

Saving Grace Lutheran Church

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“PROCLAIMING GOD’S SAVING GRACE”

Greetings! I’m Pastor Mike. WELCOME to this week’s online worship of Saving Grace Lutheran in Chino Valley, AZ! We believe God brought you here on purpose and we’re very glad you have chosen to be with us so that we can worship together. We pray that God will bless you so that what He gives you here, you will be able to take with you into your life experiences and connections in the week ahead.

For your in-home participation, the service order, as well as, the sermon is provided on our website. Click on “Today’s Service” and “Today’s Sermon” to receive copies of both.

LET US KNOW THAT YOU WORSHIPED WITH US by e-mailing sglcvez@gmail.com stating worship attendance in the Subject Line . . . then, who worshiped and any prayer concerns you might have in the body of the e-mail.

Fourth Sunday of Easter
April 21, 2024

Easter People Follow

As We Gather

Flocks of sheep can number in the hundreds or even thousands. An annual trek from winter quarters to summer pastures and back again at a location in rural Idaho consistently draws hundreds of spectators to a location where the sheep must cross a major highway to reach their destination. Keeping track of two or three thousand sheep on the move is quite a task! Jesus, our Good Shepherd, knows how to care for not just thousands but millions of His sheeplike people. The prophet Isaiah says of the Lord God that He “will tend His flock like a shepherd” (40:11). Assured and reassured that we are part of His flock, we travel through life following the guidance of our caring Shepherd!

686 Come, Thou Fount of Every Blessing



1 Come, Thou Fount of ev - 'ry bless - ing, Tune my heart to
2 Here I raise my Eb - en - e - zer, Hith - er by Thy
3 Oh, to grace how great a debt - or Dai - ly I'm con -
4 Oh, that day when freed from sin - ning, I shall see Thy



sing Thy grace; Streams of mer - cy, nev - er ceas - ing,
help I've come; And I hope, by Thy good plea - sure,
strained to be; Let that grace now like a fet - ter
love - ly face; Clothed then in the blood - washed lin - en,



Call for songs of loud - est praise. While the hope of end - less
Safe - ly to ar - rive at home. Je - sus sought me when a
Bind my wan - d'ring heart to Thee: Prone to wan - der, Lord, I
How I'll sing Thy won - drous grace! Come, my Lord, no long - er



glo - ry Fills my heart with joy and love, Teach me
 strang - er, Wan - d'ring from the fold of God; He, to
 feel it; Prone to leave the God I love. Here's my
 tar - ry; Take my ran - som'd soul a - way; Send Thine



ev - er to a - dore Thee; May I still Thy good - ness prove.
 res - cue me from dan - ger, In - ter - posed His pre - cious blood.
 heart, O take and seal it, Seal it for Thy courts a - bove.
 an - gels soon to car - ry Me to realms of end - less day.

Text: Robert Robinson, 1735-90, alt. Tune: Repository of Sacred Music, Part Second, 1813, Harrisburg. Text and tune: Public domain

Invocation

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

Opening Sentences *John 12:26; Ephesians 4:15; Psalm 25:1-3, 5, 10; 106:48*

P Jesus said: "If anyone serves Me, he must follow Me; and where I am, there will My servant be also. If anyone serves Me, the Father will honor him."

C **Speaking the truth in love, we are to grow up in every way into Him who is the head, into Christ.**

P To You, O LORD, I lift up my soul. O my God, in You I trust.

C **Indeed, none who wait for You shall be put to shame.**

P Lead me in Your truth and teach me, for You are the God of my salvation.

C **All the paths of the LORD are steadfast love and faithfulness, for those who keep His covenant and His testimonies.**

P Blessed be the LORD, the God of Israel, from everlasting to everlasting!

C **And let all the people say, "Amen!" Praise the LORD!**

P Let us humble ourselves before God, confess our sins to Him, and pray for His gracious forgiveness. We begin our time of Confession and Absolution as we sing the hymn "Out of the Deep I Call."

