



Easter 3

SAINT JAMES LUTHERAN CHURCH | stjamesgp.org | 313.884.0511
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Pastor Denise M. Grant | pastor@stjamesgp.org

Sunday, April 14, 2024 11:00 am

WELCOME

Welcome to Saint James, a congregation of the Evangelical Lutheran Church in America, and the Southeast Michigan Synod. Thank you for being part of this gathered assembly as we worship the Risen Lord and receive the sacrament. If this is your first time worshipping with Saint James, we extend a special greeting to you and invite you to introduce yourself to your neighbor in the pew. If you have questions about Saint James or are looking for a spiritual home, please reach out to Pastor Grant (pastor@stjamesgp.org).

TODAY'S SCRIPTURES

The gospel for the third Sunday of Easter is always one in which the risen Christ shares food with the disciples, meals that are the Easter template for the meal we share each Sunday. In today's gospel, Jesus both shares the disciples' food and shows them the meaning of his suffering, death, and resurrection through the scriptures, the two main elements of our Sunday worship.

WORSHIP & HOLY EUCHARIST

All of the materials needed for this liturgy can be found in this bulletin and in the cranberry red *Evangelical Lutheran Worship* (ELW). The celebration of the sacrament, **Holy Eucharist** (also called the Lord's Supper and Holy Communion), is central to our worship. As host of the meal, Jesus extends a wide welcome for all to participate. Distribution information is found on page 14. If you would prefer to commune in the pew, please alert an usher prior to the start of worship.

PREPARATION FOR WORSHIP

PRELUDE

Day of Arising

David Cherwien

GATHERING

STAND

Alleluia! Christ is risen!

Christ is risen, indeed! Alleluia!

ENTRANCE HYMN

The Day of Resurrection!

ELW 361

*The ELW
(Evangelical
Lutheran Worship)
is the red worship
book in the pew
rack. In the ELW,
find hymns not
printed in the
bulletin and
harmony to those
printed.*



1 The day of res - ur - rec - tion! Earth, tell it out a - broad,
2 Let hearts be purged of e - vil that we may see a - right
3 Now let the heav'ns be joy - ful, let earth its song be - gin,
4 All praise to God the Fa - ther, all praise to Christ the Son,



the pass - o - ver of glad - ness, the pass - o - ver of God.
the Lord in rays e - ter - nal of res - ur - rec - tion light,
the round world keep high tri - umph and all that is there - in,
all praise to God the Spir - it, e - ter - nal Three in One!



From death to life e - ter - nal, from sin's do - min - ion free,
and lis - t'ning to his ac - cents, may hear, so calm and plain,
Let all things, seen and un - seen, their notes of glad - ness blend;
Let all the ran - somed num - ber fall down be - fore the throne,



our Christ has brought us o - ver with hymns of vic - to - ry,
his own "All hail!" and hear - ing, may raise the glad re - frain.
for Christ the Lord has ris - en, our joy that has no end!
and hon - or, pow'r, and glo - ry as - cribe to God a - lone!

Text: John of Damascus, c. 696–c. 754; tr. John Mason Neale, 1818–1866, alt.

Music: ELLACOMBE, German melodv, 18th cent.; adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833

INVOCATION

KYRIE

In peace, let us pray to the Lord. **Lord, have mer - cy.**

For the peace from above, and for our salvation, let us pray to the Lord.

Lord, have mer - cy.

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.

Lord, have mer - cy.

For this holy house, and for all who offer here their worship and praise,

let us pray to the Lord. **Lord, have mer - cy.**

Help, save, comfort, and defend us, gra - cious Lord. **A - men.**

Notice the use of the word 'us.' This indicates that the Kyrie is a corporate (common to everyone) prayer in which together we pray for God's mercy and peace to be upon us and all people: our community, the Church, and the world.

HYMN OF PRAISE


Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb




who was slain, whose blood set us free to be peo - ple of God.


Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich-es, wis - dom, and



strength, and hon - or, bless - ing, and glo - ry are his.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of



God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,

Drawn from the hymns in the book of Revelation, the words of this hymn of praise joins Passover and Easter with a glimpse of the kingdom now, and reign of God yet to come.

glo - ry, and might be to God and the Lamb for - ev - er. A - men.

