

St. Luke
Lutheran Church

Remember, God loves YOU!



**St. Luke Lutheran Church and
Lutheran Campus Ministry**
Morning Prayer

The Second Sunday of Easter
Sunday, April 7, 2024
10:00 AM

YOU are welcome here! As a Reconciling in Christ Congregation, the people of St. Luke Lutheran Church are called by God to be a community...because we believe we are one in God's eyes, we welcome the mix of ages, races, gender identities, physical and mental capabilities, and sexual orientations with which God's children are blessed. Everyone is invited to share in God's grace. We rejoice in the knowledge that nothing can separate us from the love of God in Christ Jesus--not our wealth, nor our poverty, nor our nationality, nor our political convictions, nor whom we love, nor anything else in all creation.

Everything you need for worship today is contained in this bulletin.

*All are invited to stand as able. Items in **bold** are spoken or sung by the assembly.

Today instead of the communion service we worship using the form for Morning Prayer. The tradition of daily prayer goes back centuries, and Lutherans embrace the ancient format, with the order provided in the Evangelical Lutheran Worship book. As the communion service format is Gathering, Word, Meal, and Sending, the daily prayer framework is Opening, Psalmody, Word, and Prayer.

The Easter season is a week of weeks, seven Sundays when we play in the mystery of Christ's presence, mostly through the glorious Gospel of John. Today we gather with the disciples on the first Easter, and Jesus breathes the Spirit on us. With Thomas we ask for a sign, and Jesus offers us his wounded self in the broken bread. From frightened individuals we are transformed into a community of open doors, peace, forgiveness, and material sharing such that no one among us is in need.

OPENING

PRELUDE

Merle's Tune

setting by Jacob Weber

WORD OF WELCOME

*DIALOGUE



O Lord, o - pen my lips,



and my mouth shall pro - claim your praise.



Glory to the Father, and to the Son, and to the Ho - ly Spir - it:



as it was in the be-gin-ning, is now, and will be for - ev - er. A - men.

PSALMODY

**The psalmody begins with the invitatory for the Easter season:*



Al - le - luia. Christ is ris - en in - deed.



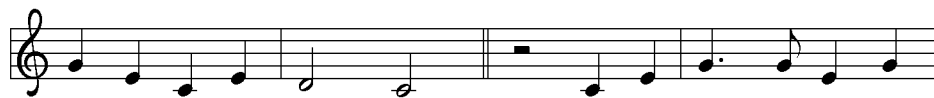
Oh, come, let us wor - ship and praise.

*PSALM 95:1-7

Refrain



Come, let us sing to the Lord; let us shout for joy to the



rock of our sal - va - tion. 1 Let us come be-fore God's



pres - ence with thanks - giv - ing and raise a loud shout to the



Lord with psalms. For you, Lord, are a great



God, and a great rul - er a - bove all gods.

Refrain



Come, let us sing to the Lord; let us shout for joy to the



rock of our sal - va - tion. 2 In your hand are the



cav - erns of the earth; the heights of the hills are al - so

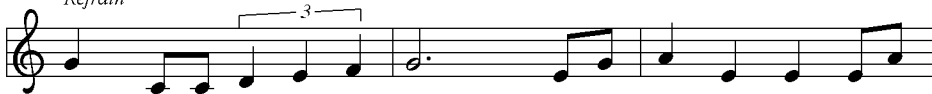


yours. The sea is yours, for you made it; and your



hands have mold-ed the dry land.

Refrain



Come, let us sing to the Lord; let us shout for joy to the



rock of our sal - va - tion. 3 Come, let us wor-ship and bow



down; let us kneel be-fore the Lord our mak - er. For the

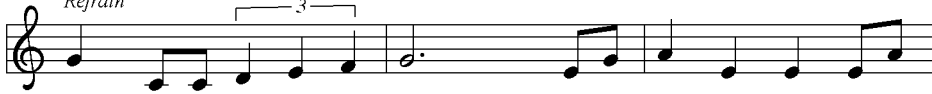


Lord is our God, and we are the peo-ple of God's



pas - ture and the sheep of God's hand.