Out of the Deep I Call



1 Out of the deep I call To
 2 Out of the deep I cry, The
 3 Out of the deep of fear And
 4 Lord, there is mer - cy now, As



Thee, O Lord, to Thee. Be - fore Thy throne of
 woe - ful deep of sin, Of e - vil done in
 dread of com - ing shame; All night till morn - ing
 ev - er was, with Thee. Be - fore Thy throne of



grace I fall; Be mer - ci - ful to me.
 days gone by, Of e - vil now with - in;
 watch is near I plead the pre - cious name.
 grace I bow; Be mer - ci - ful to me.

Tune: William Daman, ca. 1540-91. Tune: Public domain

Confession and Absolution

- P** Let us confess our sins to God, our Father.
- C** **O Lord God Almighty, I confess that I am a sinful human being by nature and by deed. I have not put You first at all times. I have not followed in the ways You have set forth for me. I have not always been a thoughtful caretaker of Your creation and have not shared its bounty on all occasions. I have not kept my thoughts, words, and deeds fully pure and honorable. I have sinned in ways I know and in ways I do not even recognize. I have not honored those in authority and have not without reservation encouraged them. I have not completely put the best construction on all things and on all people. Have mercy on me, O Lord. Forgive me all my sins, and finally by Your grace, bring me to everlasting life. Amen.**
- P** The almighty and merciful Lord grant us pardon, forgiveness, and remission of all our sins. As a called and ordained servant of Christ and by His authority, I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.
- C** Amen.

WORD

Kyrie (*A congregational response meaning “Lord, have mercy.”*) LSB 152

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



- C** Lord, have mer - cy.

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



- C** Lord, have mer - cy.

- 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.

- 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.

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



Salutation

- P** The Lord be with you.
- C** And also with you.

Prayer of the Day

- P** Let us pray.
- C** Almighty God, merciful Father, since You have wakened from death the Shepherd of Your sheep, grant me Your Holy Spirit that when I hear the voice of our Shepherd I may know Him who calls me by name and follow where He leads; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

First Reading *Acts 4:1–12*

¹As they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, ²greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. ³And they arrested them and put them in custody until the next day, for it was already evening. ⁴But many of those who had heard the word believed, and the number of the men came to about five thousand. ⁵On the next day their rulers and elders and scribes gathered together in Jerusalem, ⁶with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. ⁷And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” ⁸Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, ⁹if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, ¹⁰let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. ¹¹This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. ¹²And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

- L** This is the Word of the Lord.
- C** Thanks be to God.

Psalm *Psalm 23 antiphon: John 10:14, 15b* **I** = Men **II** = Women

- P** I am the good shepherd.
- C** I know my own and my own know me, and I lay down my life for the sheep.

The LORD is my shepherd; I shall not want.

- I** *He makes me lie down in green pastures. He leads me beside still waters.*
- II** *He restores my soul. He leads me in paths of righteousness for His name's sake.*
- C** **Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me.**
- I** *You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup overflows.*
- II** *Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.*

C Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.

P I am the good shepherd.

C I know my own and my own know me, and I lay down my life for the sheep.

Epistle *1 John 3:16–24*

¹⁶By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. ¹⁷But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸Little children, let us not love in word or talk but in deed and in truth. ¹⁹By this we shall know that we are of the truth and reassure our heart before him; ²⁰for whenever our heart condemns us, God is greater than our heart, and he knows everything. ²¹Beloved, if our heart does not condemn us, we have confidence before God; ²²and whatever we ask we receive from him, because we keep his commandments and do what pleases him. ²³And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. ²⁴Whoever keeps his commandments abides in him, and he in them. And by this we know that he abides in us, by the Spirit whom he has given us.

L This is the Word of the Lord.

C Thanks be to God.

Gradual *adapt. from Matthew 28:7; Hebrews 2:7; Psalm 8:6*

P Christ has risen from the dead.

