



Third Sunday of Easter
May 4, 2025
11:00 a.m.

Mission Statement

Christ the King Evangelical Lutheran Church is a welcoming and inclusive community nourished by Christ in vibrant worship and committed to God's mission of love and service especially to the oppressed and to the poor.



Welcome Statement

Wherever you are in your faith journey, you are welcome here. Called by the Holy Spirit, we are committed to welcoming and celebrating all people, inclusive of culture, age, race or ethnicity, gender identity and expression, sexual orientation, ability, economic status, or family structure. We are committed to the work of racial equity and justice within and through our community that we all may be transformed to be fully the body of Christ in our world. We invite you to worship with us, receive Christ's gift of Holy Communion with us, share your own story with us, and serve with us as we strive to live into God's universal embrace in Jesus Christ.

Whether you are a new member or visiting for the first time, we welcome you to our spiritual home.

- If this is your first Sunday with us, please stop by our information kiosk to learn more about our church community.
- During our worship service, children are invited to enjoy the playground area. For families with infants, our nursery attendants are available to provide care. The nursery is accessible through the courtyard.
- Our Holy Communion elements are free of gluten and alcohol. You may choose to receive both the bread and cup, or either one: Christ is fully present in all.
- Restrooms are conveniently located in the ministry building. From the nave, simply follow the cloister through the courtyard and enter the double doors; you will find the restrooms on your left.
- Please note that firearms are strictly prohibited within all Christ the King Church buildings and courtyard at all times.

We are delighted to have you join us and hope you have a meaningful experience with us.

Cover: Christ charges Peter, "*Feed my sheep*". Claude Vignon, 1624

The Resurrection of Jesus Christ: 50 days of Easter Jubilation

Easter, the happy remembrance of the resurrection of the crucified, dead, and buried Jesus Christ, has always been the chief celebration of Christ's Church. *Every Sunday is a celebration of Easter*; a joyous gathering around the festive table where all are welcome to the presence of Christ, crucified and risen.

For our early Christian forbears, celebrating Easter only 52 Sundays was not enough. So they borrowing from their Jewish forebears' observance of Passover and, 50 days later, the spring festival, Shavuot; and using a similar formula: "the first Sunday after the first full moon after the Spring equinox," they determine the annual day to celebrate Christ's resurrection and added 50 more days to their Easter celebration, concluding with the 50th day, Pentecost. In 2025, the Fifty Days of Easter are from April 20 to June 8, and every day, *including weekdays*, is a celebration of Christ's resurrection, our baptism into Christ's dying and rising, and Christ's Spirit-giving presence among us as the holy communion table.

Our forebears had specific suggestions for these 50 days of worship:

- Don't just *bring back* Alleluia, buried and left unheard and unsaid during the 40 weekdays of and Sundays in Lent, sing/shout/ say Alleluia *as often as you can*. Hence, in our worship, we repeat **Alleluia! Christ is risen. Christ is risen indeed, Alleluia!** as often as we are able.
- Remember your baptism into Christ's dying and rising.
To our forebears, this suggested that they stand (like their Jewish neighbors) for all prayers and acts of worship such as receiving communion during these fifty days. We're going to try this this year.
To us, this implied the joyful (and sometimes playful) use of a Thanksgiving for Baptism in place of a more somber Confession and Forgiveness.
- Include as many hymns of praise (especially those with more "Alleluias") as possible. This will be obvious each time we gather to worship.

You are welcome and you are invited to celebrate life in Christ in this beloved community with us. The **worship instructions in red** (rubrics) will invite you to join in each particular act of jubilation. **The notes in green** will help us understand the history of each act and why we continue to do them.

HOLY COMMUNION

All Creation Sings, Setting Twelve.

Gathering

The Holy Spirit calls us together as the people of God.

Peeling of the Bells

Prelude

Fugue on the Carillon of Soisson Cathedral
Maurice Duruflé (1902-1986)

*The organ prelude serves as an opportunity to center oneself before worship.
We ask the congregation to refrain from conversation once the prelude begins.*

stand

Proclamation from the Font

Alleluia! Christ is risen!

Christ is risen indeed! Alleluia!

Thanksgiving for Baptism

*All may make the sign of the cross, the sign that is marked at baptism, as the
presiding minister begins.*

Blessed be the holy Trinity, ✙ one God,
the wellspring of grace,
our Easter and our joy.

Amen.

Joined to Christ in the waters of baptism, we are welcomed, restored, and
supported as citizens of the new creation.

Let us give thanks for the gift of baptism as we rejoice with all who celebrate
the anniversary of their baptism this week: Jennifer Sperling, Sharon Duncan,
Randell Naquin, Phil Richey, Janice Stuff, David Roschke, Sophie Santana.

Look, here is water!

Here is our water of life! Alleluia!

Immersed in the promises of baptism,
let us give thanks for what God has
done for us.