Refrain



Come, let us sing to the Lord; let us shout for joy to the



rock of our sal - va - tion.

The assembly remains standing for:

***SECOND PSALM: PSALM 133**

The psalm appointed for the second Sunday of Easter is sung responsively.

How good and how pleas- | ant it is,
when kindred live togeth- | er in unity!

**It is like fine oil upon the head, flowing down up- | on the beard,
upon the beard of Aaron, flowing down upon the collar | of his robe.**

It is like the dew of Hermon flowing down upon the | hills of Zion.

For there the Lord has commanded the blessing: life for- | evermore.

**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 for- | ever. Amen.**

***SILENCE FOR REFLECTION**

***PSALM PRAYER**

***HYMN 367** Now All the Vault of Heaven Resounds

(See next page)

LASST UNS ERFREUEN



1 Now all the vault of heav'n re - sounds
 2 E - ter - nal is the gift he brings,
 3 Oh, fill us, Lord, with daunt - less love;
 4 A - dor - ing prais - es now we bring



in praise of love that still a - bounds: "Christ has
 there - fore our heart with rap - ture sings: "Christ has
 set heart and will on things a - bove that we
 and with the heav'n - ly bless - ed sing: "Christ has



tri - umphed! He is liv - ing!" Sing, choirs of
 tri - umphed! He is liv - ing!" Now still he
 con - quer through your tri - umph; grant grace suf -
 tri - umphed! Al - le - lu - ia!" Be to the



an - gels, loud and clear! Re - peat their song of glo - ry
 comes to give us life and by his pres - ence stills all
 fi - cient for life's day that by our lives we tru - ly
 Fa - ther, and our Lord, to Spir - it blest, most ho - ly



here: "Christ has tri - umphed! He is liv - ing!"
 strife. "Christ has tri - umphed! He is liv - ing!"
 say: "Christ has tri - umphed! He is liv - ing!"
 God, all the glo - ry, nev - er end - ing!



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

WORD

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.

SECOND READING

1 John 1:1--2:2

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

*GOSPEL ACCLAMATION

The assembly sings the acclamation and repeats it after the choir proclaims the verse of the day.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The image shows a musical score for the Gospel Acclamation. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!' are written below the treble staff. The music is a simple, rhythmic setting of the acclamation.

*GOSPEL

John 20:19-31

The holy gospel according to John, the twentieth chapter.

Glory to You, O Lord.

When 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." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So 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."

A 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." Then 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." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But 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.

The Gospel of Our Lord.

Praise to you, O Christ.

CHILDREN'S TIME

ANTHEM

Peace I Leave With You

Michael Clarkson

Peace I leave with you. Peace I leave with you My peace I give you. Do not let your hearts be trouble, Do not be afraid. I am going away, and I am coming back to you. Be glad that I am going to the Father. You will believe. (John 14:27-29)

SERMON



1 Fling wide the door, un - bar the gate; the King of glo - ry
 2 He is the rock of our be - lief, the heart of mer - cy's
 3 Oh, hap - py towns and bless - ed lands that live by their true
 4 Come, Lord, our Sav - ior, Je - sus Christ; our hearts are o - pen



comes in state; the Lord of lords and King of kings, the
 gen - tle self. His king - ly crown is ho - li - ness; his
 king's com - mands. And bless - ed be the hearts he rules, the
 wide in trust. Oh, show us now your love - ly grace, up -



Sav - ior of the world who brings his great sal - va - tion
 scep - ter is his love - li - ness; he brings our sor - rows
 hum - ble plac - es where he dwells. He is the right - ful
 on our sor - rows shine your face, and let your Ho - ly

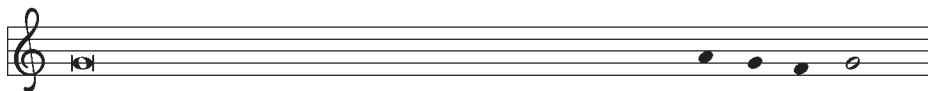


to the earth. So raise a shout of ho - ly mirth and
 to an end. Now glad - ly praise our king and friend, and
 Son of bliss who fills our lives and makes us his, cre -
 Spir - it guide our jour - ney in your grace so wide. We

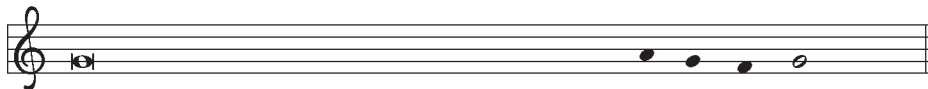


praise our God and Lord, Cre - a - tor, Spir - it, Word.
 wor - ship him with song for sav - ing us from wrong.
 a - tor of the world, our on - ly strength for good.
 praise your ho - ly name, from age to age the same!

