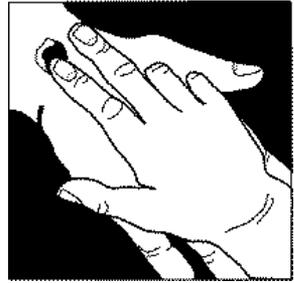


In today’s gospel the risen Christ appears to the disciples and offers them the gift of peace. Even amid doubts and questions, we experience the resurrection in our Sunday gathering around word and meal, and in our everyday lives. Throughout the coming Sundays of Easter the first two readings will be from the Acts of the Apostles and the first letter of Peter. Even as the early Christians proclaimed the resurrection, we rejoice in the new birth and living hope we receive in baptism.



WELCOME TO GUESTS AND VISITORS! We are glad you could join us for worship today. We hope that you are blessed by the Word and Sacraments that we share. We encourage you to participate as fully as you can. The screen in front will guide you. If desired, musical notation can be found as noted in the outline below. (The “#” indicates hymn numbers in red *Evangelical Lutheran Worship* hymnal, and “SB” indicate page numbers in the “Song Book” pamphlet. The vertical line in the left margin indicates when we stand as we are able.)

HOLY COMMUNION WITH SAINT JOHN LUTHERAN CHURCH

“It is taught that the true body and blood of Christ are truly present under the form of bread and wine in the Lord’s Supper and are distributed and received there” (Augsburg Confession, Article X). “A person who has faith in these words, ‘given for you’ and ‘shed for you for the forgiveness of sins,’ is really worthy and well prepared.” “Forgiveness of sin, life, and salvation are given to us in the sacrament” (The Small Catechism, Part VI). “This church practices Eucharistic hospitality. All baptized persons are welcomed to Communion” (The Use of the Means of Grace, Principle 50).

Evangelical Lutheran Worship, Holy Communion, Setting Four

Accompanist: Ellen Westlund

Musical Offering: Gus Hohl

Easter Greeting & Welcome & Introduction to the Day

- # 363 Gathering Song [Come, You Faithful](#) 🎵
- Thanksgiving for Baptism
- p. 147 Greeting
- p. 148 Canticle of Praise *This is the Fest of Victory* 🎵

SAINT JOHN LUTHERAN CHURCH (ELCA)

302 N. Parker Dr., Janesville, WI 53545
Office Tel. (608) 752-3159
saintjohnlutheran@sbcglobal.net

Pastor: Rev. Bond Haldeman
Mobile Tel. (608) 208-0283
pastor.bond@sbcglobal.net

www.sjlc-elca.org

p. 150 Prayer of the Day

Almighty and eternal God, the strength of those who believe and the hope of those who doubt, may we, who have not seen, have faith in you and receive the fullness of Christ’s blessing, who lives and reigns with you and the Holy Spirit, one God, now and forever.

— **Musical Offering**

— **Introduction to the Readings**

p. 151 First ReadingActs 2:14a, 22-32

^{14a}Peter, standing with the eleven, raised his voice and addressed the crowd, ²²“You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—²³this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. ²⁴But God raised him up, having freed him from death, because it was impossible for him to be held in its power. ²⁵For David says concerning him,

‘I saw the Lord always before me,
for he is at my right hand so that I will not be shaken;

²⁶therefore my heart was glad, and my tongue rejoiced;
moreover my flesh will live in hope.

²⁷For you will not abandon my soul to Hades,
or let your Holy One experience corruption.

²⁸You have made known to me the ways of life;
you will make me full of gladness with your presence.’

²⁹“Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. ³⁰Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne.

³¹Foreseeing this, David spoke of the resurrection of the Messiah, saying,
‘He was not abandoned to Hades,
nor did his flesh experience corruption.’

³²This Jesus God raised up, and of that all of us are witnesses.”

— **PsalmodyPsalm 16**

¹Protect me, O God, for I take refuge in you;
I have said to the Lord, “You are my Lord,
my good above all other.”

