**

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him.

## **First Reading: Acts 9:1–22**

And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless, hearing the voice but seeing no one. Saul rose from the ground, and although his eyes were opened, he saw nothing.

## **First Reading: Acts 9:1–22**

So they led him by the hand and brought him into Damascus. And for three days he was without sight, and neither ate nor drank.

Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, **"Ananias."** And he said, "Here I am, Lord." And the Lord said to him,

## **First Reading: Acts 9:1–22**

“Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” But

Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem.

## **First Reading: Acts 9:1–22**

. And here he has authority from the chief priests to bind all who call on your name.” But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name.” So Ananias departed and entered the house. And laying his hands on him he said,

**First Reading: Acts 9:1–22**

“Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; and taking food, he was strengthened.

## **First Reading: Acts 9:1–22**

For some days he was with the disciples at Damascus. And immediately he proclaimed Jesus in the synagogues, saying, "He is the Son of God." And all who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?"

## **First Reading: Acts 9:1–22**

But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

**A** This is the Word of the Lord.

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

## **Epistle: Revelation 5:1–14**

Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” And no one in heaven or on earth or under the earth was able to open the scroll or to look into it,

**Epistle: Revelation 5:1–14**

and I began to weep loudly because no one was found worthy to open the scroll or to look into it. And one of the elders said to me, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.”

And between the throne and the four living creatures and among the elders I saw a Lamb standing,

**Epistle: Revelation 5:1–14**

as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.

**Epistle: Revelation 5:1–14**

And they sang a new song, saying,

“Worthy are you to take the scroll  
and to open its seals,  
for you were slain, and by your blood you  
ransomed people for God  
from every tribe and language and people  
and nation, and you have made them a  
kingdom and priests to our God,  
and they shall reign on the earth.”

**Epistle: Revelation 5:1–14**

Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

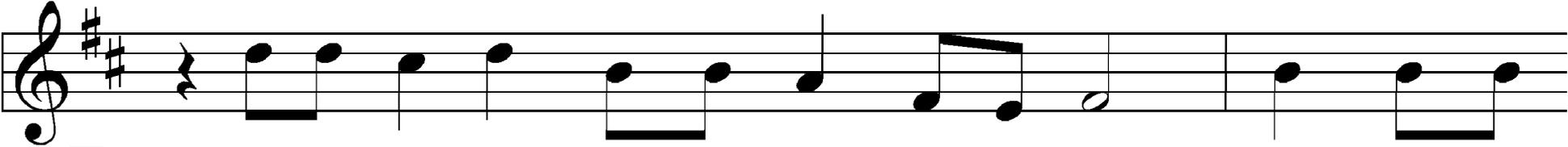
## **Epistle: Revelation 5:1–14**

“To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” And the four living creatures said, “Amen!” and the elders fell down and worshiped.

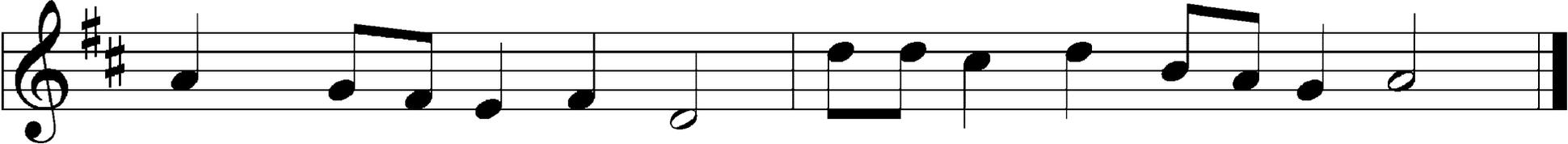
**A** This is the Word of the Lord.

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

# Alleluia and Verse



**C** Al - le - lu - ia. Lord, to whom shall we go? You have the



words of e - ter - nal life. Al - le - lu - ia, al - le - lu - ia.

## Holy Gospel: John 21:1-19

**P** The Holy Gospel according to St. John, the twenty-first chapter.



**C** Glo - ry to You, O Lord.

After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way.

**Holy Gospel: John 21:1–19**

Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.

Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

## **Holy Gospel: John 21:1–19**

Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus said to them, “Children, do you have any fish?” They answered him, “No.” He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish.

## **Holy Gospel: John 21:1–19**

That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, He put on his outer garment, for he was stripped for work, and threw himself into the sea.

The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

## **Holy Gospel: John 21:1–19**

When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. Jesus said to them, **“Bring some of the fish that you have just caught.”** So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them.

## **Holy Gospel: John 21:1–19**

And although there were so many, the net was not torn. Jesus said to them, **“Come and have breakfast.”** Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

## **Holy Gospel: John 21:1–19**

When they had finished breakfast, Jesus said to Simon Peter, **“Simon, son of John, do you love me more than these?”** He said to him, “Yes, Lord; you know that I love you.” He said to him, **“Feed my lambs.”** He said to him a second time, **“Simon, son of John, do you love me?”**

## **Holy Gospel: John 21:1–19**

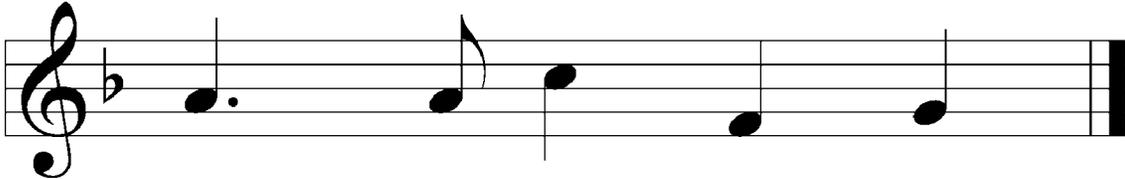
He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