Refrain
This is the feast of vic-to-ry for our God. Al-le - lu - ia,

al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was

slain has be - gun his reign. Al - le - lu - ia.

Final refrain
This is the feast of vic-to-ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

PRAYER OF THE DAY

FIRST LESSON

Acts 3:12-19

A reading from Acts.

¹²[Peter] addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk?"¹³The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. ¹⁴But you rejected the Holy and Righteous One and asked to have a murderer given to you, ¹⁵and you killed the Author of life, whom God raised from the dead. To this we are witnesses. ¹⁶And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has

SIT

After healing a man unable to walk, Peter preaches to the people, describing how God's promises to Israel have been fulfilled in Jesus. Through the proclamation of Christ's death and resurrection, God is offering them forgiveness and restoration in Jesus' name.

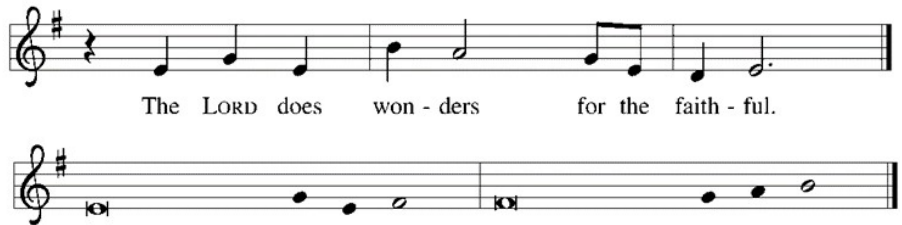
given him this perfect health in the presence of all of you.

¹⁷“And now, friends, I know that you acted in ignorance, as did also your rulers. ¹⁸In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. ¹⁹Repent therefore, and turn to God so that your sins may be wiped out.”

The Word of the LORD.

Thanks be to God.

PSALM 4



*The cantor or choir
sings the Refrain,
the congregation
repeats it.*

*The cantor or choir
sings the plain font,
and the
congregation sings
the bold font verses.*

ALL sing the Refrain.

Refrain: The Lord does wonders for the faithful.

¹Answer me when I call, O God, defender ¹ of my cause;
you set me free when I was in distress;
have mercy on me and ¹ hear my prayer.

²"You mortals, how long will you dishon- ¹ or my glory;
how long will you love illusions and seek ¹ after lies?"

³Know that the LORD does wonders ¹ for the faithful;
the LORD will hear me ¹ when I call.

⁴Tremble, then, and ¹ do not sin;
speak to your heart in silence up- ¹ on your bed. Refrain

⁵Offer the appointed ¹ sacrifices,
and put your trust ¹ in the LORD.

⁶Many are saying, "Who will show us ¹ any good?"
Let the light of your face shine upon ¹ us, O LORD.

⁷You have put gladness ¹ in my heart,
more than when grain and ¹ wine abound.

⁸In peace, I will lie ¹ down and sleep;
for you alone, O LORD, make me ¹ rest secure. Refrain

SECOND LESSON

1 John 3:1-7

The Word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION



Verse: *Our hearts burn within us while you open to us the scriptures.* (Luke 24:32)

REPEAT ALLELUIA

HOLY GOSPEL

Luke 24:36b-48

The Holy Gospel according to Saint Luke.
Glory to you, O Lord.

^{36b}Jesus himself stood among [the disciples] and said to them, “Peace be with you.” ³⁷They were startled and terrified, and thought that they were seeing a ghost. ³⁸He said to them, “Why are you frightened, and why do doubts arise in your hearts? ³⁹Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” ⁴⁰And when he had said this, he showed them his hands and his feet. ⁴¹While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” ⁴²They gave him a piece of broiled fish, ⁴³and he took it and ate in their presence.

⁴⁴Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” ⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, ⁴⁷and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸You are witnesses of these things.”

The Gospel of our Lord.
Praise to you, O Christ.

God has loved us in order to make us children of God. Though we do not yet know the full details of our future existence, we trust that God will reveal it just as God revealed Jesus to take away our sins.

STAND & SING
the Alleluia

In this account of an appearance after his resurrection, Jesus opens the minds of the disciples to understand him as Messiah. Jesus convinces them that he has been raised and sends them on a mission to proclaim the message of repentance and forgiveness.