We give you thanks, O God, for in the
beginning your voice thundered over
the deep and water became the essence
of life.

Adam and Eve beheld Eden's verdant
rivers.

The ark carried your creation through
the flood into a new day.

Miriam led the dancing as your people
passed through the sea
into freedom's land.

In a desert pool the Ethiopian official
entered your boundless baptismal life.
Look, here is water!

Here is our water of life! Alleluia!

At the river your beloved Son was
baptized by John and anointed with the
Holy Spirit.

By the baptism of Jesus' death and
resurrection you opened the floodgates
of your reconciling love,
freeing us to live as Easter people.

We rejoice with glad hearts,
giving all honor and praise to you,
through the risen Christ, our source of
living water,
in the unity of the Holy Spirit, now and
forever.

Amen.

Look, here is water!

Here is our water of life! Alleluia!

*Easter's 50 days are a time of
unbounded joy, not only because Jesus
was raised to life after death and burial,
but also because we are baptized into
Jesus' dying and rising, our last enemy –
death – has no power over us. For these
50 days our attention is focused, not on
what we have done and left undone, but
on our new fearless life in Christ for the
only death we have to fear is behind us.*



*Thanksgiving for Baptism helps us
physically to remember our baptism into
Christ together with the beloved global
community of God's people and the
company of all who have died and now
rest in Christ.*

1 That Eas - ter day with joy was bright; the
 2 O Je - sus, king of gen - tle - ness, with
 3 O Christ, you are the Lord of all in
 4 All praise, O ris - en Lord, we give to

sun shone out with fair - er light when, to their long - ing
 con - stant love our hearts pos - sess; to you our lips will
 this our Eas - ter fes - ti - val, for you will be our
 you, once dead, but now a - live! To God the Fa - ther

eyes re - stored, the a - pos - tles saw their ris - en Lord!
 ev - er raise the trib - ute of our grate - ful praise.
 strength and shield from ev - 'ry weap - on death can wield.
 e - qual praise, and God the Spir - it, now we raise!

Text: Latin hymn, 5th cent.; tr. John Mason Neale, 1818–1866, alt.
 Music: PUER NOBIS, European tune, adapt. Michael Praetorius, 1571–1621

Greeting

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

And also with you.

Kyrie

This ancient prayer addressed to God as Sovereign, Savior, and Spirit is included at the chief worship service on all festival days and recognizes the magnitude of God's extravagance and our need to experience "mercy," that is God's steadfast love.

The musical notation for the Kyrie consists of three staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The first staff has the lyrics "Ky - ri - e e - lei - son. Lord, have mer - cy." The second staff has the lyrics "Chris - te e - lei - son. Christ, have mer - cy." The third staff has the lyrics "Ky - ri - e e - lei - son. Lord, have mer - cy." The music is written in a simple, melodic style with a mix of quarter, eighth, and half notes, and rests.

Ky - ri - e e - lei - son. Lord, have mer - cy.

Chris - te e - lei - son. Christ, have mer - cy.

Ky - ri - e e - lei - son. Lord, have mer - cy.

Hymn of Praise

Based on texts from Revelation 5:12-13 and 19:5-9, this hymn evokes the songs of “as great multitude whom no one can number” and emphasizes that Christ the Lamb of God, not as a sacrifice for sin but as the Passover Lamb whose death enables the feast of our Passover from death to life.



Refrain

Assisting minister

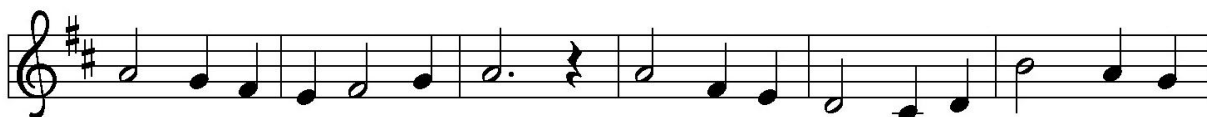


This is the feast of vic-to-ry for our God. Al-le-lu-ia.

All



1 Wor-thy is Christ, the Lamb who was slain, whose blood set us



free to be peo-ple of God. Pow-er and rich-es and wis-dom and



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

Refrain



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



2 Sing with all the peo-ple of God and join in the

hymn of all cre - a - tion: Bless - ing and hon - or and glo - ry and

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

Final refrain

This is the feast of vic-to-ry for our God, for the Lamb who was slain

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

Prayer of the Day

Let us pray:

Eternal and all-merciful God, with all the angels and all the saints we laud your majesty and might. By the resurrection of your Son, show yourself to us and inspire us to follow Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Word

God speaks to us in scripture reading, preaching, and song.

sit

First Reading

Acts 9:1-20

Paul's conversion, baptism, and preaching

Whirl Story Bible, p. 446

¹ Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem.

³ Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. ⁴ He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" ⁵ He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. ⁶ But get up and enter the city, and you will be told what you are to do." [⁷ The men who were traveling with him stood speechless because they heard the voice but saw no one. ⁸ Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. ⁹ For three days he was without sight, and neither ate nor drank.

¹⁰ Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." ¹¹ The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, ¹² and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." ¹³ But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; ¹⁴ and here he has authority from the chief priests to bind all who invoke your name." ¹⁵ But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; ¹⁶ I myself will show him how much he must suffer for the sake of my name." ¹⁷ So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." ¹⁸ And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, ¹⁹ and after taking some food, he regained his strength.

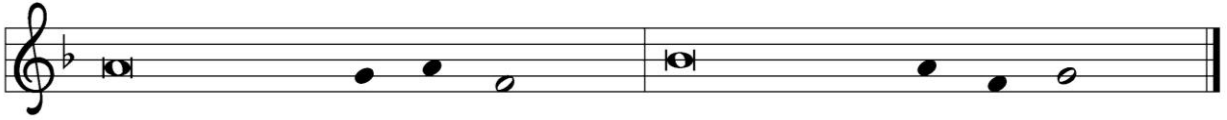
For several days he was with the disciples in Damascus, ²⁰ and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."]

Word of God, word of life.
Thanks be to God.

or The Word of the Lord.
Thanks be to God.

Psalm 30

Sung in alternation by verse



- ¹ I will exalt you, O LORD, because you have lift- | ed me up
and have not let my enemies triumph | over me.
- ² **O LORD my God, I cried | out to you,**
and you restored | me to health.
- ³ You brought me up, O LORD, | from the dead;
you restored my life as I was going down | to the grave.
- ⁴ **Sing praise to the LORD, | all you faithful;**
give thanks in ho- | ly remembrance.
- ⁵ God's wrath is short; God's favor | lasts a lifetime.
Weeping spends the night, but joy comes | in the morning.
- ⁶ **While I felt se- | cure, I said,**
"I shall never | be disturbed.
- ⁷ You, LORD, with your favor, made me as strong | as the mountains."
Then you hid your face, and I was | filled with fear.
- ⁸ **I cried to | you, O LORD;**
I pleaded with | my Lord, saying,
- ⁹ "What profit is there in my blood, if I go down | to the pit?
Will the dust praise you or de- | clare your faithfulness?
- ¹⁰ **Hear, O LORD, and have mer- | cy upon me;**
O LORD, | be my helper."
- ¹¹ You have turned my wailing | into dancing;
you have put off my sackcloth and clothed | me with joy.
- ¹² **Therefore my heart sings to you | without ceasing;**
O LORD my God, I will give you | thanks forever.

The song of the living creatures to the Lamb

¹¹ Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, ¹² singing with full voice,

“Worthy is the Lamb that was slaughtered
to receive power and wealth and wisdom and might
and honor and glory and blessing!”

¹³ Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing,

“To the one seated on the throne and to the Lamb
be blessing and honor and glory and might
forever and ever!”

¹⁴ And the four living creatures said, “Amen!” And the elders fell down and worshiped.

Word of God, word of life. or The Word of the Lord.
Thanks be to God. **Thanks be to God.**

stand

Gospel Acclamation



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

Jesus appears to the disciples at the Sea of Tiberias

The holy gospel according to John.

Glory to you, O Lord.

¹ After [he appeared to his followers in Jerusalem,] Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way.

² Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³ Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

⁴ Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. ⁵ Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." ⁶ He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. ⁷ That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea.

⁸ But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

⁹ When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰ Jesus said to them, "Bring some of the fish that you have just caught." ¹¹ So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. ¹² Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. ¹³ Jesus came and took the bread and gave it to them, and did the same with the fish. ¹⁴ This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

¹⁵ When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” ¹⁶ A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” ¹⁷ He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. ¹⁸ Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” ¹⁹ (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

The gospel of the Lord.
Praise to you, O Christ.

sit

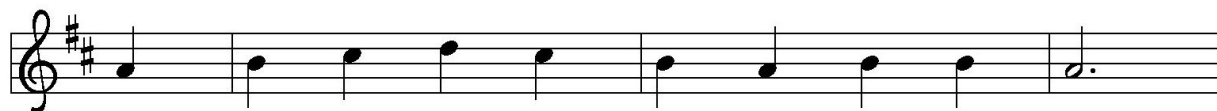
Sermon

Silence

At the conclusion of the introduction, the assembly stands to sing the Hymn of the Day.