## **Holy Gospel: John 21:1–19**

Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”

# Holy Gospel: John 21:1-19

**P** This is the Gospel of the Lord.



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

# **Children's Message**

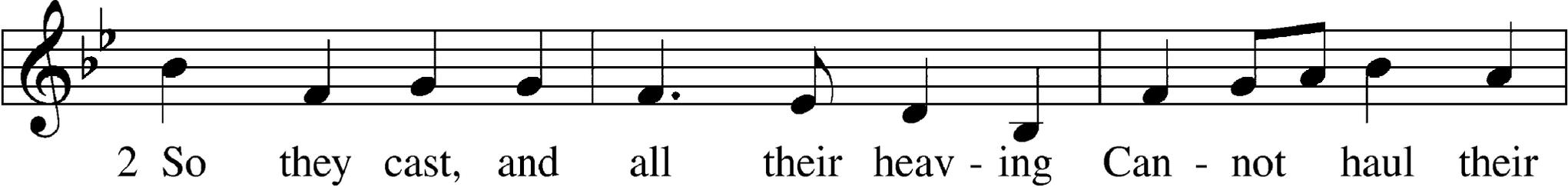


# 485 Long before the World Is Waking

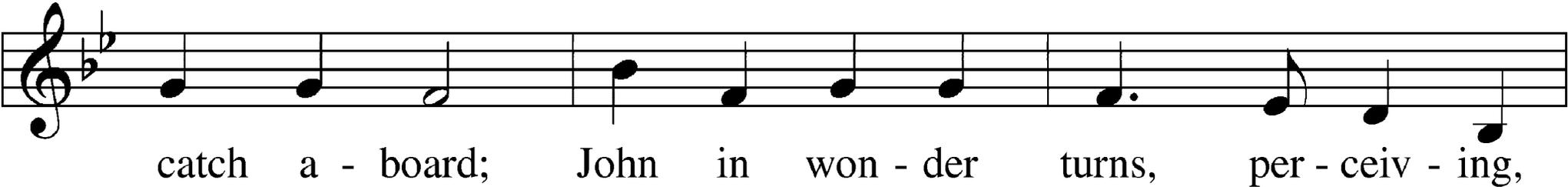
Je - sus calls a - cross the sea; Hails the boat of  
wea - ry men, Bids them cast their net a - gain.

The image shows a musical score for the hymn 'Long before the World Is Waking'. It consists of two staves of music in G minor (one flat). The first staff contains the melody for the first line of the lyrics: 'Je - sus calls a - cross the sea; Hails the boat of'. The second staff contains the melody for the second line: 'wea - ry men, Bids them cast their net a - gain.'. The music is written in a simple, clear style with a treble clef and a key signature of one flat. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.

# 485 Long before the World Is Waking



2 So they cast, and all their heav - ing Can - not haul their



catch a - board; John in won - der turns, per - ceiv - ing,

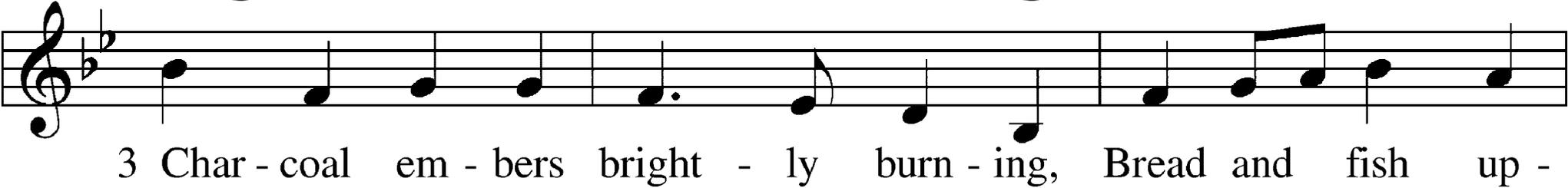
# 485 Long before the World Is Waking



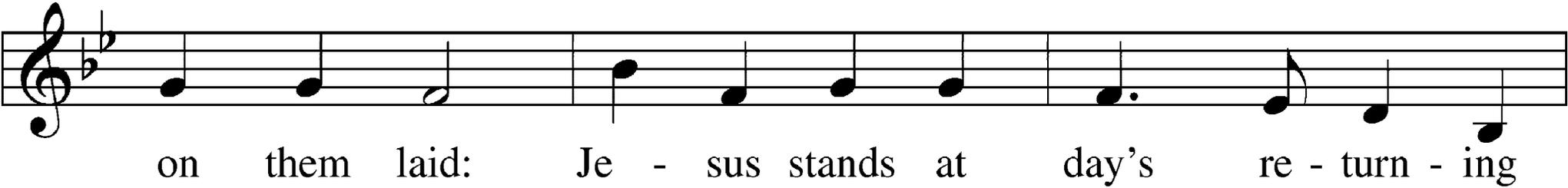
Cries a - loud, "It is the Lord!" Pe - ter waits for  
noth - ing more, Plung - es in to swim a - shore.