GOSPEL ACCLAMATION

The acclamation
is sung as the
procession returns
to the chancel.

1 Al - le - lu - ia! Je - sus is ris - en!
Trum - pets re - sound - ing in glo - ri - ous light!
Splendor, the Lamb, heav - en for - ev - er!
Oh, what a mir - a - cle God has in sight!
Refrain
Je - sus is ris - en and we shall a - rise.
Give God the glo - ry! Al - le - lu - ia!

Text: Herbert F. Brokering, b. 1926
Music: David N. Johnson, 1922-1987
Text © 1995 Augsburg Fortress.
Music © 1969 *Contemporary Worship I*, admin. Augsburg Fortress.

SIT **HOMILY**

STAND **HYMN OF THE DAY**

Day of Arising

ELW 374
and page 16 of this bulletin

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.**

**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.**

*The responses for
this renewal
are the three
sections of the
Apostles Creed,
which is the
creed used at
Holy Baptism.*

The sign of peace is a greeting between believers that invites the peace of God to dwell within and between each person. This means that sharing the peace is much more than an act of hospitality or hello.

INTERCESSIONS

Lord, in your mercy.
Hear our prayer.

PEACE The peace of the Lord be with you always.
And also with you.

TABLE SETTING *Alleluia! Sing to Jesus* **ELW 392: 3, 4**

REMAIN STANDING
 & SING

The ushers bring the gifts of bread and wine forward as the table is set.

3 Al - le - lu - ia! Bread of heav - en, here on earth our
 4 Al - le - lu - ia! King e - ter - nal, Lord om - nip - o -

food, our stay; Al - le - lu - ia! here the sin - ful flee to
 tent we own; Al - le - lu - ia! born of Mar - y, earth your

you from day to day. In - ter - ces - sor, friend of
 foot - stool, heav'n your throne. As with - in the veil you

sin - ners, earth's re - deem - er, hear our plea where the
 en - tered. robed in flesh. our great high priest. here on

songs of all the sin - less sweep a - cross the crys - tal sea.
 earth both priest and vic - tim in the eu - cha - ris - tic feast.

PRAYER

TITHES & OFFERINGS



Instead of 'passing the plate,' Saint James receives offerings in the stationary offering plates near each sanctuary entrance. Offerings are also received via online giving at stjamesgp.org, and via Zelle app. Thank you for giving generously to support the ministry of this church and sharing in the proclamation of the good news of our Risen Lord Jesus.

MEAL

THE GREAT THANKSGIVING

The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The musical notation consists of four staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with some words hyphenated across lines. The music is a simple, melodic line with a steady rhythm.

The Great Thanksgiving is understood as an act of praise and thanksgiving. Following Jewish customs, the emerging Christian liturgies blessed God (that is, thanked God) for his kindness and love.

PREFACE

SANCTUS (Holy, Holy, Holy)

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho-san - na in the high - est.

The musical notation consists of four staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with some words hyphenated across lines. The music is a simple, melodic line with a steady rhythm.

The Sanctus (sanctus, Latin, means holy) is a series of angelic acclamations which accompanied Isaiah's vision of God (Isaiah 6:3 also Psalm 118:26).

*In the Eucharistic
Prayer, the
church
gives thanks for
God's mighty
works in the past,
in creation and
redemption
through
Jesus Christ, and
thereby
proclaims its
faith in the
blessings that
come in the
future both in
this life and in
eternal life yet to
come.*

EUCHARISTIC PRAYER

You are indeed holy, O God, the fountain of all holiness;
you bring light from darkness, life from death, speech from silence.
We worship you for our lives and for the world you give us.
We thank you for the new world to come
and for the love that will rule all in all.
We praise you for the grace shown to Israel, your chosen,
the people of your promise:
the rescue from Egypt, the gift of the promised land,
the memory of the fathers, the homecoming from exile,
and the prophets' words that will not be in vain.
In all this we bless you for your only-begotten Son,
who fulfilled and will fulfill all your promises.

The Words of Institution

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.



Christ has died. Christ is ris - en. Christ will come a - gain.