1 The Son of God, our Christ, the Word, the Way,
 2 In ev - 'ry test, in tri - als man - i - fold,
 3 To - day, as then, Christ sum - mons us to dare
 4 In cit - y street, in town, or on the soil,
 5 Wher - e'er we find our wit - ness should be made,



shared hu - man life and toiled through - out the day;
 these ser - vants wit - nessed, by their faith made bold;
 to fol - low bold - ly and his work to share,
 may each serve Christ in faith - ful dai - ly toil,
 what - e'er our task, be thou, O Christ, our aid,



from com - mon folk he called the twelve to be
 and with the gifts and tal - ents which they brought
 to help and heal the sick, the blind, the lame,
 and in each thought and kind - ly word and deed,
 that we may glad - ly give for thee our best



co - work - ers in his sa - cred min - is - try.
 the church was found - ed and God's mes - sage taught.
 de - clar - ing to the world his ho - ly name.
 o - bey Christ's call and go where he shall lead.
 and find each task di - vine - ly sent and blest.

Text: Edward M. Blumenfeld, b. 1927, alt.

Music: SURSUM CORDA, Alfred M. Smith, 1879–1971

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Music © 1941 Historic Church of the Ascension, Atlantic City, NJ, admin. Augsburg Fortress.

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. Amen.



The Nicene Creed celebrates its 1700 anniversary in May 2025. Recognizing this, the Lutheran World Federation and the Orthodox communion suggest that in solidarity through the 50 days of Easter which we are celebrating at the same time, we omit the words “and the Son,” marked in gray which is a later addition.

As a sign of our Easter joy, please remain standing.

Prayers of Intercession

Those in the Prayground are invited to light a tea light on Prayground altar or color their prayers on the provided coloring sheets. These colored prayers will be collected during the offering.

God of grace, **hear our prayer.**

We join the whole church in commemorating: Monica, mother of Augustine, died 387, May 4; Julian of Norwich, renewer of the church, died around 1416, May 8; Victor the Moor, martyr, died 303 (TFF), May 8; Nicolaus Ludwig von Zinzendorf, renewer of the church, hymnwriter, died 1760, May 9.

Peace

The peace of Christ be with you always.

And also with you.

The people greet one another with a sign of Christ's peace and may say:

Peace be with you.

sit

Meal

God feeds us with the presence of Jesus Christ.

Offering

If you give through your bank or online, please place a reusable "Our Offering" card in the basket. These cards are located in front of you in the pew backs.

Jesu, my love, my joy, my rest,
Thy perfect love close in my breast
That I thee love and never rest;
And make me love the of all thinge best
And wounde my heart in thy love free,
That I may reign in joy evermore with thee.

stand

Setting the Table 391 (*vs. 1*)

This Joyful Eastertide

1 This joy - ful Eas - ter - tide, a - way with sin and
2 My flesh in hope shall rest and for a sea - son
3 Death's flood has lost its chill since Je - sus crossed the

sor - - row! My love, the Cru - ci - fied, has
slum - - ber till trump from east to west shall
riv - - er. Lov - er of souls, from ill my

sprung to life this mor - row.
wake the dead in num - ber.
pass - ing soul de - liv - er.

Refrain

Had Christ, who once was slain, not burst his three-day pris - on, our

faith had been in vain. But now has Christ a - ris - en, a -

ris - en, a - ris - en, a - ris - en.

Text: George R. Woodward, 1848–1934
 Music: Dutch folk tune, 17th cent.; arr. hymnal version
 Arr. © 2006 Augsburg Fortress.

Offering Prayer

Let us pray:

Risen One,

you have gathered us around your table of grace

along with these gifts we bring.