The image shows two staves of musical notation in a treble clef with a key signature of two flats (B-flat and E-flat). The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are: "Cries a - loud, 'It is the Lord!' Pe - ter waits for noth - ing more, Plung - es in to swim a - shore." The music consists of quarter and eighth notes, with some rests. The first staff ends with a double bar line, and the second staff ends with a double bar line.

# 485 Long before the World Is Waking



3 Char - coal em - bers bright - ly burn - ing, Bread and fish up -



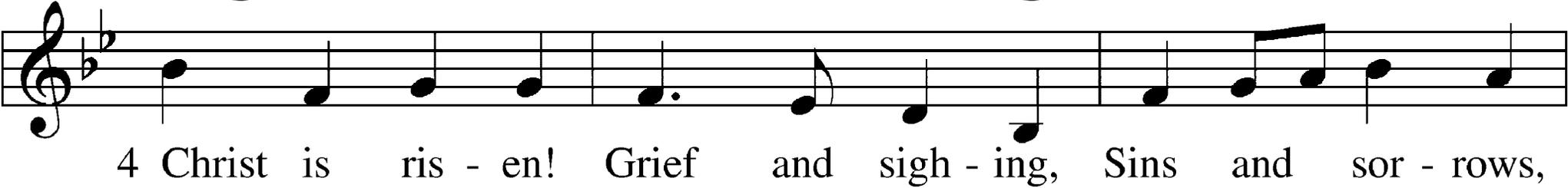
on them laid: Je - sus stands at day's re - turn - ing

# 485 Long before the World Is Waking

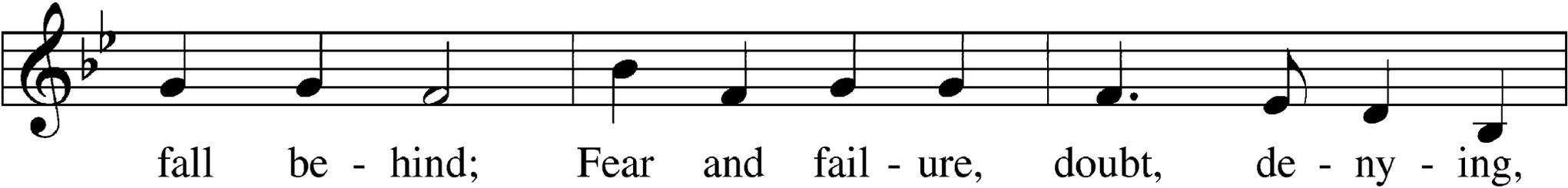
In His ris - en life ar - rayed; As of old His  
friends to greet, "Here is break - fast; come and eat."

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The music consists of quarter and eighth notes, with some rests. The second staff ends with a double bar line.

# 485 Long before the World Is Waking

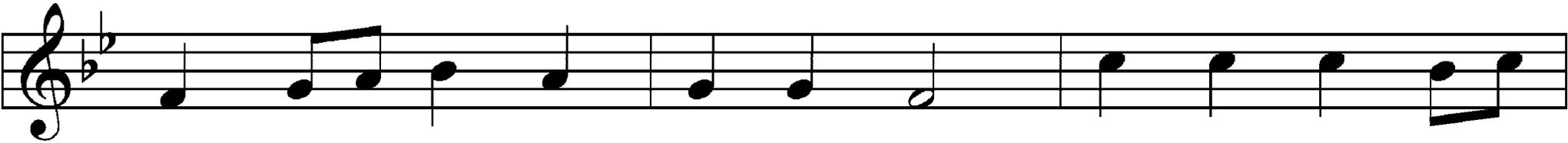


4 Christ is ris - en! Grief and sigh - ing, Sins and sor - rows,

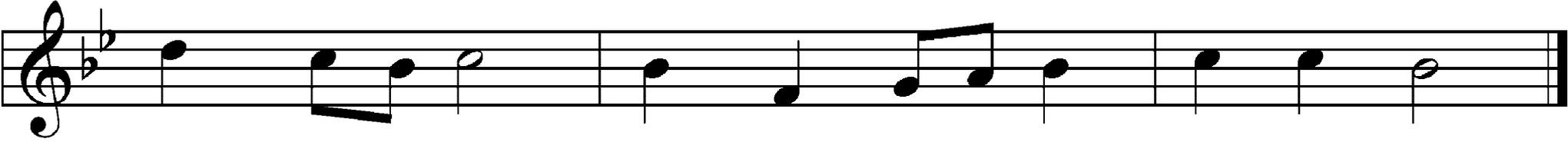


fall be - hind; Fear and fail - ure, doubt, de - ny - ing,

# 485 Long before the World Is Waking

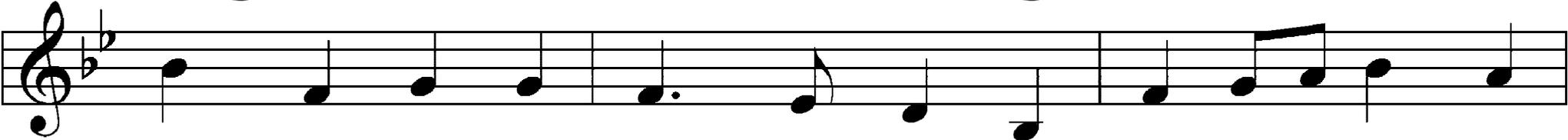


Full and free for - give - ness find. All the soul's dark

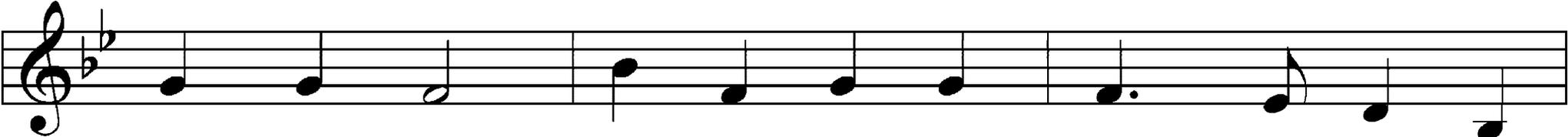


night is past, Morn - ing breaks in joy at last.