C God the Father has crowned Him with glory and honor.

P He has given Him dominion over the works of His hands;

C He has put all things under His feet.

Verse *Romans 6:9; John 10:14*

P Alleluia. We know that Christ being raised from the dead will never die again; death no longer has dominion over Him.

C Alleluia. I am the good shepherd. I know My own and My own know Me. Alleluia.

Holy Gospel *John 10:1–18*

P The Holy Gospel according to St. John, the tenth chapter.

C Glory to You, O Lord.

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, **“Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. ¹³He flees because he is a hired hand and cares nothing for the sheep. ¹⁴I am the good shepherd. I know my own and my own know me, ¹⁵just as the Father knows me and I know the Father; and I lay down my life for**

the sheep. ¹⁶And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷For this reason the Father loves me, because I lay down my life that I may take it up again. ¹⁸No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

P This is the Gospel of the Lord.

C Praise to You, O Christ.

709 The King of Love My Shepherd Is



1 The King of love my shep - herd is, Whose good - ness
2 Where streams of liv - ing wa - ter flow, My ran - somed
3 Per - verse and fool - ish oft I strayed, But yet in
4 In death's dark vale I fear no ill With Thee, dear



fail - eth nev - er; I noth - ing lack if
soul He lead - eth And, where the ver - dant
love He sought me And on His shoul - der
Lord, be - side me, Thy rod and staff my



I am His And He is mine for - ev - er.
pas - tures grow, With food ce - les - tial feed - eth.
gent - ly laid And home re - joic - ing brought me.
com - fort still, Thy cross be - fore to guide me.

5 Thou spreadst a table in my sight;
Thine unction grace bestoweth;
And, oh, what transport of delight
From Thy pure chalice floweth!

6 And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever!

Text: Henry W. Baker, 1821–77 Tune: Irish, c. 18th cent. Text and tune: Public domain

Message The Shepherd Knows John 10:1-18

In this Easter season, the scripture texts take us back to the words of Jesus, words that the disciples recalled as they pondered the mystery of the resurrection, and what Jesus wanted them to do next.

Here Jesus speaks about himself as the shepherd, the guide and guard of those who love him.

The Good Shepherd teaching of Jesus takes place in the midst of the conflict between Jesus and those who have hardened their hearts against him. Immediately preceding this text, Jesus healed a man who had been born blind. The formerly blind man was cast out of the synagogue by the Jews because he had confessed faith in Jesus (Jn 9:1–41). This event is followed by the teaching of Jesus that he is the Good Shepherd. The sheep know his voice, and he knows each of his sheep by name. He is not a thief or a robber. The Jewish leaders reject Jesus, so Jesus responds by teaching that he—not they—is the door of the sheep (10:1–10).

That is one of Jesus’ seven “I am” statements in John’s Gospel. Jesus says, “I am the bread of life” (6:48–51), “the light of the world” (8:12), “the door” (10:7), “the Good Shepherd” (10:11), “the resurrection and the

life” (11:25), “the way, and the truth, and the life” (14:6), and “the true vine” (15:1). The Gospel of John intends to provide the answer to the question, “Who is Jesus?” Jesus is “I am” and I am is the Good Shepherd.

Ask a city person about open space , too much open space makes them nervous, so when I started thinking about sheep, I had to recall , my experience with sheep. Ask a city person what they know about sheep, and the first thing they say was: “Sheep are stupid, sheep are not dumb at all. "It is the cattle ranchers who are responsible for spreading that ugly rumor, and all because sheep do not behave like cows. Cows are herded from the rear by hooting cowboys with cracking whips, but that will not work with sheep at all. Stand behind them making loud noises and all they will do is run around behind you, because they prefer to be led. You push cows, but you lead sheep, and they will not go anywhere that someone else does not go first. Their shepherd-who goes ahead of them to show them that everything is all right.”

Sheep know their shepherd and their shepherd knows them.

Sheep & shepherds develop a language of their own.