Come among us again,

breathe your life into us,

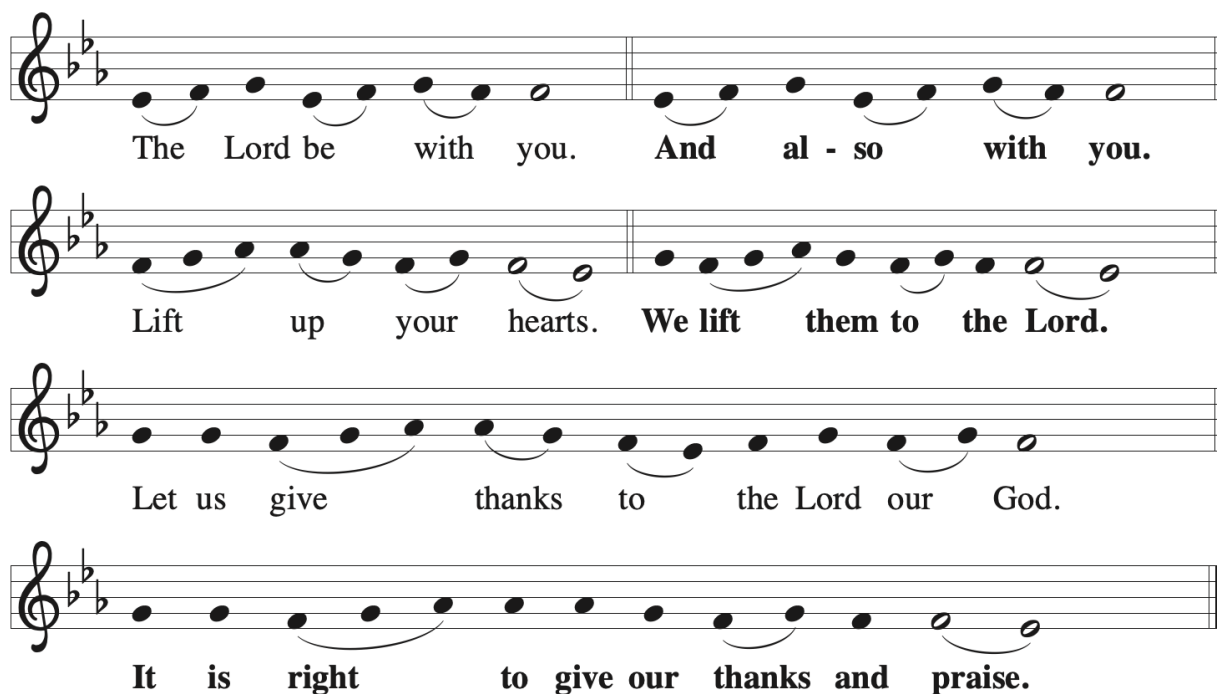
and enliven us with this meal,

that we may live as your risen body in the world.

Amen.

Great Thanksgiving

The presiding minister invites the Assembly's joyful thanksgiving. In the "proper preface" beginning with "It is indeed right, our duty and our joy," the presiding minister celebrates the "death of our foe" and the gift of the holy communion meal which we receive from God through Christ "the Paschal (Passover) Lamb."



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.

It is indeed right, our du - ty and our joy,

that we should at all times and in all places give thanks and praise to you,

al - mighty and merciful God, for the glorious resurrection

of our Sav - ior Je - sus Christ, the true Paschal Lamb who gave himself

to take a - way our sin; who in dying has destroyed death,

and in ris - ing has brought us to e - ter - nal life.

And so, with Mary Magdalene and Pe - ter and all the witnesses of the

res - ur - rec - tion, with earth and sea and all their crea - tures,

and with angels and archangels, cheru - bim and ser - a - phim,

we praise your name and join their un - end - ing hymn:

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

The presiding minister continues in thanksgiving and intercession.

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 forebears, 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.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup,
gave thanks, and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

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 risen. Christ will come again.

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 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.

Amen. Come, Lord Jesus.

Send now, we pray, your Holy Spirit,
that we and all who share in this bread and cup
may be united in the fellowship of the Holy Spirit,
may enter the fullness of the kingdom of heaven,
and may receive our inheritance with all your saints in light.

Amen. Come, Holy Spirit.

Join our prayers with those of your servants of every time and every place, and unite them with the ceaseless petitions of our great high priest until he comes as victorious Lord of all.

All honor and glory are yours, almighty God, through Christ Jesus, in the unity of the Holy Spirit, now and forever.

Amen.

Lord's Prayer

**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.**

Communion

Invitation to the Christ's Table

Come to the table of grace. Receive the gift of new life.

Throughout the Fifty Days of Easter, we encourage you to follow the early Church suggestions and STAND to receive the Sacrament or a blessing.

All are welcome to receive communion. At the direction of the ushers, please take an individual communion glass from the table at the corner of the pews and approach the altar rail from its corner. Please return to the seats through the short center aisles where there are trays for used glasses. Children of all ages are invited to commune or receive a blessing. Our holy communion elements do not contain gluten or alcohol.

sit

Be Known to Us, Lord Jesus

This song is from Luke's Gospel story (24: 13-35) told to the apostles by two disciples whom the risen Christ meets "on the way to Emmaus." They do not recognize Christ until "at the table" he "takes, blesses, and breaks the bread," after which they run to share the Good News. Meeting Christ at this Table, we look to share the Good News too.

The musical score is written for a single voice part in G major (one sharp) and 4/4 time. It consists of four staves of music. The first and third staves are identical and contain the lyrics 'Be known to us, Lord Je - sus, in the break - ing of the bread.' The second and fourth staves are also identical and contain the lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.' The melody is simple and hymn-like, using mostly quarter and eighth notes with some rests. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes.

Be known to us, Lord Je - sus, in the break - ing of the bread.

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

Be known to us, Lord Je - sus, in the break - ing of the bread.

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

Hymn 513

Listen, God Is Calling

Refrain
Leader All

Ne - no, ne - no la - ke Mu - ngu la - ku - i - ta we - we,
Lis - ten, lis - ten, God is call - ing, through the Word in - vit - ing,

ne - no la wo - ko - vu, te - na je - ma. ma.
of - fer - ing for - give - ness, com - fort, and joy. joy.

