

FOURTH SUNDAY OF EASTER

08 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 #385 “Good Christian Friends, Rejoice and Sing!”

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!**

Continued next page

**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 #502 “The King of Love My Shepherd Is”

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.

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**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 #361 "The Day of Resurrection!"

Post Communion Blessing & Prayer

Blessing

Hymn #425 "Behold the Host Arrayed in White"

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: David Burke

Lector: Jason Bousselot

Communion Assistant: Neil Holmquist

Usher: Shane Glover

Cleaners: Brian Bousselot and Mary Timmerman

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This Week At A Glance

Monday 3:15 pm Bible School at Faith

Wednesday 7:00 pm Bible Jam at Faith

Thursday 6:30 pm Christian Outreach at Faith

6:30 pm Worship Committee at Faith

7:00 pm Council meetings at Faith

Sunday 8:00 am Worship service at Faith

9:30 am Sunday School/Adult Class at Our

10:30 Savior's

am Worship service 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.

Congratulations to **Karen and Tony** who were married at Our Savior's on Saturday.

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

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 Claim and The Promise

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

John 10:22-28 It was the Festival of the Dedication in Jerusalem. It was wintry weather, and Jesus was walking in the Temple precincts in Solomon's Porch. So the Jews surrounded him. "How long," they said to him, "are you going to keep us hanging in suspense? If you really are God's Anointed One, tell us plainly." Jesus answered them: "I did tell you and you did not believe me. The works that I do in the name of my Father, these are evidence about me. But you do not believe because you are not among the number of my sheep. My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they will never perish, and no one will snatch them from my hand."

John begins by giving us both the date and the place of this discussion. The date was the Festival of the Dedication. This was the latest of the great Jewish festivals to be founded. It was sometimes called The Festival of Lights; and its Jewish name was Hanukkah. Its date is the 25th of the Jewish month called Chislew which corresponds with our December. This Festival therefore falls very near our Christmas time and is still universally observed by the Jews.

The origin of the Festival of the Dedication lies in one of the greatest times of ordeal and heroism in Jewish history. There was a king of Syria called Antiochus Epiphanes who reigned from 175 to 164 B.C. He was a lover of all things Greek. He decided that he would eliminate the Jewish religion once and for all, and introduce Greek ways and thoughts, Greek religion and gods into Palestine. At first he tried to do so by peaceful penetration of ideas. Some of the Jews welcomed the new ways, but most were stubbornly loyal to their ancestral faith.

It was in 170 B.C. that the deluge really came. In that year Antiochus attacked Jerusalem. It was said that 80,000 Jews perished, and as many were sold into slavery. 1,800 talents--a talent is equal to 240 British pounds--were stolen from the Temple

treasury. It became a capital offence to possess a copy of the law, or to circumcise a child; and mothers who did circumcise their children were crucified with their children hanging round their necks. The Temple courts were profaned; the Temple chambers were turned into brothels; and finally Antiochus took the dreadful step of turning the great altar of the burnt-offering into an altar to Olympian Zeus, and on it proceeded to offer swine's flesh to the pagan gods.

It was then that Judas Maccabaeus and his brother arose to fight their epic fight for freedom. In 164 B.C. the struggle was finally won; and in that year the Temple was cleansed and purified. The altar was rebuilt and the robes and the utensils were replaced, after three years of pollution. It was to commemorate that purification of the Temple that the Feast of the Dedication was instituted. Judas Maccabaeus enacted that "the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month of Chislew, with gladness and joy" (1 Maccabees 4:59). For that reason the festival was sometimes called the Festival of the Dedication of the Altar, and sometimes the Memorial of the Purification of the Temple.

But as we have already seen, it had still another name. It was often called the Festival of Lights. There were great illuminations in the Temple; and there were also illuminations in every Jewish home. In the window of every Jewish house there were set lights. According to Shammai, eight lights were set in the window, and they were reduced each day by one until on the last day only one was left burning. According to Hillel, one light was kindled on the first day, and one was added each day until on the last day eight were burning. We can see these lights in the windows of every devout Jewish home to this day.

