

THIRD SUNDAY OF EASTER

01 May 2022

Alleluia
He is
Risen



Our Savior's Lutheran Church
Evangelical Lutheran Church in America

Service of Holy Communion

Evangelical Lutheran Worship, Setting 3

*The liturgy is in the front of the ELW with numbers at the bottom of the pages.
The hymns begin in the middle of the ELW with numbers at the top of the pages.*

Prelude / Ringing of the Bell

Welcome and Announcements

Easter Greeting

P: Alleluia! Christ is risen! **C: He is risen indeed! Alleluia!**

Confession and Forgiveness (pages 94-96)

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

P: God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord.

C: Amen.

P: Let us confess our sin in the presence of God and one another.

(There is a time of silence for reflection.)

P: Most merciful God,

C: we confess that we are captive to sin and cannot free ourselves. 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. 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.

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

Hymn #376 “Thine Is the Glory”

Greeting (page 138)

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 (pages 138-139; spoken responsively)

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

C: Lord, have mercy.

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

C: Lord, have mercy.

P: 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 mercy.

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

C: Lord, have mercy.

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

C: 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!**

Prayer of the Day

Readings

L: The Word of the Lord. C: Thanks be to God.

Gospel Acclamation

**♫ Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia. Alleluia.**

Gospel

P: The Holy Gospel according to John. C: Glory to you, O Lord.

P: The Gospel of the Lord. C: Praise to you, O Christ.

Children's Sermon – Pastor Roberta

Sermon – Pastor Roberta

Hymn #384 “That Easter Day with Joy Was Bright”

Confession of Faith: Nicene Creed

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

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary**

and became truly human.

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

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

Prayers of Intercession

(Each petition ends: P: God, in your mercy, C: hear our prayer.)

Peace

P: The peace of Christ be with you always. **C: And also with you.**

Offering

Offertory Prayer

Great Thanksgiving

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

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

C: It is right to give our thanks and praise.

P: It is indeed right....and join their unending hymn:

**♫ 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.**

Words of Institution

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.**

Holy Communion is celebrated today.

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

**✠ 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.**

Hymn #393 “A Hymn of Glory Let Us Sing!”

Post Communion Blessing & Prayer

Blessing

Hymn #389 “Christ Is Alive! Let Christians Sing”

Dismissal

P: Alleluia! Go in peace. Share the good news.

C: Thanks be to God! Alleluia!

Ringing of the Bell / Postlude

Pastor: Rev. Roberta Pierce

Organist: Jason Bousselot or Linda Whitman

Acolyte:

Lector:

Communion Assistant:

Usher:

Cleaners:

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This Week At A Glance

Wednesday 7:00 pm Bible Jam at Faith

Sunday 8:00 am Worship service at Faith

9:30 am Sunday School / Adult Class at Our Savior's

10:30 am Worship at Our Savior's

Those to keep in prayer: Heather Grau, Lucy Lee Petersen, Velma Jensen, Megan Mineck Wentland, Ryan Dick, Neil Mason, Tim Burke, Jim Goddard, Barb Johnson; the homebound: Betty Schau, Carol Christensen, Bus Seastrand, Rusty Porth, Hazel Richards, Ron Gasper, Norman Bousselot, Joan Shelton, and Myrna Kay Petersen; and those serving in the military.

Bible School will be held the first four Mondays in May: 2nd, 9th, 16th and the 23rd from 3:15-5:15 at Faith. Registration forms for

children in Kindergarten through 5th Grade are on the table at the back of the church.

The **DeWitt Community Hospital Auxiliary** annually participates in Birdies for Charity at the John Deere Golf Classic. 100% of donations go toward the designated project for the DeWitt Community Hospital. An additional 5% is also donated by the John Deere Classic.

If you would like to support this project, follow these steps.