²**All my delight is upon the godly that are in the land,
upon those who are noble among the people.**

³But those who run after other gods
shall have their troubles multiplied.

⁴**Their libations of blood I will not offer,
nor take the names of their gods upon my lips.**

⁵O Lord, you are my portion and my cup;
it is you who uphold my lot.

**⁶My boundaries enclose a pleasant land;
indeed, I have a goodly heritage.**

⁷I will bless the Lord who gives me counsel;
my heart teaches me night after night.

**⁸I have set the Lord always before me;
because he is at my right hand, I shall not fall.**

⁹My heart, therefore, is glad, and my spirit rejoices;
my body also shall rest in hope.

**¹⁰For you will not abandon me to the grave,
nor let your holy one see the pit.**

¹¹You will show me the path of life;
in your presence there is fullness of joy.

In your right hand are pleasures forevermore.

p. 151 Second Reading 1 Peter 1:3-9

³Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶In this you rejoice, even if now for a little while you have had to suffer various trials, ⁷so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. ⁸Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, ⁹for you are receiving the outcome of your faith, the salvation of your souls.

— **Gospel Acclamation (John 20:29; Mark 9:24)**

p. 151 Gospel John 20:19-31

¹⁹When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” ²⁰After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” ²²When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

²⁴But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in

his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

²⁶A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” ²⁷Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” ²⁸Thomas answered him, “My Lord and my God!” ²⁹Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

³⁰Now Jesus did many other signs in the presence of his disciples, which are not written in this book. ³¹But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

— **Sermon**

635 Hymn of the Day [*We Walk by Faith*](#) 🎵

p. 104 Nicene Creed

p. 152 Prayers of Intercession

— **Offering & Offering Prayer**

184 Offering Song *Let the Vineyards Be Fruitful* 🎵

p. 152 Great Thanksgiving – Dialogue & Preface (Easter)

p. 153 Sanctus *Holy, Holy, Holy* 🎵

p. 133 Thanksgiving at the Table (IV)

p. 154 Lord’s Prayer

— **Invitation to Communion**

p. 154 Communion Song *Lamb of God* 🎵

— **Musical Offering during Communion**

— **Post-Communion Song (LBW s92) *Thank the Lord*** 🎵

p. 155 Prayer after Communion

p. 155 Blessing

— **Ministry Opportunities & Announcements**

— **Prayers in a Time of Pandemic**

376 Sending Song [*Thine Is the Glory*](#) 🎵

p. 155 Dismissal

“Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.” (Jn 14:23)

LECTIO SEMI-CONTINUA (LBW)

Week of 2 Easter

Sunday

Exodus 14:5-22

1 John 1:1-7

John 14:1-7

Monday

Exodus 14:21-31

1 Peter 1:1-12

John 14:(1-7) 8-17

Tuesday

Exodus 15:1-21
 1 Peter 1:13-25
 John 14:18-31

Wednesday

Exodus 15:22--16:10
 1 Peter 2:1-10
 John 15:1-11

Thursday

Exodus 16:10-22
 1 Peter 2:11--3:12
 John 15:12-27

Friday

Exodus 16:23-36
 1 Peter 3:13--4:6
 John 16:1-15

Saturday

Exodus 17:1-16
 1 Peter 4:7-19
 John 16:16-33

READINGS THIS WEEK (ELW)

Mon – Apr 20	Judges 6:36-40	1 Corinthians 15:12-20	Psalm 114
Tue – Apr 21	Jonah 1:1-17	1 Corinthians 15:19-28	Psalm 114
Wed – Apr 22	Jonah 2:1-10	Matthew 12:38-42	Psalm 114
Thu – Apr 23	Isaiah 25:1-5	1 Peter 1:8b-12	Psalm 116:1-4, 12-19
Fri – Apr 24	Isaiah 26:1-4	1 Peter 1:13-16	Psalm 116:1-4, 12-19
Sat – Apr 25	Isaiah 25:6-9	Luke 14:12-14	Psalm 116:1-4, 12-19

