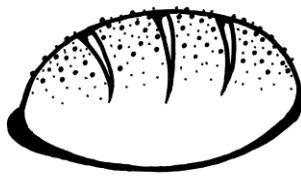


Today's gospel begins with two disciples walking to Emmaus, overcome with sadness, loss, and disappointment. They had hoped Jesus, who was crucified, would be the one to redeem Israel! Yet the risen Christ walks with them and then opens their eyes in the breaking of the bread. Each Sunday our hearts burn within us as the scriptures are proclaimed and Christ appears to us as bread is broken and wine is poured. The story of Emmaus becomes the pattern of our worship each Lord's day.



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: Megan Rebout

Easter Greeting & Welcome & Introduction to the Day

- # 384 Gathering Song *That Easter Day with Joy Was Bright* 🎵
 — Thanksgiving for Baptism
 p. 147 Greeting
 p. 148 Canticle of Praise *This is the Feast of Victory* 🎵

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p. 150 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.

— Introduction to the Readings

p. 151 First ReadingActs 2:14a, 36-41

^{14a}Peter, standing with the eleven, raised his voice and addressed the crowd, ³⁶“Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.”

³⁷Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” ³⁸Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.”

⁴⁰And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” ⁴¹So those who welcomed his message were baptized, and that day about three thousand persons were added.

— PsalmodyPsalm 116:1-3, 10-17

I will lift up the cup of salvation
and call upon the name of the LORD.

**¹I love the LORD, because he has heard the voice of my supplication,
because he has inclined his ear to me whenever I called upon him.**

²The cords of death entangled me; the grip of the grave took hold of me;
I came to grief and sorrow.

³Then I called upon the name of the LORD:

“O LORD, I pray you, save my life.”

¹⁰How shall I repay the LORD
for all the good things he has done for me?

**¹¹I will lift up the cup of salvation
and call upon the name of the LORD.**

¹²I will fulfill my vows to the LORD
in the presence of all his people.

**¹³Precious in the sight of the LORD
is the death of his servants.**

¹⁴O LORD, I am your servant;
I am your servant and the child of your handmaid;
you have freed me from my bonds.

**¹⁵I will offer you the sacrifice of thanksgiving
and call upon the name of the LORD.**

¹⁶I will fulfill my vows to the LORD
in the presence of all his people,
¹⁷**in the courts of the LORD's house,
in the midst of you, O Jerusalem. Hallelujah!**

p. 151 Second Reading 1 Peter 1:17-23

¹⁷If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. ¹⁸You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without defect or blemish. ²⁰He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. ²¹Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

²²Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. ²³You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

— **Gospel Acclamation (Lk. 24:32; 2 Mac.1:3)**

p. 151 Gospel Luke 24:13-35

¹³Now on that same day when Jesus had appeared to Mary Magdalene, two disciples were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴and talking with each other about all these things that had happened. ¹⁵While they were talking and discussing, Jesus himself came near and went with them, ¹⁶but their eyes were kept from recognizing him. ¹⁷And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. ¹⁸Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" ¹⁹He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. ²²Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. ²⁴Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." ²⁵Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶Was it not necessary that the Messiah should suffer these things and then enter into his glory?"

²⁷Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

²⁸As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. ³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened, and they recognized him; and he vanished from their sight. ³²They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” ³³That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. ³⁴They were saying, “The Lord has risen indeed, and he has appeared to Simon!” ³⁵Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

—	Sermon
# 389	Hymn of the Day <i>Christ Is Alive! Let Christians Sing</i> 🎵
p. 104	Nicene Creed
p. 152	Prayers of Intercession
—	Offering & Offering Prayer
# 184	Offering Song <i>Let the Vineyards Be Fruitful</i> 🎵
p. 152	Great Thanksgiving – Dialogue & Preface (Easter)
p. 153	Sanctus <i>Holy, Holy, Holy</i> 🎵
p. 133	Thanksgiving at the Table (IV)
p. 154	Lord’s Prayer
—	Invitation to Communion
p. 154	Communion Song <i>Lamb of God</i> 🎵
—	Post-Communion Song (LBW s92) <i>Thank the Lord</i> 🎵
p. 155	Prayer after Communion
p. 155	Blessing
—	Ministry Opportunities & Announcements
—	Prayers in a Time of Pandemic
# 369	Sending Song <i>Christ the Lord Is Risen Today; Alleluia!</i> 🎵
p. 155	Dismissal

“Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?”