# 485 Long before the World Is Waking

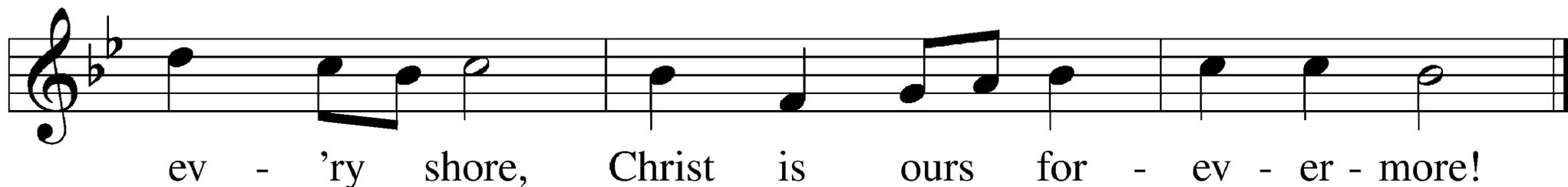
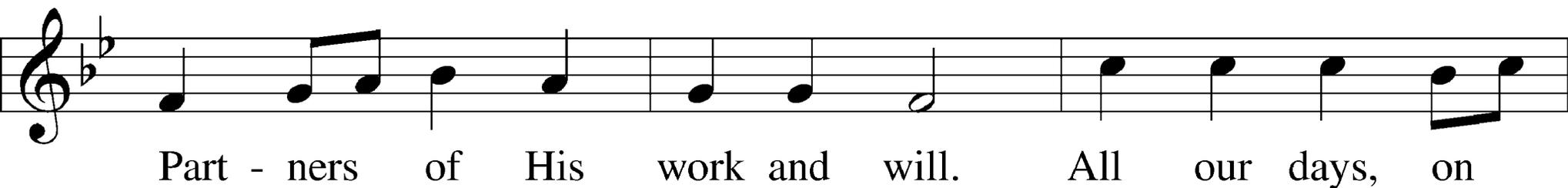


5 Morn - ing breaks, and Je - sus meets us, Feeds and com - forts,



par - dons still; As His faith - ful friends He greets us,

## 485 Long before the World Is Waking



Text: Timothy Dudley-Smith, 1926

Tune: Geistreiches Gesang-Buch, 1698, Darmstadt

Text: © 1984 Hope Publishing Co. Used by permission: LSB Hymn License no. 110000651