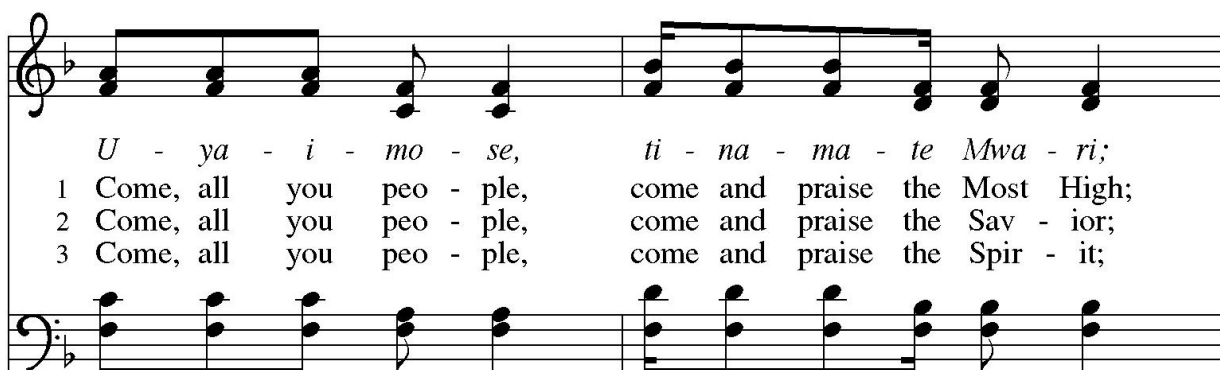
Leader All

Ye - su a - li - se - ma, Mka - hu - bi - ri.
1 Je - sus gave his man - date: share the good news
2 Let none be for - got - ten through - out the world.
3 Help us to be faith - ful, stand - ing stead - fast,

Leader All *Refrain*

Ne - no la - ke Mu - ngu la wo - ko - vu.
that he came to save us and set us free.
In the tri - une name of God go and bap - tize.
walk - ing in your pre - cepts, led by your Word.

Text: Tanzanian traditional; tr. Howard S. Olson, b. 1922
Music: NENO LAKE MUNGU, Tanzanian tune; arr. Austin C. Lovelace, b. 1919
Text © 1968 Lutheran Theological College, Makumira, Tanzania, admin. Augsburg Fortress.
Arr. © 1968 Austin C. Lovelace, admin. Augsburg Fortress.

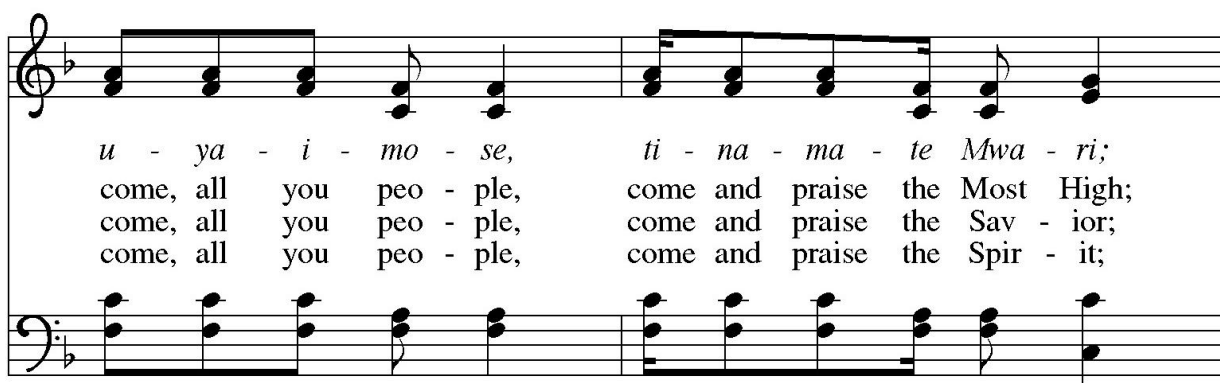


U - ya - i - mo - se, ti - na - ma - te Mwa - ri;