LECTIO SEMI-CONTINUA (LBW)		Week of 3 Easter
Sunday		Monday
Exodus 18:1-12		Exodus 18:13-27
1 John 2:7-17		1 Peter 5:1-14
Mark 16:9-20		Matthew (1:1-17) 3:1-6

Tuesday

Exodus 19:1-16
Colossians 1:1-14
Matthew 3:7-12

Wednesday

Exodus 19:16-25
Colossians 1:15-23
Matthew 3:13-17

Thursday

Exodus 20:1-21
Colossians 1:24--2:7
Matthew 4:1-11

Friday

Exodus 24:1-18
Colossians 2:8-23
Matthew 4:12-17

Saturday

Exodus 25:1-22
Colossians 3:1-17
Matthew 4:18-25

READINGS THIS WEEK (ELW)

Mon – Apr 27	Genesis 18:1-14	1 Peter 1:23-25	Psalms 134
Tue – Apr 28	Proverbs 8:32-9:6	1 Peter 2:1-3	Psalms 134
Wed – Apr 29	Exodus 24:1-11	John 21:1-14	Psalms 134
Thu – Apr 30	Exodus 2:15b-25	1 Peter 2:9-12	Psalms 23
Fri – May 1	Exodus 3:16-22; 4:18-20	1 Peter 2:13-17	Psalms 23

Or**Friday May 1 Philip and James, Apostles**Readings

Isaiah 30:18-21 Psalm 44:1-3, 20-26
2 Corinthians 4:1-6 John 14:8-14

Prayer of the Day

Almighty God, you gave to your apostles Philip and James grace and strength to bear witness to your Son. Grant that we, remembering their victory of faith, may glorify in life and death the name of our Lord Jesus Christ, who lives and reigns and you and the Holy Spirit, one God, now and forever.

Sat – May 2	Ezekiel 34:1-16	Luke 15:1-7	Psalms 23
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Sunday May 3 – Fourth Sunday of EasterReadings

Acts 2:42-47 Psalm 23
1 Peter 2:19-25 John 10:1-10

Prayer of the Day

O God our shepherd, you know your sheep by name and lead us to safety through the valleys of death. Guide us by your voice, that we may walk in certainty and security to the joyous feast prepared in your house, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Mothers & Father in the Faith (Upcoming Commemorations)

Wednesday, April 29, 2020—**Catherine of Siena**, theologian, died 1380. This theologian was the first woman among Roman Catholics to receive the title "Doctor [teacher] of the Church." Catherine was a Dominican sister known for her mystical visions as well as her work on behalf of people who were poor and imprisoned.

Friday, May 1, 2020—**Philip and James, Apostles**. Philip was one of the first disciples of Jesus, and called Nathanael to "come and see." He later responded to an Ethiopian official's request for teaching and baptism. Little is known of James, the son of Alphaeus, called "the Less" to distinguish him from another apostle named James.

Saturday, May 2, 2020—**Athanasius**, Bishop of Alexandria, died 373. Best remembered for defending the teaching that Christ was fully God against those who taught otherwise, Athanasius was an influential church leader around the time of the Council of Nicea. He was banished from Alexandria five times for his forthright views.

A Sermon by Martin Luther; taken from his Church Postil.