Tune: Public domain

**Sermon**

# 688 "Come Follow Me," the Savior Spake

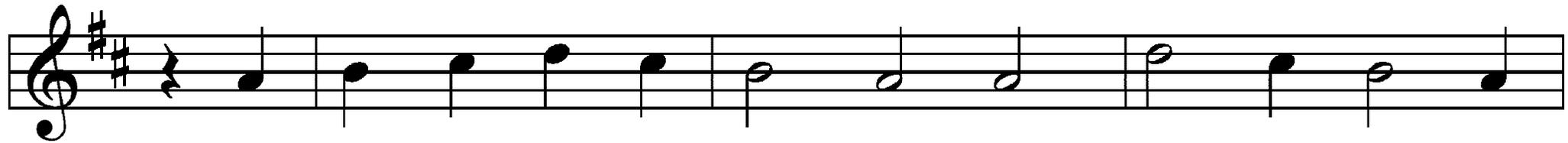


1 "Come, fol - low Me," the Sav - ior spake, "All in My

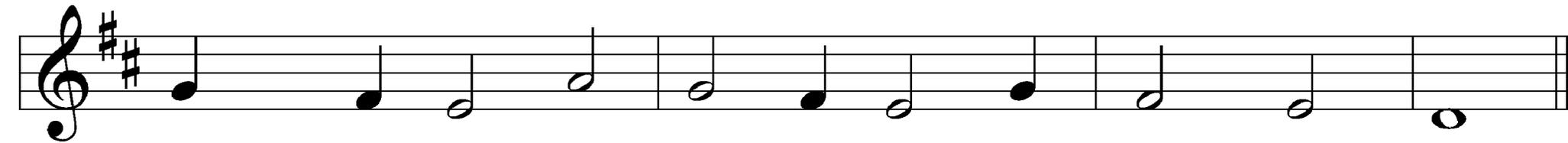


way a - bid - ing; De - ny your - selves, the world for - sake,

# 688 "Come Follow Me," the Savior Spake



O - bey My call and guid - ing. O bear the cross, what -



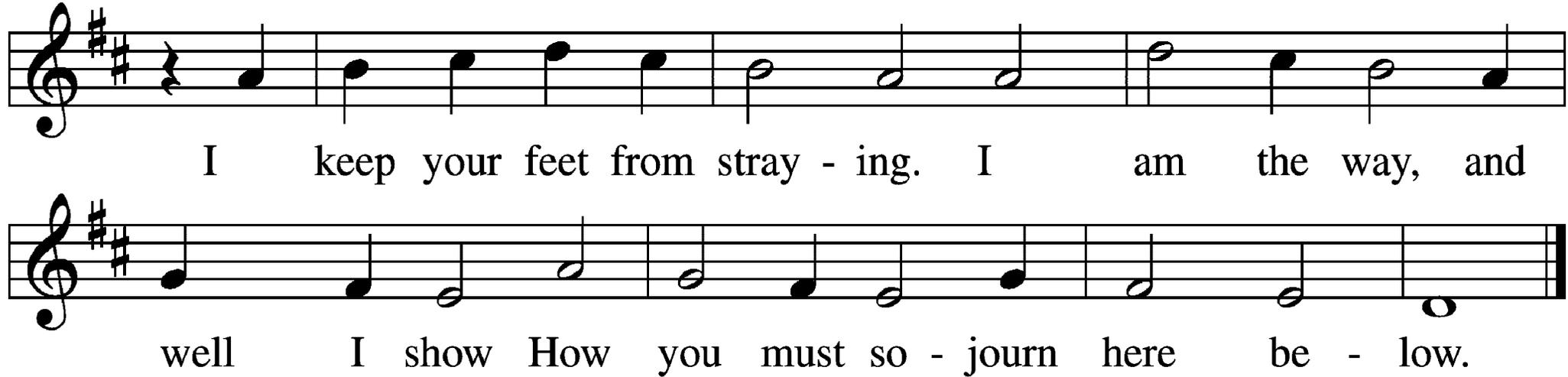
e'er be - tide, Take My ex - am - ple for your guide.

# 688 "Come Follow Me," the Savior Spake

2 "I am the light, I light the way, A god - ly  
life dis - play - ing; I bid you walk as in the day;

The image shows a musical score for a hymn. It consists of two staves of music in G major (one sharp) and 2/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a time signature of 2. The melody starts on a half note G4, followed by quarter notes A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The second staff continues the melody with quarter notes B3, A3, G3, F#3, E3, D3, C3, B2, A2, G2, F#2, E2, D2, C2. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes.

# 688 "Come Follow Me," the Savior Spake



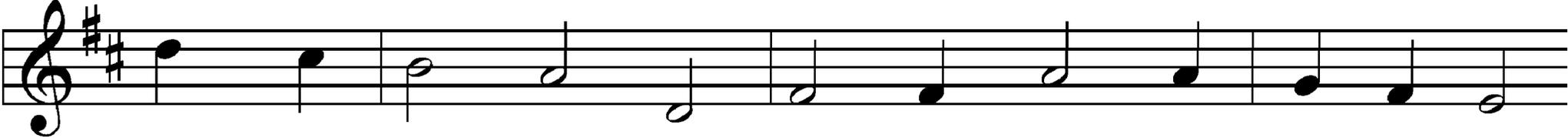
The image displays two staves of musical notation in G major (one sharp) and 4/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). The melody consists of quarter and eighth notes. The lyrics are: "I keep your feet from stray - ing. I am the way, and". The second staff continues the melody with quarter and eighth notes, ending with a double bar line. The lyrics are: "well I show How you must so - journ here be - low."

I keep your feet from stray - ing. I am the way, and  
well I show How you must so - journ here be - low.

# 688 "Come Follow Me," the Savior Spake

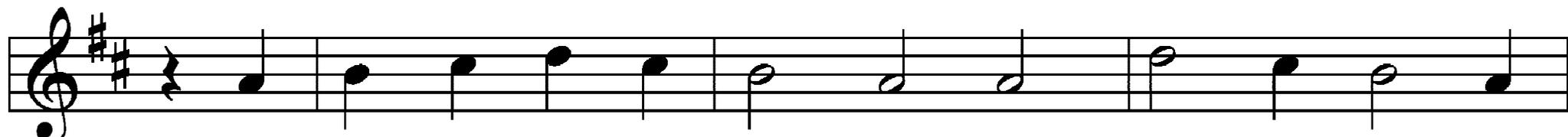


3 "My heart a - bounds in low - li - ness, My soul with



love is glow - ing; And gra - cious words My lips ex - press,

# 688 "Come Follow Me," the Savior Spake



## 688 "Come Follow Me," the Savior Spake

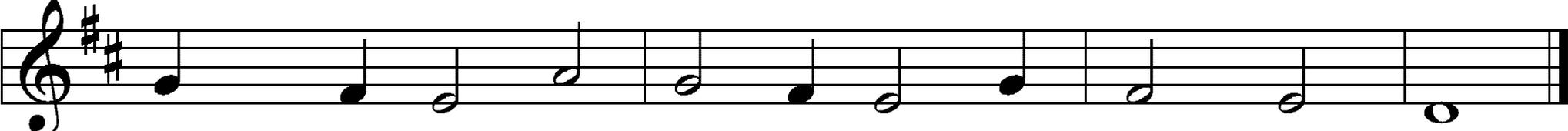
4 "I teach you how to shun and flee What harms your  
soul's sal - va - tion, Your heart from ev - 'ry guile to free,

The image shows a musical score for a hymn. It consists of two staves of music in a treble clef, with a key signature of one sharp (F#) and a time signature of 4. The melody is written in a simple, accessible style. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The first staff begins with a '4' indicating the time signature, followed by the lyrics: "I teach you how to shun and flee What harms your". The second staff continues the lyrics: "soul's sal - va - tion, Your heart from ev - 'ry guile to free,".