Or Saturday Apr 25 - Mark, Evangelist**Readings**

Isaiah 52:7-10
 Psalm 57
 2 Timothy 4:6-11, 18
 Mark 1:1-15

Prayer of the Day

Almighty God, you have enriched your church with Mark's proclamation of the gospel. Give us grace to believe firmly in the good news of salvation and to walk daily in accord with it, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Sunday Apr 26 - Third Sunday of Easter**Readings**

Acts 2:14a, 36-41
 Psalm 116:1-4, 12-19
 1 Peter 1:17-23
 Luke 24:13-35

Prayer of the Day

O God, your Son makes himself known to all his disciples in the breaking of bread. Open the eyes of our faith, that we may see him in his redeeming work, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Mothers & Father in the Faith (Upcoming Commemorations)

Sunday, April 19, 2020—**Olavus Petri, priest, died 1552; Laurentius Petri, Bishop of Uppsala, died 1573; renewers of the church.** These two brothers studied with Luther at the University of Wittenberg and then returned to their native Sweden to introduce the Lutheran reforms. Olavus published a catechism and hymnal; Laurentius was a professor who defended the office of bishop and later became one.

Tuesday, April 21, 2020—**Anselm, Bishop of Canterbury, died 1109.** This eleventh-century monk was one of the greatest theologians of the Middle Ages. He is remembered for emphasizing the maternal aspects of God, and for the theory that the Son of God became human in order to make the necessary payment for our sin.

Wednesday, April 22, 2020—**Day of the Creation.** This observance invites us to notice and give God thanks for the wonders of the created universe. As stewards of that creation, we are also challenged to be careful in our use of it.

Thursday, April 23, 2020—**Toyohiko Kagawa, renewer of society, died 1960.** Born in Kobe, Japan, Kagawa was orphaned as a young child. Later, when he became Christian, he was disowned by the rest of his family. Wishing to bring Christian principles into society, he worked among poor people, established schools and hospitals, and worked for peace.

Saturday, April 25, 2020—**Mark, Evangelist.** He was not numbered among the twelve apostles, yet Mark was probably a member of the early church community. The gospel that bears his name is the shortest and most direct, and many scholars think it was the first to be written.

Martin Luther’s Sermon for the Sunday after Easter; John 20:19-31

¹ This Gospel praises the fruit of faith, and illustrates its nature and character. Among the fruits of faith are these two: peace and joy, as St. Paul writes to the Galatians, where he mentions in order all kinds of fruit saying: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.” Gal 5:22. Thus these two fruits are also mentioned in our text. In the first place, Christ stands there among the disciples, who sit in fear and terror, and whose hearts are greatly troubled every hour expecting death; to them he comes and comforts them, saying: v.19. **“Peace be unto you.”** This is one fruit. . . .

⁵ For the fruit of faith is peace; not only that which one has outwardly, but that of which Paul speaks to the Philippians (4:7) saying it is a peace that passeth all reason, sense and understanding. And where this peace is, one shall not and cannot judge according to reason. This we shall see still farther in our Gospel lesson.

⁶ First, the disciples sit there behind barred doors in great fear of the Jews, afraid to venture outside, with death staring them in the face. Outwardly they indeed have peace, no one is doing them any harm; but

inwardly their hearts are troubled, and they have neither peace nor rest. Amid their fear and anguish the Lord comes, quiets their hearts and makes them glad, so that their fear is removed, not by removing the danger, but in that their hearts were no more afraid. . . .

⁷ This is the true peace that satisfies and quiets the heart; not in times when no adversity is at hand, but in the midst of adversity, when outwardly there is nothing but strife before the eyes. And this is the difference between worldly and spiritual peace. Worldly peace consists in removing the outward evil that disturbs the peace; as when the enemies besiege a city there is no peace; but when they depart peace returns. Such is the case with poverty and sickness. While they afflict you, you are not contented; but when they are removed and you are rid of the distress, there is peace and rest again from without. But he who experiences this is not changed, being just as fainthearted whether the evil be present or not; only he feels it and is frightened when it is present.