“Hmmm,” I thought. All over the Bible, the people of God are compared to sheep. The familiar and beloved words of Psalm 23 proclaim right away that God is our shepherd, making us, by definition, sheep. Psalm 100 proclaims that we are the sheep of God’s pasture, the flock of God’s hand.

Every place we look, the biblical writers find comfort in the fact that God is our shepherd, and we shall not lack anything. Every need is met and every danger taken care of. There were plenty of dangers for shepherds in ancient Palestine. In that world, the shepherd was absolutely responsible for the lives of the sheep. Fighting off bears and wolves, along with thieves, was part of the job description. If an animal were eaten by a wolf or bear, the shepherd had to bring in part of the sheep’s or bear’s body to prove that the animal had eaten it.

The shepherd’s staff mentioned in Psalm 23 is a weapon for such battles. The rod used there is the shepherd’s crook, used to rescue lost lambs and guide the others over rocky hills. I love that the “rod” mentioned in “spare the rod, spoil the child” is the same Hebrew word as the shepherd’s crook. Sparing the rod isn’t about punishment — it’s about guiding and helping, like the shepherd does with his crook.

In ancient Palestine sheep roamed without fences or strict boundary lines, and shepherds spent their days wandering with the sheep. They walked along as the sheep grazed, and at night they slept with the sheep. In the passage before this one, Jesus proclaimed that he was the gate. Sheep often slept in open enclosures, and the shepherd slept at the opening, to guard the sheep. With the shepherd there, the door is safe

It’s a good thing about the Good Shepherd who’s also a door: there are those two sides. On one side of the door, there’s grace and mercy. There’s a good and loving shepherd who cares for his sheep. He opens to provide food and nourishment as he leads the sheep to pasture and streams of living water. But he closes the door to provide protection from thieves and hired hands and wolves, the terms Jesus uses in our text for false shepherds: “I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them” (vv 11–12). On one side is mercy, but on the other side is judgment.

Some of the same false shepherds had revealed their true colors immediately before our text. In John 9, Jesus healed a man who was blind from birth. The Jews took issue with this healing because it had been done on a Sabbath Day. Jesus did not respect their laws, so they rejected him and refused to believe in him. They threw the man who’d been healed out of the synagogue. However, when Jesus found him and revealed to him that he was the Christ, the man believed in Jesus and worshiped him. The Good Shepherd was his open door—but a closed door to those who rejected him.

Think of it like the door that at God’s command Noah and his sons built into the ark. On the day it started to rain, Noah and his family huddled inside the ark. The hand of God then closed that door. As the door shut, the rain that fell for God’s judgment on the earth was kept safely outside. For Noah and his family, for those who had faith and believed God, the door provided protection. And then, when the flood subsided and the waters were gone, the door opened and Noah went out to find God’s blessing on the

earth. The door shut for protection and opened for blessing. But for those outside the ark, that door meant judgment. The door was shut to those who did not believe. They perished. It's the same door, but that door is received much differently depending on which side of the door you're facing.

The same can be said for Jesus. Those of us who believe are on the inside of the door. For us, Jesus is the Good Shepherd who lays down his life for us. He knows us and loves us, and likewise we know him and follow him. We know the sound of his voice and follow where he leads. But for those who do not believe in Jesus, he is a harsh judge. They are blind and unable to see his goodness and mercy. They reject him. They reject him and those who believe in him. The formerly blind man was put out of the synagogue because he confessed faith in Jesus. Peter and John were arrested for teaching and healing in the name of Jesus.

All along the way, the shepherd got to know the flock, and often gave each sheep a name. The shepherd knew which sheep was fearful and which one was likely to wander off, which one was irritable and which one was sweet.

In the Holy Scriptures, the New Testament, Jesus picked up this same idea. And when Jesus proclaimed that, as the good shepherd, he knew his flock and they knew him, he was doing no more than any other shepherd.