1. Collect a donation form located on the bulletin board at Faith or at the back of the church at Our Savior's.
2. Write a check to **QC Golf Classic Charitable Foundation**.
3. Complete the brief donation form.
4. **Mail the donation and form prior to June 1, 2022 to this address:**

**Birdies for Charity
15623 Coaltown Rd.
East Moline, IL 61244**

DeWitt Community Hospital is often the first place one goes if injured or ill. Even though transportation to other hospitals for care may be needed, it remains the closest facility to meet our emergency, general, or long-term care needs. Thank you for supporting our local hospital.

The Risen Lord

By William Barclay | www.bibleportal.com/commentary/chapter/william-barclay

John 21:1-14 After these things Jesus again showed himself to the disciples by the Sea of Tiberias. This was the way in which he showed himself. Simon Peter, and Thomas, who is called Didymus, and Nathanael, who came from Cana in Galilee, and the sons of Zebedee, and two other disciples, were together. Simon Peter said to them: "I am going to fish." They said to him: "We, too, are coming with you." They went out, and went on board the boat, and that night they caught nothing. When early morning had come, Jesus stood on the seashore. But the disciples did not know that it was Jesus. So Jesus said to them: "Lads, have you got any fish?" They answered: "No." He said to them: "Cast your net on the right hand side of the ship, and you will find a catch." So they cast the net, and now they could not haul it in for the great number of the fishes. The disciple whom Jesus loved said to Peter: "It is the Lord." So, when Simon Peter heard that it was the Lord, he put on his tunic (for he was stripped for work) and jumped into the sea. The other disciples came to shore in the boat (for they were not far from the land, only about a hundred yards) dragging the net full of fishes. When they had disembarked on land, they saw a charcoal fire set there, and fish on it, and bread. Jesus said to them: "Bring some of the fish you have just caught." So Simon Peter went on board and hauled the net to land, full of large fishes, one hundred and fifty-three of them; and, although there were so many of them, the net was not broken. Jesus said to them: "come and have breakfast." None of the disciples dared to ask him: "Who are you?" because they knew that it was the Lord. Jesus came and took bread and gave it to them, and he gave them the fish in the same way. This was the third time Jesus showed himself to the disciples after he had been raised from among the dead.

It was certainly someone who knew the fishermen of the Sea of Galilee who wrote this story. Night-time was the best for fishing. W. M. Thomson in *The Land and the Book* describes night fishing: "There are certain kinds of fishing always carried on at night. It is

a beautiful sight. With blazing torch, the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net or fly their spear; and often you see the tired fishermen come sullenly into harbour in the morning, having toiled all night in vain."

The catch here is not described as a miracle, and it is not meant to be taken as one. The description is of something which still frequently happens on the lake. Remember that the boat was only about a hundred yards from land. H. V. Morton describes how he saw two men fishing on the shores of the lake. One had waded out from the shore and was casting a bell net into the water. "But time after time the net came up empty. It was a beautiful sight to see him casting. Each time the neatly folded net belled out in the air and fell so precisely on the water that the small lead weights hit the lake at the same moment making a thin circular splash. While he was waiting for another cast, Abdul shouted to him from the bank to fling to the left, which he instantly did. This time he was successful.... Then he drew up the net and we could see the fish struggling in it.... It happens very often that the man with the hand-net must rely on the advice of someone on shore, who tells him to cast either to the left or the right, because in the clear water he can often see a shoal of fish invisible to the man in the water." Jesus was acting as guide to his fishermen friends, just as people still do today.

It may be that it was because it was the grey dark that they did not recognize Jesus. But the eyes of the disciple whom Jesus loved were sharp. He knew it was the Lord; and when Peter realized who it was he leaped into the water. He was not actually naked. He was girt with a loin cloth as the fisher always was when he plied his trade. Now it was the Jewish law that to offer greeting was a religious act, and to carry out a religious act a man must be clothed; so Peter, before he set out to come to Jesus, put on his fisherman's tunic, for he wished to be the first to greet his Lord.