# 688 "Come Follow Me," the Savior Spake



From sin and its temp - ta - tion. I am the ref - uge



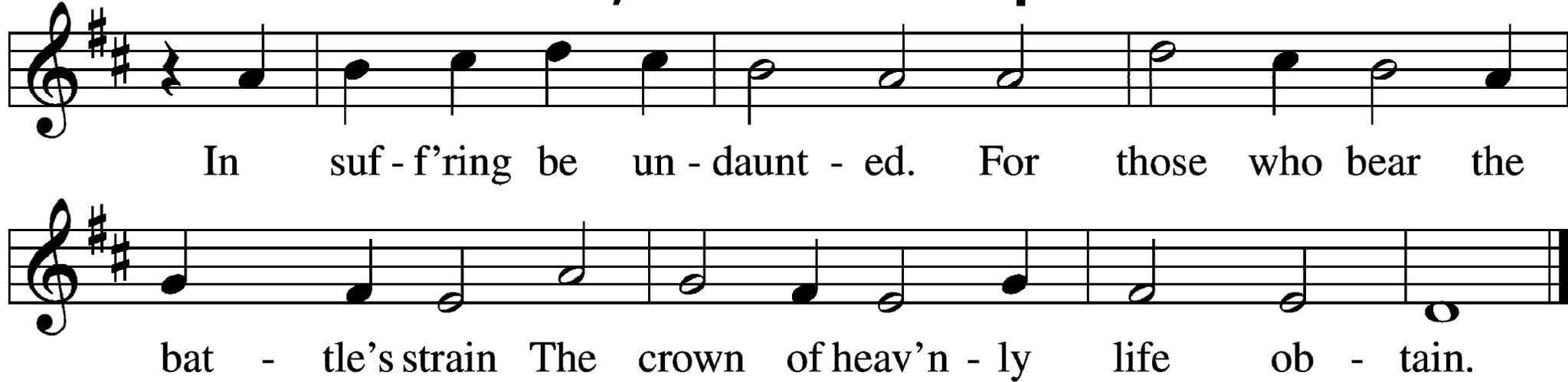
of the soul And lead you to your heav'n - ly goal."

# 688 "Come Follow Me," the Savior Spake

5 Then let us fol - low Christ, our Lord, And take the  
cross ap - point - ed And, firm - ly cling - ing to His Word,

The image shows a musical score for a hymn. It consists of two staves of music in G major (one sharp) and 4/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). The melody starts on a half note G4, followed by quarter notes A4, B4, C5, B4, A4, G4, and a quarter rest. The second staff continues the melody with quarter notes F#4, E4, D4, C4, B3, A3, G3, and a quarter rest. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The first line of lyrics is "5 Then let us fol - low Christ, our Lord, And take the" and the second line is "cross ap - point - ed And, firm - ly cling - ing to His Word,".

## 688 "Come Follow Me," the Savior Spake



The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. The lyrics are written below the notes.

In suf - f'ring be un - daunt - ed. For those who bear the  
bat - tle's strain The crown of heav'n - ly life ob - tain.

Text: tr. Charles W. Schaeffer, 1813–96; (sts. 1–3, 5): Johann Scheffler, 1624–77; (st. 4): Geistliche Lieder und Lobgesänge, 1695

Tune: Bartholomäus Gesius, c. 1555–1613, adapt.

Text and tune: Public domain

## **Nicene Creed**

**☐ 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,**

## **Nicene Creed**

**☩ 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**

## **Nicene Creed**

**☐ 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.**

## **Nicene Creed**

**☐ And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.**

**And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father  
and the Son,  
who with the Father and the Son  
together is worshiped  
and glorified,**

## **Nicene Creed**

**☐ who spoke by the prophets.  
And I believe in one holy Christian and  
apostolic Church,  
I acknowledge one Baptism  
for the remission of sins,  
and I look for the resurrection  
of the dead  
and the life ✝ of the world to come.  
Amen.**

## Prayer of the Church

**P** Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

**P** ...Lord, in Your mercy,

**C** **hear our prayer.**

**P** ...let us pray to the Lord:

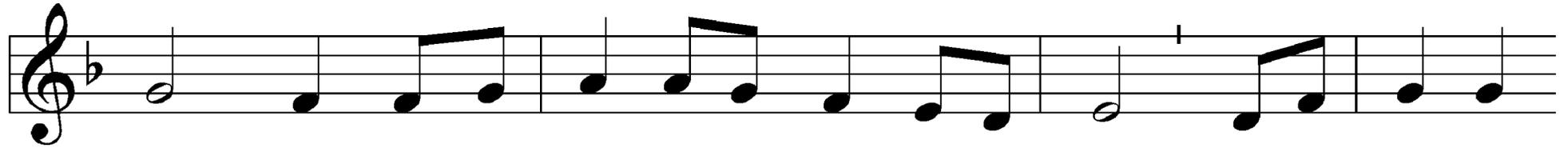
**C** **Lord, have mercy.**

**P** Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son Jesus Christ, our Lord.

**C** **Amen.**



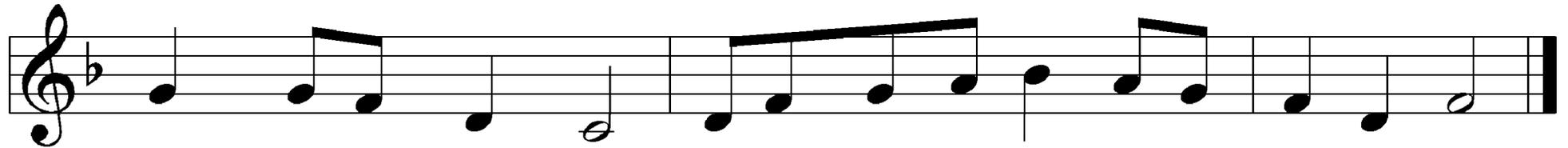
# Offertory



va - tion and will call on the name of the Lord. I will pay my



vows to the Lord now in the pres - ence of all His peo - ple, in the



courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.