1 Come, all you peo - ple, come and praise the Most High;

2 Come, all you peo - ple, come and praise the Sav - ior;

3 Come, all you peo - ple, come and praise the Spir - it;

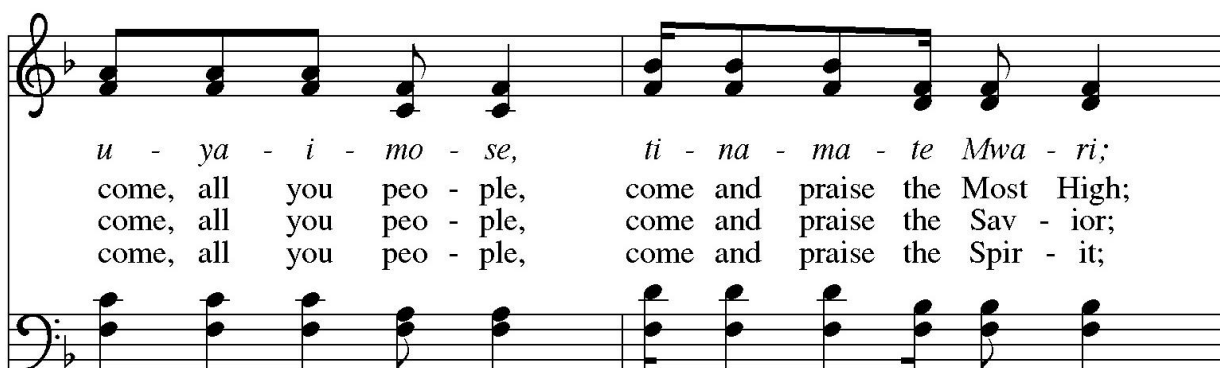


u - ya - i - mo - se, ti - na - ma - te Mwa - ri;

come, all you peo - ple, come and praise the Most High;

come, all you peo - ple, come and praise the Sav - ior;

come, all you peo - ple, come and praise the Spir - it;



u - ya - i - mo - se, ti - na - ma - te Mwa - ri;

come, all you peo - ple, come and praise the Most High;

come, all you peo - ple, come and praise the Sav - ior;

come, all you peo - ple, come and praise the Spir - it;



u - ya - i - mo - se Zvi - no.

come now and wor - ship the Lord.

come now and wor - ship the Lord.

come now and wor - ship the Lord.

Text: Alexander Gondo; tr. I-to Loh, b. 1936, alt.

Music: UYAIMOSE, Alexander Gondo

Text and music © 1986 World Council of Churches, Geneva, Switzerland and the Asian Institute of Liturgy & Music.

stand

Communion Blessing

The body and blood of our Lord Jesus Christ strengthen you and keep you in God's grace. **Amen.**

Sending of the Lay Eucharistic Ministers

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

We who are many are one body, because we all share one bread, one cup. Amen.

The bread and wine are taken from the Lord's table to members who are hospitalized, home-bound, or otherwise unable to be present in the liturgy.

Post Communion Canticle (*vs. 2*)

This Joyful Eastertide

1 This joy - ful Eas - ter - tide, a - way with sin and
2 My flesh in hope shall rest and for a sea - son
3 Death's flood has lost its chill since Je - sus crossed the

sor - row! My love, the Cru - ci - fied, has
slum - ber till trump from east to west shall
riv - er. Lov - er of souls, from ill my

sprung to life this mor - row.
wake the dead in num - ber.
pass - ing soul de - liv - er.

Refrain

Had Christ, who once was slain, not burst his three-day pris - on, our

faith had been in vain. But now has Christ a - ris - en, a -

ris - en, a - ris - en, a - ris - en.

Text: George R. Woodward, 1848–1934
 Music: Dutch folk tune, 17th cent.; arr. hymnal version
 Arr. © 2006 Augsburg Fortress.

Post-Communion Prayer

Let us pray:

Living One,

in this feast you have made yourself known to us.

Send us now to tell of your wonders,

sing of your glory,

and proclaim your risen life

to a wounded and weary world.

Amen.

Sending

God blesses us and sends us in mission to the world.

Sending Hymn 364

Christ Has Arisen, Alleluia

The musical score is written for three voices (Soprano, Alto, and Tenor/Bass) and piano accompaniment. It is in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with the piano accompaniment providing harmonic support. The lyrics are written below the vocal staves.

M - fu - ra - hi - ni, ha - le - lu - ya,
1 Christ has a - ris - en, al - le - lu - ia.
2 For three long days the grave did its worst
3 The an - gel said to them, "Do not fear.

m - ko - mbo - zi a - me - fu - fu - ka.
Re - joice and praise him, al - le - lu - ia.
un - til its strength by God was dis - persed.
You look for Je - sus who is not here.

A - me - fu - fu - ka, ha - le - lu - ya,
For our re - deem - er burst from the tomb,
He who gives life did death un - der - go,
See for your - selves the tomb is all bare.

m - si - fu - ni sa - sa yu ha - i.
e - ven from death, dis - pel - ling its gloom.
and in its con - quest his might did show.
On - ly the grave - clothes are ly - ing there."

Refrain

Tu - mwi - mbi - e so - te kwa fu - ra - ha.
Let us sing praise to him with end - less joy.

Ye - su a - me - to - ka ka - bu - ri - ni.
Death's fear - ful sting he has come to de - stroy.

Ka - shi - nda ki - fo, ha - le - lu - ya;
Our sin for - giv - ing, al - le - lu - ia!

ha - le - lu - ya, Ye - su yu ha - i.
Je - sus is liv - ing, al - le - lu - ia!