A time of silent reflection follows the hymn, concluding with the following dialogue:



Long ago God spoke to our ancestors in many and various ways by the prophets,



but in these last days God has spoken to us by the Son.

*GOSPEL CANTICLE

HYMN 552

The assembly sings the gospel canticle for morning, the song of Zechariah.



1 Blessed be the God of Is - rael, who comes to set us free,
2 Now from the house of Da - vid a child of grace has come,
3 On all by death im - pris - oned the sun be - gins to rise,



who vis - its and re - deems us, and grants us lib - er - ty.
a Sav - ior who will lead us to our e - ter - nal home.
the dawn - ing of for - give - ness up - on the sin - ner's eyes,



The proph - ets spoke of mer - cy, of free - dom and re - lease;
Be - fore him goes the her - ald, fore - run - ner in the way,
to guide the feet of pil - grims a - long the paths of peace;



God shall ful - fill the prom - ise to bring our peo - ple peace.
the proph - et of sal - va - tion, the har - bin - ger of day.
oh, bless our God and Sav - ior with songs that nev - er cease!

Text: Michael Perry, 1942–1996, based on Luke 1:68–79

Music: MERLE'S TUNE, Hal H. Hopson, b. 1933

Text © 1973 Jubilate Hymns, admin. Hope Publishing Company.

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PRAYER

The Lord be with you.

And also with you.

Let us pray.

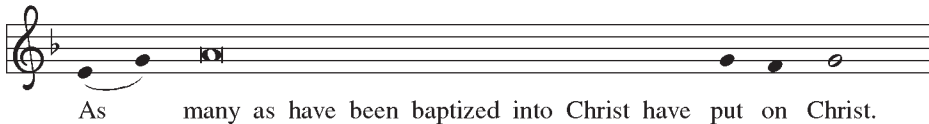
A brief silence for prayer follows each petition.

*THE LORD'S PRAYER

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

**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.**

*THANKSGIVING FOR BAPTISM WITH PASCHAL BLESSING




The paschal narrative is proclaimed

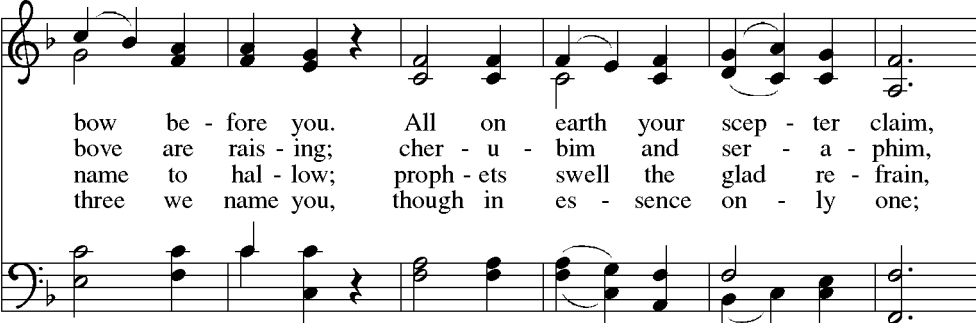
“We praise you O God” -- the Te Deum -- is sung (see next page).