But Jesus called himself not just a shepherd, but the good shepherd. The Greek word translated as "good" is the strongest possible word for good — not the ordinary everyday word. It really means noble, beautiful, worthy, and exemplary. Jesus was telling his flock that he was the best possible shepherd — the ideal shepherd, one willing to lay down his life for the sheep. The shepherd beyond all others — the great shepherd. In all of these "I am" sayings from John's gospel, Jesus compared himself with the most ordinary things — light, bread, water, and in this passage, a shepherd. He never said that he's the good king, or the new high priest, or the scholar who knew the truth. And, when he chose a shepherd, he chose a lowly, smelly job. He chose a job done by the children of the family or a hired hand.

It's true that at that time, "shepherd" was a frequent metaphor for the ruler of a country ...but no one actually wanted to be a shepherd. Jesus was turning the image of the king on its head — using the metaphor but reminding his friends that he was the shepherd who knew the sheep, who lived with the sheep, who provided for the sheep. Seeing his friends, knowing their need for guidance and protection, he offered them the ancient image of the shepherd.

So also for you, as you go in and out and follow Jesus, hearing his Word and recognizing his voice, following him to green pastures and living waters, being defended against wolves and thieves and hirelings, being gently prodded back to the green pastures and away from danger. You will receive Jesus as your Lord and master, as your Good Shepherd. But since he is rejected by the outside world, they will also reject you. The world will see you and associate you with the judgment of Jesus. They will hate you and try to silence you even as the Jews hated Peter and John and the man born blind.

But we know enough to know that the shepherd can't drive the sheep anywhere, really, can't cajole them, yell at them, or expect them to follow. There is no planning ahead with sheep. The shepherd only gets anything done by being with the sheep — in the middle of the flock. In this, we understand something about our God. God insists on being in the middle of us, mixed into our lives, right in the midst of our stupid choices, our confusion, our tendency to wander off where we shouldn't be and our constant need to be called back.

"This passage exemplifies Jesus' relationship with God and his relationship with us. Jesus says that he "knows his own sheep, and his own sheep know him." However, as Christians this is what we strive to do our whole life. Jesus confidently says "the sheep will recognize my voice." Jesus is crazy! I am always looking for his word and guidance in my life... and I'm sure that most of the time I fail to see it. It is hard to distinguish what he is telling us from all the extraneous noise we hear. We are not like the sheep in this passage. It is so easy for them to hear Jesus because there are no outside influences pulling them astray. For us the media is telling us how we should look, how we should dress, what we should buy. School and jobs influence how we spend our money. Our friends influence our choices."

This helped me understand how hard it is to hear the voice of Jesus, and how hard we have to work to listen.

There are plenty of dangers for us, too.

The danger of being seduced by our stuff or thinking that we're worth no more and no less than our title or salary, or forgetting the things that feed the soul, or living with our addiction, or being too busy. Our preoccupations with work, our screens, shopping, or easy anger leading us away from Jesus. We're constantly getting off the path and needing to be called back.

“Nonetheless, Jesus is confident we will be able to distinguish him from all the other influences. The fact that Jesus is so sure we will be able to do it gives me hope. If Jesus is certain I will hear his voice, who am I to say I won't. As sheep we are all important to him. Jesus has told us it is possible to know him and it is possible to have a relationship with him.”

Because he says that, we can have confidence.

But we are invited to be more than sheep.

As we follow Jesus, we are invited to live lives of faith like the exemplary shepherd. We're invited to follow where the good shepherd leads us and to lead and serve like he did. We can't get anything done in God's world by charging off, hoping God's people will follow our powerful vision or our ten-point plan. We have to hang around with other sheep. The place where we communicate the grace of God is right in the middle of other sheep, mixing in with the world we hope to make better.