These lights had two significances. First, they were a reminder that at the first celebrating of the festival the light of freedom had come back to Israel. Second, they were traced back to a very old legend. It was told that when the Temple had been purified and the great

seven branched candlestick re-lit, only one little cruse of unpolluted oil could be found. This cruse was still intact, and still sealed with the impress of the ring of the High Priest. By all normal measures, there was only oil enough in that cruse to light the lamps for one single day. But by a miracle it lasted for eight days, until new oil had been prepared according to the correct formula and had been consecrated for its sacred use. So for eight days the lights burned in the Temple and in the homes of the people in memory of the cruse which God had made to last for eight days instead of one.

It is not without significance that it must have been very close to this time of illumination that Jesus said: "I am the Light of the world." When all the lights were being kindled in memory of the freedom won to worship God in the true way, Jesus said: "I am the Light of the world; I alone can light men into the knowledge and the presence of God."

John also gives us the place of this discussion, Solomon's Porch. The first court in the Temple precincts was the Court of the Gentiles. Along two sides of it ran two magnificent colonnades called the Royal Porch and Solomon's Porch. They were rows of magnificent pillars, almost forty feet high and roofed over. People walked there to pray and meditate; and Rabbis strolled there as they talked to their students and expounded the doctrines of the faith. It was there that Jesus was walking, because, as John says with a pictorial touch, "it was wintry weather."

As Jesus walked in Solomon's Porch the Jews came to him. "How long," they said to him, "are you going to keep us in suspense? Tell us plainly, are you or are you not God's promised Anointed One?" There is no doubt that behind that question were two attitudes of mind. There were those who genuinely wished to know. They were on an eager tip-toe of expectation. But there were others who beyond a doubt asked the question as a trap. They wished to inveigle Jesus into making a statement which could be twisted either into a charge of blasphemy with which their own courts

could deal or a charge of insurrection with which the Roman governor would deal.

Jesus' answer was that he had already told them who he was. True, he had not done so in so many words; for, as John tells the story, Jesus' two great claims had been made in private. To the Samaritan woman he had revealed himself as the Messiah (John 4:26) and to the man born blind he had claimed to be the Son of God (John 9:37). But there are some claims which do not need to be made in words, especially to an audience well-qualified to perceive them. There were two things about Jesus which placed his claim beyond all doubt whether he stated it in words or not. First, there were his deeds. It was Isaiah's dream of the golden age: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy" (Isaiah 35:5-6). Every one of Jesus' miracles was a claim that the Messiah had come. Second, there were his words. Moses had forecast that God would raise up the Prophet who must be listened to (Deuteronomy 18:15). The very accent of authority with which Jesus spoke, the way in which he regally abrogated the old law and put his own teaching in its place, was a claim that God was speaking in him. The words and deeds of Jesus were a continuous claim to be the Anointed One of God.

But the great majority of the Jews had not accepted that claim. As we have seen in Palestine the sheep knew their own shepherd's special call and answered it; these were not of Jesus' flock. In the fourth gospel there is behind it all a doctrine of predestination, things were happening all the time as God meant them to happen. John is really saying that these Jews were predestined not to follow Jesus. Somehow or other the whole New Testament keeps two opposite ideas in balance--the fact that everything happens within the purpose of God and yet in such a way that man's free-will is responsible. These had made themselves such that they were predestined not to accept Jesus; and yet, as John sees it, that does not make them any the less to be condemned.

But though most did not accept Jesus, some did; and to them Jesus promised three things.

(i) He promised eternal life. He promised that if they accepted him as Master and Lord, if they became members of his flock, all the littleness of earthly life would be gone and they would know the splendour and the magnificence of the life of God.

(ii) He promised a life that would know no end. Death would not be the end but the beginning; they would know the glory of indestructible life.

(iii) He promised a life that was secure. Nothing could snatch them from his hand. This would not mean that they would be saved from sorrow, from suffering and from death; but that in the sorest moment and the darkest hour they would still be conscious of the everlasting arms underneath and about them. Even in a world crashing to disaster they would know the serenity of God.