*HYMN 414 Holy God, We Praise Your Name

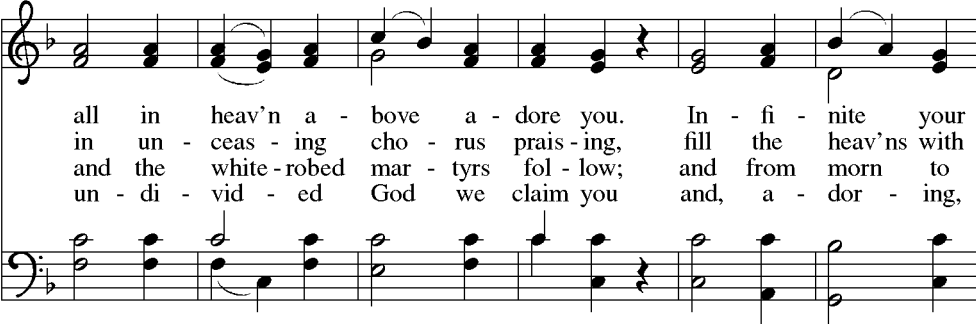
GROSSER GOTT



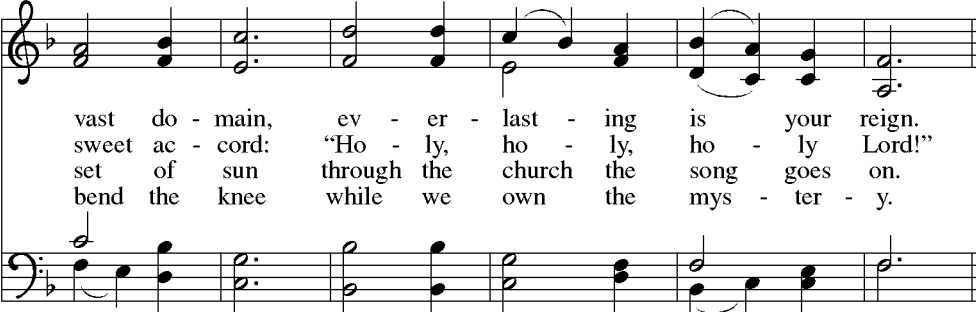
1 Ho - ly God, we praise your name; Lord of all, we
2 Hark! The glad ce - les - tial hymn an - gel choirs a -
3 Lo, the ap - os - tol - ic train join your sa - cred
4 Ho - ly Fa - ther, ho - ly Son, Ho - ly Spir - it,



bow be - fore you. All on earth your scep - ter claim,
bove are rais - ing; cher - u - bim and ser - a - phim,
name to hal - low; proph - ets swell the glad re - frain,
three we name you, though in es - sence on - ly one;



all in heav'n a - bove a - dore you. In - fi - nite your
in un - ceas - ing cho - rus prais - ing, fill the heav'ns with
and the white-robbed mar - tyrs fol - low; and from morn to
un - di - vid - ed God we claim you and, a - dor - ing,



vast do - main, ev - er - last - ing is your reign.
sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord!"
set of sun through the church the song goes on.
bend the knee while we own the mys - ter - y.

*CLOSING PRAYER

*The assembly responds with two sung **Amens**.*

*THE PEACE

The peace of the Lord be with you always.

And also with you.

The assembly may share signs of peace.

POSTLUDE

Paraphrase on a chorus from Judas Maccabeus by Handel

Alexandre Guilmant

PARTICIPATING IN WORSHIP TODAY

St. Luke Ministers:	All the people of this Community
Assisting Minister:	Nicole Nelson
Cantor:	Jeff Snedeker
Reader:	Patrice Pastore
Ushers:	Beth and Luke Dewalt
Music Director	Erik Kibelsbeck
Preacher:	Robert Wagner

The flowers are given to the Glory of God Laura Gathagan and Kevin Sheets in honor of Carole & Henry Gathagan.

St. Luke Lutheran Church and Lutheran Campus Ministry is a Reconciling in Christ Congregation of the Upstate New York Synod of the Evangelical Lutheran Church in America (ELCA) and a member of Cornell United Religious Works (CURW).

Please visit www.stlukeithaca.org to sign up for email communication.

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CALENDAR

Mon., April 8	9-1	Open Doors
Tues., April 9	12:15pm	Bible Study
	1-3	Open Doors
Wed., April 10	6:00pm	John 3 with Pastor Bair
Thurs. April 11	8:00pm	Compline/Immaculate Conception

ANNOUNCEMENTS

YOUR PRAYERS ARE REQUESTED FOR: Earl, Brad, Carl, Keith, Marjorie, Kathy, and Kirstin.