We follow God revealed as the good shepherd, the shepherd who cares for the sheep, and he invites us to love in the same way. As sheep, we are stupid. We miss the grace of God over and over, miss seeing signs of love and forgiveness every day, and miss chances to take care of each other. And yet there is the good shepherd, always calling us back to the good water and the abundant grass, giving all that we need, never letting us wander too far. No matter how far we think we've wandered away, the good shepherd is there, watching out, ready to bring us back to the pasture. No matter how stupid we think we've been, the good shepherd awaits, and we belong to the flock. The shepherd knows the sheep, and our God knows us.

We are sheep, but also followers of the great shepherd. He invites us to care for the flock alongside him. The strength for that comes from the shepherd himself, right in the midst of us, the flock.

We, the sheep, may be stupid — but we are smart enough to know our shepherd, and to know where we belong. Amen.

Apostles' Creed

C I believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead. I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life ✠ everlasting. Amen.

Prayer of the Church

P In peace, let us pray to the Lord, beseeching Him for the needs of ourselves and others.

Trusting in God's loving response, we pray for the church and all who are called to lives of service to God's people, asking that the Lord will bless His undershepherds and all who care for His flock.

C Lord, in Your mercy, hear our prayer.

P We pray for ourselves, that the Holy Spirit guide us into gracious ways and instill in us a holy confidence in the goodness of our God, aiding us in our prayers. With thanks for the faithful examples set by those whose earthly journeys are complete and whose witness to Christ yet inspires us, let us pray to the Lord:

C Lord, in Your mercy, hear our prayer.

P We pray for the blessing of God upon our nation and its leaders that we may lead peaceable lives, and we pray for the needs of ourselves and others for healing and restoration, for solace and comfort, [*especially...*].

C Lord, in Your mercy, hear our prayer.

P These things and all else that we should have asked grant us according to Your gracious will, O Lord, for the sake of Jesus Christ, our Savior.

C Amen.

P So remember us in Your kingdom as we pray the prayer that you taught to us:

Lord's Prayer

C 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.

Benediction (Meaning - a blessing. From Latin roots bene, meaning “well” and diction meaning “to speak” - literally to speak well of.)

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 Amen.

537 Beautiful Savior



1 Beau - ti - ful Sav - ior, King of cre - a - tion, Son of
2 Fair are the mead - ows, Fair are the wood - lands, Robed in
3 Fair is the sun - shine, Fair is the moon - light, Bright the
4 Beau - ti - ful Sav - ior, Lord of the na - tions, Son of



God and Son of Man! Tru - ly I'd love Thee, Tru - ly I'd
flow'rs of bloom - ing spring; Je - sus is fair - er, Je - sus is
spar - kling stars on high; Je - sus shines bright - er, Je - sus shines
God and Son of Man! Glo - ry and hon - or, Praise, ad - o -



serve Thee, Light of my soul, my joy, my crown.
pur - er, He makes our sor - r'wing spir - it sing.
pur - er Than all the an - gels in the sky.
ra - tion Now and for - ev - er - more be Thine!

Text: Münsterisch Gesangbuch, 1677, Münster; tr. Joseph A. Seiss, 1823–1904 Tune: Silesian, 19th cent. Text and tune: Public domain

Postlude

Acknowledgments

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Tuesdays 4:00 p.m. New study beginning April 30.

Wednesdays, 9:30 a.m. Women's Fellowship and Bible Study. **"UNSHAKABLE."** Remember to bring a friend!

Samaritan's Purse Christmas Shoe Boxes This year we are going to spend the next 6 months collecting specific items for our shoe boxes by the month and by the category.

April is for Personal Hygiene items: soap, washcloths, towels that fit into a shoe box, hair brushes, combs, hair bows, headbands, toothbrushes, fun bandages, nail clippers, reusable eating utensils and cups/water bottles, etc.

NOTE: No candy, toothpaste, glass items, war toys, seeds, fruit roll ups or other snacks, chocolate, gum, medicine, cash money, vitamins, damaged or used items, drink mixes (powdered or liquid), liquids or lotions, breakable items such as snow globes, glass containers or aerosol cans.