*Within the
gathered
assembly, at
Jesus' invitation,
we feast on his
body and blood.
Lutherans utilize
the term
'real presence'
to talk about our
Lord being truly
present with us
as we celebrate
this holy meal.*

Therefore, O God, with this bread and cup
we remember the incarnation of your Son:
his human birth and the covenant he made with us.
We remember the sacrifice of his life:
his eating with outcasts and sinners, and his acceptance of death.
But chiefly this day we remember his rising from the tomb,
his ascension to the seat of power,
and his sending of the holy and life-giving Spirit.
We cry out for the resurrection of our lives,
when Christ will come again in beauty and power
to share with us the great and promised feast.

Send your Spirit upon these gifts of your church;
gather into one all who share this bread and wine,
your body and blood,

fill us with your Holy Spirit to establish our faith in truth,
 that we may praise and glorify you through your Son Jesus Christ;
 through whom all glory and honor are yours, almighty Father,
 with the Holy Spirit, in your holy church, both now and forever.

The sacrament of the altar is known by several names including Holy Communion, The Lord's Supper, and The Eucharist.

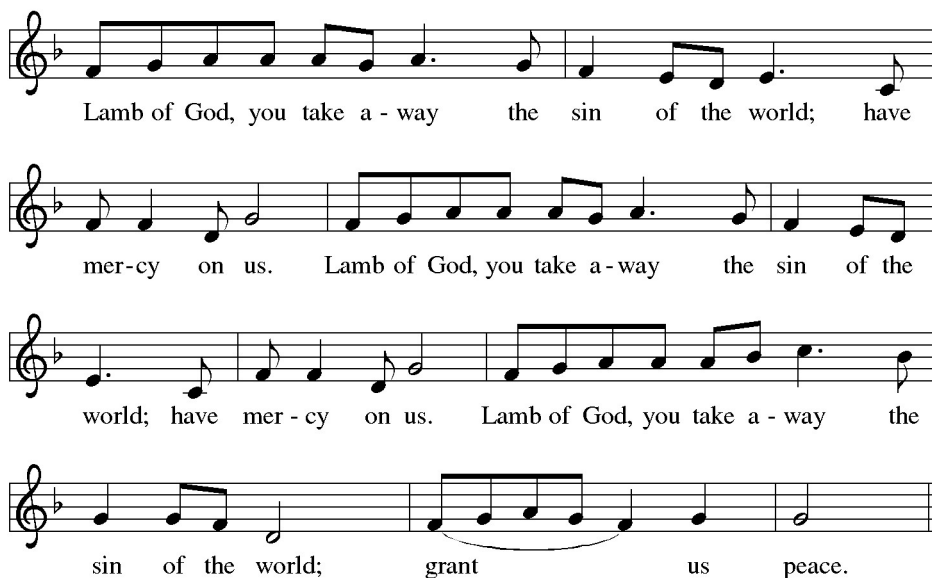


LORD'S PRAYER

THE BREAKING OF THE BREAD

Alleluia! The Lord has truly risen, and meets us in this holy meal.
 Let us rejoice and be glad! Alleluia!

LAMB OF GOD



The word eucharist means 'thanksgiving.' When we use this term for the sacrament the emphasis is on the joy and celebration with which we thank the Risen Lord Jesus for his real presence as we receive his body and blood.

SAINT JAMES COMMUNION PRACTICE

- Welcome** Saint James practices an open table for Holy Communion, which means that all people are invited to participate in the sacrament. Jesus is the host of the meal and extends a wide welcome. Children are welcome to participate, but may also come forward with folded arms to receive a blessing.
- Benefit** What is the benefit of sharing in the meal? The words “given for you” and “shed for you” show us that the forgiveness of sin, life, and salvation are given to us in the sacrament. (Luther’s Small Catechism)
- Distribution** Come forward via the central aisle.
Receive the host (bread/Jesus’ body) in the hand, then **dip it** into the cup with wine (Jesus’ blood). Or consume it and take an individual cup of wine (purple) or juice (golden).
A gluten free host is offered by saying “gluten free” to the pastor.
Return to your place via the outside aisles for private prayer.