⁸ Christian or spiritual peace, however, just turns the thing about, so that outwardly the evil remains, as enemies, sickness, poverty, sin, death and the devil. These are there and never desist, encompassing us on every side; nevertheless, within there is peace, strength and comfort in the heart, so that the heart cares for no evil, yea, is really bolder and more joyful in its presence than in its absence. Therefore it is peace which passeth and transcendeth all understanding and all the senses. For reason can not grasp any peace except worldly or external peace, for it can not reconcile itself to it nor understand how that is peace if evil is present, and it knows not how to satisfy and comfort a person; hence it thinks if the evil depart, peace departs also. When however the Spirit comes, he lets outward adversity remain, but strengthens the person, making the timid fearless, the trembling bold, changing the troubled into a quiet, peaceful conscience, and such an one is bold, fearless and joyful in things by which all the world otherwise is terrified.

⁹ Whence does he receive this? From his faith in Christ. For if I truly believe in the Lord from the real depth of my heart, than my heart can truly say: My Lord Christ has by his resurrection conquered my need, my sin, death and all evil, and will be thus with and in me, so that body and soul shall want nothing, that I shall have all I need, and no evil shall harm me: if I believe this, it is impossible for me to be faint-hearted and timid no matter how much sin and death oppress me. For faith is ever present and says: Does sin burden you, does death terrify you, look to Christ who died for your sake and rose again, and conquered every evil; what can harm you? Why will you then fear? So also in case other misfortunes burden you, as sickness or poverty, turn your eyes from it, lock the door to reason and cast yourself upon Christ and cleave to him, so shall you be strengthened and comforted. If you look to Christ and

believe on him, no evil that may befall you is so great that it can harm you and cause you to despair. Therefore it is impossible for this fruit to remain outside, where faith is, so that peace does not follow. . . .

A RIP IN THE SEAMS

Rather than saddling him with a disgraced reputation and besmirching his character by dubbing him “the great doubter,” would it not be nearer the truth to reconsider and rightly recognize Thomas as a “most sincere believer”?

It was an easy and unsurprising move for Jesus’ disciples to seize upon the idea that following their Nazarene teacher would make them great. After all, nothing and no one seemed able to put a stranglehold on his triumphs: not hunger, disease, or storm; neither demons nor priests. He was God-sent, God-empowered, God-blessed.

But there was a rip in the seams that held all the pieces of those disciples’ gathered hopes together: Jesus’ unstoppable talk of least and last, served and suffering, freeing and forgiving, dying and departing.

So, when their imagination of who God is and how God acts failed them; when priests and courts condemned and soldiers killed their would-be king, Jesus; when Joseph and Nicodemus wrapped his body and buried his corpse, and Mary Magdalene’s unimaginable announcement, “I have seen the Lord” (John 20:18), left them doubtful and frightened—they locked their doors. The Lord they imagined—the way of God they had hoped for—was dead.

If Jesus’ miraculous entry somehow through closed and bolted doors and his spoken word first revived the doubting disciples’ faith, it happened differently for Thomas, who was not with them. The disciples reported to him what had happened, choosing the same words spoken by Mary Magdalene that, just days before, had left them doubtful: “We have seen the Lord” (John 20:25). Courageously honest, inviting pious disrepute through the ages, Thomas dared to say that he believed Jesus’ own predictive words about serving and suffering, dying and departing. Thomas trusted that the Christ would bear the marks, embody the scars, and retain the wounds of an unimaginable God. A week later, on seeing the risen Lord, Thomas’s belief was confirmed. In sincere faith indeed he exclaimed, “My Lord and my God!” (John 20:28).

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