EASTER SEASON BIBLE STUDY WITH PASTOR BAIR

Pastor Bair will lead five sessions on John 3 on Wednesdays at 6pm in April (and May 1). These will be in person at church with a zoom option found in the newsletter and on the website. PB requests that those interested listen to a podcast prior to the sessions, these are posted on the website. This will enable us to have maximum time for conversation.

The themes for the next two sessions are:

April 10 - Two lenses provided by Luther for seeing and understanding this text

April 17 - The Way the author of the Fourth Gospel Communicates: style, words, themes

FOOD ITEMS for the Red Wagon for the Ithaca Kitchen Cupboard for April: canned vegetables (corn, carrots, green beans, yellow beans, etc.)

SINCERE THANKS TO ALL who cooked, baked, set up, served, cleaned up, or in any other way made the Easter Breakfast a wonderful time of fellowship!

MUSIC AT ST. LUKE presents the Cayuga Vocal Ensemble on Sunday, May 21 at 7pm at St. Luke. Conducted by Sean Linfors, the chorus will sing a program entitled "Pax Mundi" - Peace on Earth. All are welcome.

UPCOMING READINGS

The foundational premise of this set of daily readings is their relationship to the Sunday lectionary. The readings are chosen so that the days leading up to Sunday (Thursday through Saturday) prepare for the Sunday readings. The days flowing out from Sunday (Monday through Wednesday) reflect upon the Sunday readings.

Monday

Psalm 135
Daniel 3:1-30
1 John 2:3-11

Tuesday

Psalm 135
Daniel 6:1-28
1 John 2:12-17

Wednesday

Psalm 135
Isaiah 26:1-15
Mark 12:18-27

Thursday

Psalm 4
Daniel 9:1-19
1 John 2:18-25

Friday

Psalm 4
Daniel 10:2-19
1 John 2:26-28

Saturday

Psalm 4
Acts 3:1-10
Luke 22:24-30

THE READINGS IN THE BIBLE

John 20:19-31

In this the first conclusion to the Gospel of John, the Spirit handed over at the death of Christ (John 19:30) is distributed to the disciples. The narrative indicates that by the time of the writing of the gospel, Christians were regularly assembling on the first day of the week. The chapter moves the Easter proclamation from the disciples, through the unbelievers, to those who encounter this good news. The evangelist claimed that the gospel book, proclaimed at the Sunday assembly, manifests Jesus as Christ, the Son of God, who gives life in his name.

Acts 4:32-35

Writing in perhaps the late 80s, Luke presents in Acts 4 a triumphal picture of the church as the ongoing sign of Christ's resurrection. In this excerpt, the primitive community, in its extraordinary care for other believers, even replaces private property with communitarianism. Paul also repeatedly writes about Christian collections for the needy. However, Acts 5 tells of Ananias and Sapphira, who were not involved in communitarian living, and there is no outside historical evidence that such financial arrangements characterized early Christianity.

We respond to Luke's account of radical Christianity by singing **Psalm 133**, a celebration of the community of believers. The image of oil recalls the Israelite anointing of Aaron to serve as priest and to approach God in prayer, and the image of dew comes from Palestine, where with minimal rainfall, the day's dew is a significant source of moisture for the life of all.

1 John 1:1—2:2

Written anonymously in the late first or early second century, the letters named 1, 2, and 3 John share many themes with the Gospel of John. First John 1 shares much vocabulary with John 1. Yet in language not found in the fourth gospel, Christ is himself "the atoning sacrifice," and Christ's work of atonement is the fount of the love that now is to characterize the Christian community. Christ, rather than the Spirit, is called our advocate.

ST. LUKE LUTHERAN CHURCH and LUTHERAN CAMPUS MINISTRY ELCA

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Beverly Dodici, Vice Chair

Sophie Sparrow, Secretary

John Vakiner, Treasurer
jvakiner@gmail.com

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Everett Nelson

Rhonda Kitch

Louise McGee

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