## **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,**

## **Lord's Prayer**

**☐ but deliver us from evil.  
For Thine is the kingdom  
and the power and the glory  
forever and ever. Amen.**

## **Collect for the Word**

**P** O Blessed Lord, You have caused all Holy Scriptures to be written for our learning. Grant that we may so hear them, read, mark, learn, and inwardly digest them that, by patience and comfort of Your holy Word, we may embrace and ever hold fast the blessed hope of everlasting life;

## **Collect for the Word**

**P** through Jesus Christ, Your Son, our Lord,  
who lives and reigns with You and the Holy  
Spirit, one God, now and forever.

**C** **Amen.**

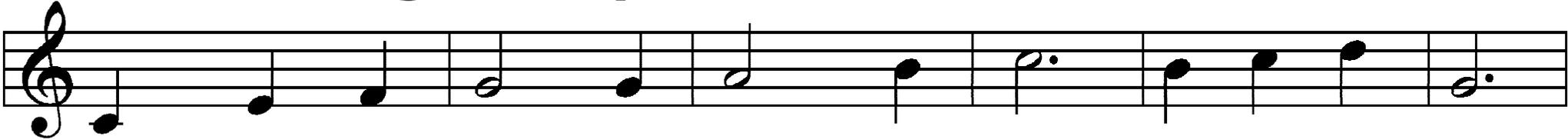
## Benediction

**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.

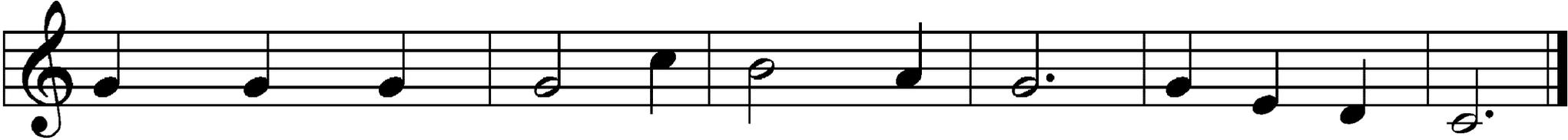


**C** A - men.

# 484 Make Songs of Joy

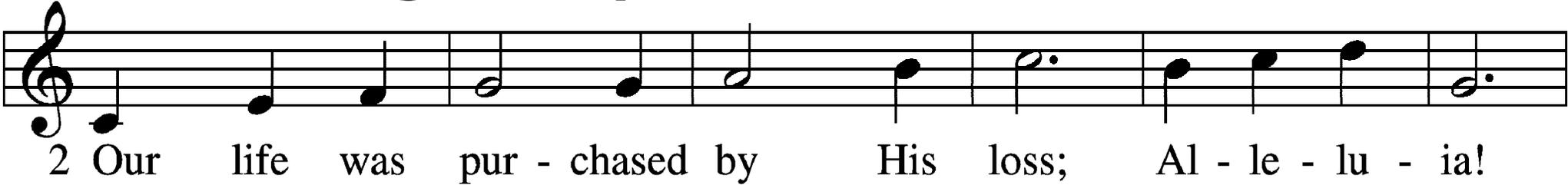


1 Make songs of joy to Christ, our head; Al - le - lu - ia!

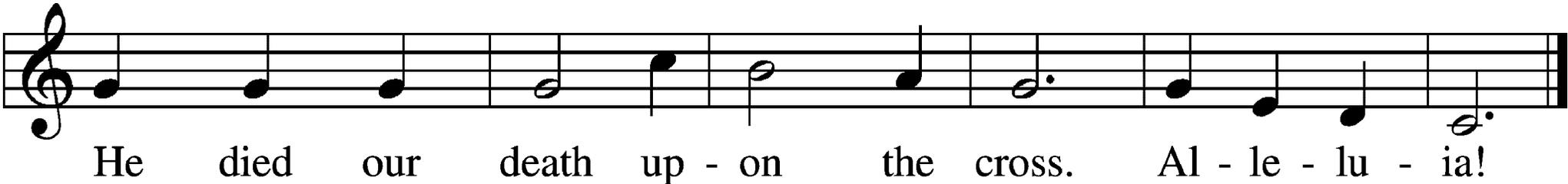


He lives a - gain who once was dead! Al - le - lu - ia!