SERMON FOR EASTER MONDAY; LUKE 24:13-35

1. This Gospel brings out and enforces especially three thoughts on the article of faith concerning Christ's resurrection. First, that this narrative transpired and was written along with others as a sure witness and proof of our faith in this article of our Creed. First, in that we see these two disciples leave the company of the others, full of unbelief in the resurrection. They commune together about the things that transpired as if they despair of Christ, and he is now dead and forever buried in their hearts, who does nothing more and is unable to do anything. This appears from their own confession where they say: "We hoped that it was he who should redeem Israel. Yea, and besides this, it is now the third day since he is dead." And though they had heard from the women that these had seen a vision of angels who told them that Christ had risen and was alive, yet they urged that he had not been seen or found by anyone. In the second place--and this is the most important fact--we here see Christ not only showing himself alive to the unbelieving disciples, so that they might become assured of his resurrection and return at once to announce it to the others, and to hear the same truth from them, the testimony on both sides agreeing and being thereby established; but also that Christ, before they knew him, proved fully and clearly from the Scriptures that it behooved Christ both to die and to rise again from the dead. For this reason he upbraided them for their unbelief because they ought to have

known the Scriptures concerning Christ, since he himself had taught them that his sufferings were foretold in the Scriptures.

2. The second thought this Gospel presents is an example of the power and fruit of the resurrection as manifested in these two disciples while they are talking of him and listening to his preaching. This also is nothing less than a portion of the proof of his resurrection. For Christ here proves by word and deed that he is not dead, as they believed before, but works in them and exercises his power through the Word, even before they know him, and makes believers of them who have another mind, reason, heart, and will. This they also recognize and confess, saying: "Was not our heart burning within us while he spake to us, etc?" After this manner he still works in the whole Christian church; though unseen, he yet carries on his work and shows his dominion in that, as the living Lord, he enlightens them through his Word, comforts and strengthens them, defends them with his power and keeps them against the wrath of the devil and the world.

3. As a third truth, we are here shown in what manner Christ reveals his resurrection, and how it may be known and apprehended, namely, above all first through the Word and faith, rather than through bodily vision or sensation. Therefore he is unknown to them at first when he comes to them and walks with them, though he is with them in very truth, the selfsame Christ whom they had so often seen and heard and known full well. Yet now they do not know him at all, because they know that he had died and had been buried the third day before; and hence can think of him only as a dead man. So strange and unknowable had he become to them that they would not have known him, had he stayed with them ever so long, until he announced to them his resurrection and preached about it. The text says: "Their eyes were holden, that they should not know him." It was not he who had been changed, nor was it his will to remain unknown to them, but their hearts and thoughts had become estranged and far removed from his. In the same way neither Magdalene nor the other disciples recognized him until they had heard the Word of his resurrection.

4. His purpose is to show and teach us that the power of his resurrection and dominion will be exercised here on earth, and manifest itself in this life only through the Word, and through faith which holds fast to Christ, though it does not see him, and thus conquers sin and death in him, lays hold of righteousness and life, etc. This is a brief summary of the story contained in this Gospel, in so far as it pertains to the article of faith on the resurrection in general; of which we lately heard more. . . .

Are You the Only Stranger?

The two had been shuffling town to town, living in their mockery of a station wagon, a rolling address for a time uncertain, telling improbable stories when they showed up, last in line, at the church food pantry. Then, as if dazed by a vision, the couple's progress back to their bald-tire shelter halted. They stood still, looking sad. "We have an empty bedroom," said the volunteer, a jolt that hinted that her words had outmaneuvered her judgment. Whether a plea or a confession, she continued, "Please come; stay with us." So, they did. The night passed, and several more like it. The hard-luck Chevy sat vacated in the driveway while in the house, stories unraveled into blessings. Then one morning when the coffee was brewed and bread browned into toast, they were simply gone, the two of them and the Chevy. On the kitchen table a note read, "Sutch [sic] a blessing that was here will stay with us for a long time or ever."

How many times while walking the seven eternal miles from Jerusalem to Emmaus, discussing with each other the things that had taken place, did those two disciples of Jesus glance at his face or flinch at the sound of his voice, seeing only a stranger with them? It remains the misty curiosity of this late-in-the-day Easter story. How could they not know who he was, walking with them? What blind irony hangs from their one question: "Are you the only stranger in Jerusalem who does not know . . . ?"

Then—why?—they invited this stranger in. "Stay with us." Perhaps the real surprise is not those disciples' blindness but our bemusement that they did not recognize Jesus when he came to them. For how often have we, too, failed to see Jesus in the stranger?

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