The Reality Of The Resurrection

Now we come to the first great reason why this strange chapter was added to the already finished gospel. It was to demonstrate once and for all the reality of the Resurrection. There were many who said that the appearances of the Risen Christ were nothing more than visions which the disciples had. Many would admit the reality of the visions but insist that they were still only visions. Some would go further and say that they were not visions but hallucinations. The gospels go far out of their way to insist that the Risen Christ was not a vision, not an hallucination, not even a spirit, but a real person. They insist that the tomb was empty and that the Risen Christ had a real body which still bore the marks of the nails and the spear thrust in his side.

But this story goes a step further. A vision or a spirit would not be likely to point out a shoal of fish to a party of fishermen. A vision or a spirit would not be likely to kindle a charcoal fire on the seashore. A vision or a spirit would not be likely to cook a meal and to share it out. And yet, as this story has it, the Risen Christ did all these things. When John tells how Jesus came back to his disciples when the doors were shut, he says: "He showed them his hands and his side" (John 20:20). Ignatius, when writing to the Church at Smyrna, relates an even more definite tradition about that. He says: "I know and believe that he was in the flesh even after the resurrection, and when he came to Peter and his company, he said to them: 'Take, handle me, and see that I am not a bodiless demon.' And straightway they touched him, and they believed, for they were firmly convinced of his flesh and blood.... And after his resurrection he ate and drank with them as one in the flesh."

The first and simplest aim of this story is to make quite clear the reality of the resurrection. The Risen Lord was not a vision, nor the figment of someone's excited imagination, nor the appearance of a spirit or a ghost; it was Jesus who had conquered death and come back.

The Universality Of The Church

There is a second great truth symbolized here. In the Fourth Gospel everything is meaningful, and it is therefore hardly possible that

John gives the definite number one hundred and fifty-three for the fishes without meaning something by it. It has indeed been suggested that the fishes were counted simply because the catch had to be shared out between the various partners and the crew of the boat, and that the number was recorded simply because it was so exceptionally large. But when we remember John's way of putting hidden meanings in his gospel for those who have eyes to see, we must think that there is more to it than that.

Many ingenious suggestions have been made.

(i) Cyril of Alexandria said that the number 153 is made up of three things. First, there is 100; and that represents "the fullness of the Gentiles." 100, he says, is the fullest number. The shepherd's full flock is 100 ([Matthew 18:12](#)). The seed's full fertility is 100-fold. So the 100 stands for the fullness of the Gentiles who will be gathered in to Christ. Second, there is the 50; and the 50 stands for the remnant of Israel who will be gathered in. Third, there is the 3; and the 3 stands for the Trinity to whose glory all things are done.

(ii) Augustine has another ingenious explanation. he says that 10 is the number of the Law, for there are ten commandments; 7 is the number of grace, for the gifts of the Spirit are sevenfold.

"Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart."

Now $7+10$ makes 17; and 153 is the sum of all the figures, $1+2+3+4\dots$, up to 17. Thus 153 stands for all those who either by Law or by grace have been moved to come to Jesus Christ.

(iii) The simplest of the explanations is that given by Jerome. He said that in the sea there are 153 different kinds of fishes; and that the catch is one which includes every kind of fish; and that therefore the number symbolizes the fact that some day all men of all nations will be gathered together to Jesus Christ.

We may note a further point. This great catch of fishes was gathered into the net, and the net held them all and was not broken. The net stands for the Church; and there is room in the Church for

all men of all nations. Even if they all come in, she is big enough to hold them all.

Here John is telling us in his own vivid yet subtle way of the universality of the Church. There is no kind of exclusiveness in her, no kind of colour bar or selectiveness. The embrace of the Church is as universal as the love of God in Jesus Christ. It will lead us on to the next great reason why this chapter was added to the gospel if we note that it was Peter who drew the net to land (John 21:11).