# 484 Make Songs of Joy

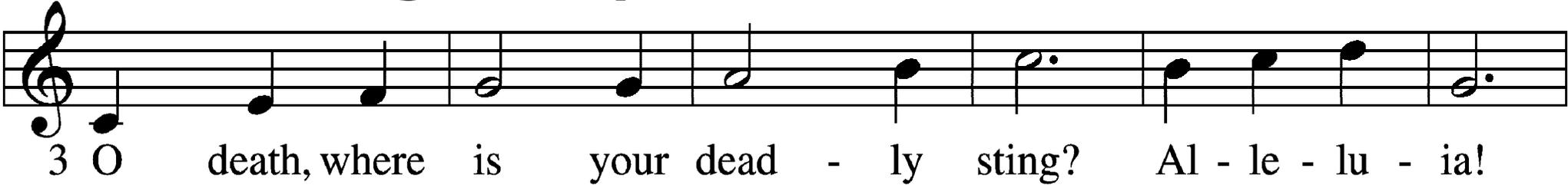


2 Our life was purchased by His loss; Al - le - lu - ia!



He died our death up - on the cross. Al - le - lu - ia!

# 484 Make Songs of Joy

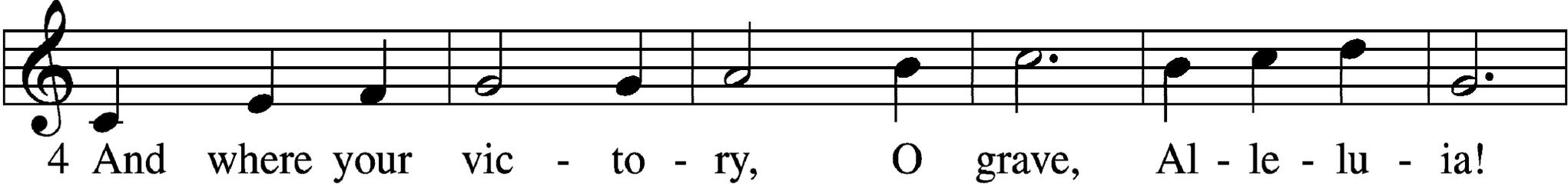


3 O death, where is your dead - ly sting? Al - le - lu - ia!

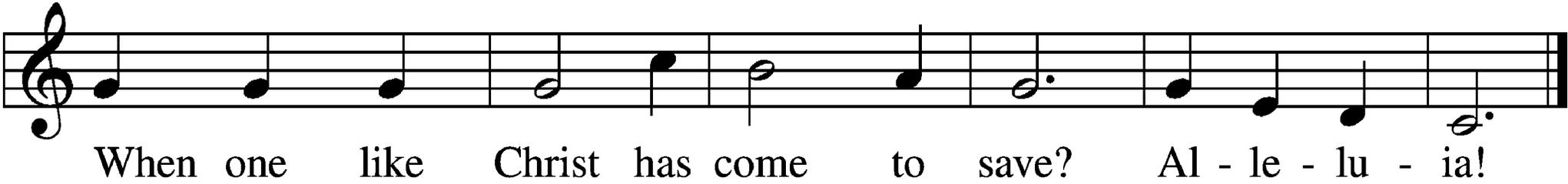


As - sumed by our tri - um - phant King! Al - le - lu - ia!

# 484 Make Songs of Joy

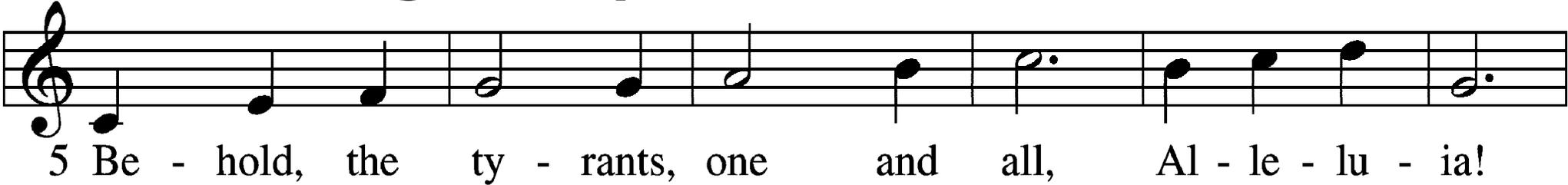


4 And where your vic - to - ry, O grave, Al - le - lu - ia!

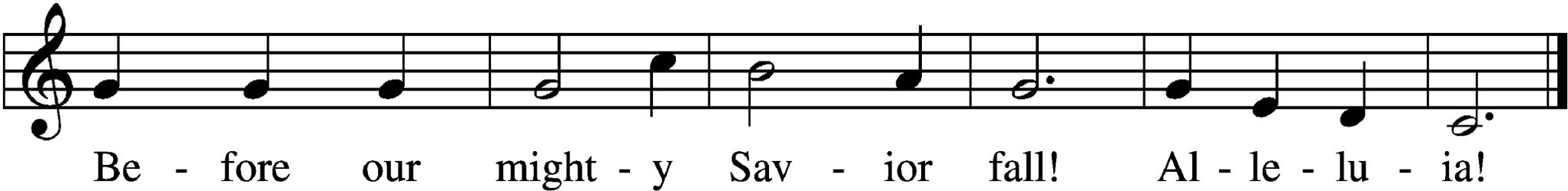


When one like Christ has come to save? Al - le - lu - ia!

# 484 Make Songs of Joy



5 Be - hold, the ty - rants, one and all, Al - le - lu - ia!



Be - fore our might - y Sav - ior fall! Al - le - lu - ia!



**3<sup>rd</sup> Sunday  
of Easter**



# ***ANNOUNCEMENTS***

Go in peace and  
serve the Lord.

**Thanks be  
to God.**