4 "Go spread the news: he's not in the grave.
 He has arisen this world to save.
 Jesus' redeeming labors are done.
 Even the battle with sin is won." *Refrain*

5 Christ has arisen to set us free.
 Alleluia, to him praises be.
 Jesus is living! Let us all sing;
 he reigns triumphant, heavenly king. *Refrain*

Blessing

God the creator,
By whose love Christ was raised from the dead,
Open to you the gates of everlasting life.

Amen. Alleluia.

God the redeemer,
who is bursting from the grave, has set creation free,
give you joy as you share the Easter faith.

Amen. Alleluia.

God the Holy Spirit,
Who filled the disciples with the life of the risen Christ,
Empower you and fill you with Christ's peace.

Amen. Alleluia.

And the blessing of almighty God,
Father, Son ✝ and Holy Spirit,
Be among you and remain with you always.

Amen.

Dismissal

Alleluia. Christ is risen.

Christ is risen indeed. Alleluia.

Go in peace. Serve the Risen Christ.

Thanks be to God.

Postlude

In dir ist Freude
arr. Mark Sedio

*You are invited to remain seated and enjoy the postlude or
depart quietly and greet our clergy in the courtyard and narthex.*

Peeling of the Bells

Earliest accounts of Christian worship testify to an offering following the Eucharist designated to the poor and the alien by those able to give out of gratitude to God and generosity in imitating Christ.

April contributions to Meals on Wheels were \$1,623.32.

Christ the King Lutheran Church thanks you for your generous financial support. Offerings may be mailed to the church office, 2353 Rice Blvd., Houston, TX 77005, or given online through our website, www.ckelc.org.



The altar flowers are given to the glory of God by Martha Hughes and Larry Hamm in celebration of their wedding anniversary.

Snacks Volunteers Needed

We need volunteers to provide snacks after worship for:

- May 11 at 11:00 a.m.
- May 18 at 11:00 a.m.
- May 25 at 11:00 a.m.

You can sign up by scanning the QR Code. Plan to provide snacks for 30 people. All monetary donations received at the snack table will benefit ELCA World Hunger. Thank you for signing up!



Serving

God gives us gifts and talents so that we might serve.

David KarohlHead Usher
KC Lunden, Liz Lunden..... Ushers
Tate Williams, Luke Havemann.....Bellringers
Anneliese Williams, Ella HavemannAcolytes
Ben Kerswell Cantor
Martin Jones Music Associate
Rachel McWhirter, Mark Lichtenberger Digital Vergers
Gretchen & Gary Miertschin Lay Eucharistic Minister
Naomi Nelson..... Lay Eucharistic Minister
Rochelle Manske Lay Eucharistic Minister
Maureen Sahualla..... Lay Eucharistic Minister
Anne Clutterbuck.....Server
Bill Pelham.....Server
Karli McGowenAssisting Minister
The Rev. Sergio Rodriguez..... Presiding Minister
The Rev. Dr. Jennifer Hope-Tringali..... Preacher

Members of the Altar Guild:

Jill Bailer, Bette Bowers, Anita Bryant, Kellye Burke, Carole Derr, Reinetta Hansen, Maureen Lamson, Gaelyn Leshner, Liz Lloyd, Linda Marx, Peggy Mathis, Jacquelyn McAnelly, Marie Monroe, Mary Jane Orsburn, Jan Petner, Eleanor Verret, and Nyla Woods. Members bake bread and order flowers, deliver flowers to church members, rotate paraments, arrange the communion ware, and generally prepare the nave for worship. Contact Janis Petner, jhpet1@gmail.com, for more information.

The People of Christ the King Church..... Ministers
The Rev. Dr. Jennifer Hope-Tringali..... Senior Pastor
The Rev. Sergio Rodriguez Pastor of Parish Life
Dcn. Ben Remmert.....Deacon of Children, Youth, and Family Ministry
Dcn. Aimee Elles..... Director of Congregational Engagement
Rachel McWhirterDirector of Digital Ministry
Kim Williams.....Director of Community Engagement
Ben Kerswell..... Cantor
Dcn. Rick Erickson..... Cantor Emeritus
Martin Jones..... Music Associate
Robert Walp Director of the Brass Choir
Vicki Gorman, Calvin Harris, Fernando GrimaldoStaff Singers
Scott Summers..... Property Maintenance Technician
Cheryl Gaspard.....Executive Administrator
Maribel Haro Administrative Assistant
Herlinda Torres, Lena Zahlan.....Nursery Attendants
Santiago Callejas, Arturo Ortega Custodians

Rice Village Campus: 2353 Rice Boulevard, Houston, TX 77005-2696

Memorial Campus: 12211 Memorial Drive, Houston, TX 77024

Email: ctk@ctkelc.org Website: ctkelc.org Telephone: 713-523-2864

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All scripture readings are from the New Revised Standard Version of the Bible.