SIT **DISTRIBUTION**

CHOIR	<i>Jesus Is Our Joy, Our Treasure</i>	Anonymous
HYMN	<i>Christ the Lord Is Risen Today!</i>	ELW 373

STAND **POST COMMUNION BLESSING**

SENDING

SENDING PRAYER

Life-giving God, in the mystery of Christ’s resurrection you send light to conquer darkness, water to give new life, and the bread of life to nourish your people. Send us forth as witnesses to your Son’s resurrection, that we may show your glory to all the world, through Jesus Christ, our risen Lord. **Amen.**

The sign of the cross is made in remembrance of Holy Baptism

BENEDICTION

HYMN	<i>Christ Has Arisen, Alleluia</i>	ELW 364
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DISMISSAL

Go forth into the world rejoicing in the power of the Risen Lord!
Alleluia! **Thanks be to God. Alleluia!**

Alleluia! Christ is risen!
Christ is risen indeed! Alleluia!

Our Lord sends us into the world to live out our faith, and proclaim the good news of Jesus' risen glory.

POSTLUDE *Christ Has Arisen, Alleluia*

Jonathon Kohrs SIT

Faith-Sustaining Patterns in a World of Stockpiles



Faith cannot be stockpiled. It needs a pattern of replenishment. Today, the disciples are hungry. While their stomachs may not be rumbling, their hunger is shown in their lack of certainty about who Jesus is. Even though they were just talking about how Jesus walked with two of them on the road to Emmaus, his real presence now frightens them. Doubt, disbelief, and fear are like hunger to the disciples.

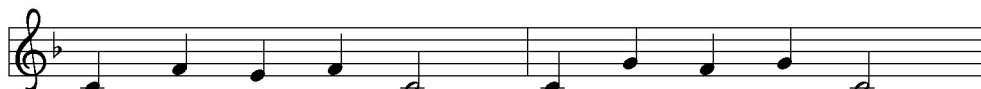
Jesus relieves the hunger with his risen presence. When the disciples are unsure what to make of the mess that life has become, Jesus shows up. When their hunger for truth and certainty is most apparent, Jesus walks into the room. The answer to someone's hunger is not to ask why they are hungry. Nor is the answer to doubt a question about why they cannot believe. The answer is food. The answer is the real Jesus showing up and easing fears. Everyone's faith needs sustenance. Those who listen to the preacher and gather at the table today are looking for the God of truth and love to settle their doubts.

Even though Jesus' disciples had been speaking about his appearance to two of them on the road to Emmaus just verses earlier, Jesus does not become agitated at the fact that the disciples are afraid of him. Jesus expects the fears and the doubts about his presence in the room. He knows that one post-resurrection appearance to them will never be enough. There will need to be more appearances to sustain the faith of generations of disciples!


The appearances become a pattern, with Jesus entering into the lives of his disciples, eating with them and teaching them. Finally, Jesus sends the disciples out as witnesses. Today the witnesses come back into the pattern of Jesus' appearance to remember what was witnessed—so that their own testimony of a Savior who sets their fears at ease will also ease the doubts and fears of other hearers.

HYMN OF THE DAY

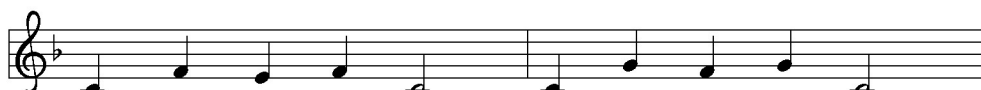
Day of Arising




1 Day of a - ris - ing, Christ on the road - way,
2 When we are walk - ing, doubt - ful and dread - ing,
3 Lo, I am with you, Je - sus has spo - ken.
4 Christ, our com - pan - ion, hope for the jour - ney,



un - known com - pan - ion walks with his own.
blind - ed by sad - ness, slow - ness of heart,
This is Christ's prom - ise, this is Christ's sign:
bread of com - pas - sion, o - pen our eyes.



When they in - vite him, as fades the first day,
yet Christ walks with us, ev - er a - wait - ing
when the church gath - ers, when bread is bro - ken,
Grant us your vi - sion, set all hearts burn - ing



and bread is bro - ken, Christ is made known.
our in - vi - ta - tion: Stay, do not part.
there Christ is with us in bread and wine.
that all cre - a - tion with you may rise.

Text: Susan Palo Cherwien, b. 1953
Music: RAABE, Carl F. Schalk, b. 1929
Text © 1996 Susan Palo Cherwien, admin. Augsburg Fortress.
Music © 1999 Augsburg Fortress.

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