

# WORSHIP BULLETIN FIFTH SUNDAY OF EASTER

April 28, 2024~ 8:30 & 11:00  
Christ the King Lutheran Church

*This Sunday's image of how the risen Christ shares his life with us is the image of the vine. Christ the vine and we the branches are alive in each other, in the mystery of mutual abiding described in the gospel and the first letter of John. Baptism makes us a part of Christ's living and life-giving self and makes us alive with Christ's life. As the vine brings food to the branches, Christ feeds us at his table. We are sent out to bear fruit for the life of the world.*



## WELCOME TO WORSHIP AT CHRIST THE KING CHURCH!

We are delighted to have you join us in worshipping God and the life Christ makes possible for us through his life. Our God is the best gift giver of all as we receive the gift of Christ who lives with us and walks with us and knows us.

The following is to give a little guidance to help you navigate. If you have questions please ask your neighbor, they may be able to help or point you to someone who can assist you.

**Face Coverings:** You are welcome to wear face coverings, but you may also notice that some are no longer choosing face coverings. Please take that into consideration as to how you participate in worship. Remember that we come to worship from different levels of potential exposure to illness.

**AudioFetch:** For those who need additional help hearing the service use AudioFetch. To use the system, download the AudioFetch app through the GooglePlay store or the Apple App store on any smart phone or tablet. Join the CTK Wifi with the password heisrisen325! You can send the sound signal directly to any Bluetooth device (like many hearing aids) or through any other system your device can connect with.

**Holy Communion:** Communion may be received while remaining at your seat with the pre-filled communion cups. Collect a cup off a tray on the usher's table at the beginning of worship. Prefilled grape juice with wafer and wine with wafer are available. Please request gluten free/ grape juice

prefilled from Pastor Connie or Richard Tiegs, as we store this in a different area so as not to confuse or get mixed up with the other options.

Communion may be received by circling around the altar. Follow the usher's directions. Pastor Connie will distribute the bread and gluten free wafers. If you desire gluten free wafer indicate by placing your hand palm down and then turn your palm to receive the wafer.

The communion assistant will offer the tray of individual cups. Please select the nearest cup. Grape juice is in the center ring of the tray. An acolyte will collect your empty cup.

Communion will be in one direction, always beginning in the back of the most south section (piano/organ side) and returning to your seat through the north aisle. An usher will indicate when to move forward for communion.

You may request communion to be brought to you by asking the pastor.

**Offering:** We will pass the offering plate but if you prefer you may place your offering in the wooden plate on the Ushers table. See the back of the bulletin or our web page for electronic giving options.

**Communion Card:** Please fill out a communion card or scan QR code on back page or usher's table.

## PRELUDE

### \*GATHERING

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

### ANNOUNCEMENTS

*\* Please stand as you are able*

### \*THANKSGIVING FOR BAPTISM

*The assembly stands and faces the baptismal font. All may make the sign of the cross, the sign that is marked at baptism..*

†††

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

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!**

GATHERING SONG:

Now the Green Blade Rises

ELW #379

1 Now the green blade ris - es from the bur - ied grain,  
 2 In the grave they laid him, love by ha - tred slain,  
 3 Forth he came at Eas - ter like the ris - en grain,  
 4 When our hearts are win - try, griev - ing, or in pain,

wheat that in dark earth man - y days has lain;  
 think - ing that he would nev - er wake a - gain,  
 He that for three days in the grave had lain;  
 your touch can call us back to life a - gain,

love lives a - gain, that with the dead has been;  
 laid in the earth like grain that sleeps un - seen;  
 raised from the dead, my liv - ing Lord is seen;  
 fields of our hearts that dead and bare have been;

love is come a - gain like wheat a - ris - ing green.

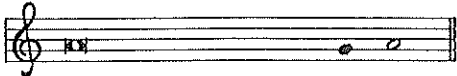
## GREETING

*We greet each other in the name of the triune God.*

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

*A prayer for God's mercy to fill the church and the world.*



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



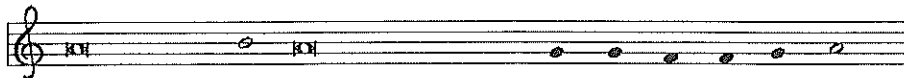
For the peace of the whole world, for the well-being of the church of God,



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 wor-ship and praise,



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

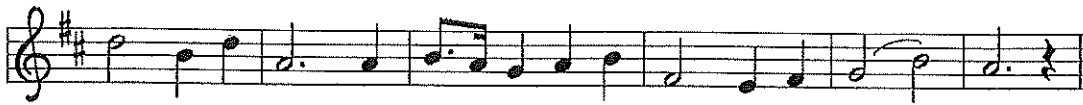


Help, save, comfort, and de-fend us, gra-cious Lord. A - men.

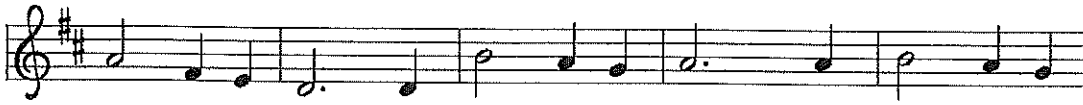
# CANTICLE OF PRAISE

*A Song of praise to God's glory revealed in Jesus Christ.*

## *Refrain*



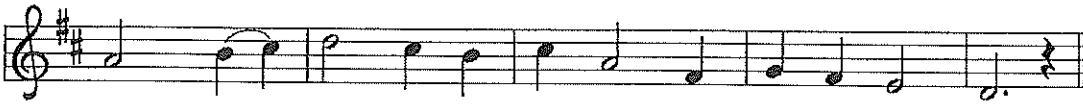
This is the feast of vic-to-ry for our God. Al-le - lu - ia.



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



free to be peo-ple of God. 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.

**O God, you give us your Son as the vine apart from whom we cannot live. Nourish our life in his resurrection, that we may bear the fruit of love and know the fullness of your joy, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.**

**Amen.**

The Prayer of the Day is a summary prayer and typically gathers the assembly around a key emphasis of the day or season and may anticipate the scripture readings that follow.

**CHOIR ANTHEM (8:30)**

You Are the Vine

Joseph M. Martin

## WORD

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

*Led by the Spirit, Philip encounters an Ethiopian official who is returning to his African home after having been to Jerusalem to worship. Philip uses their encounter to proclaim the gospel to him. Upon coming to faith in Jesus, he is baptized by Philip.*

**FIRST READING:** *Acts 8:26-40*

<sup>26</sup>An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) <sup>27</sup>So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship <sup>28</sup>and was returning home; seated in his chariot, he was reading the prophet Isaiah. <sup>29</sup>Then the Spirit said to Philip, "Go over to this chariot and join it." <sup>30</sup>So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" <sup>31</sup>He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. <sup>32</sup>Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter, and like a lamb silent before its shearer,

so he does not open his mouth.

<sup>33</sup>In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

<sup>34</sup>The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" <sup>35</sup>Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. <sup>36</sup>As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" <sup>38</sup>He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. <sup>39</sup>When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. <sup>40</sup>But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

The word of the Lord.

**Thanks be to God**

*In response to the reading about the baptism of the eunuch, we sing Psalm 22, a lament that like Isaiah 53 became important as background for the Christian telling of Christ's crucifixion. Verses 25-31 conclude the lament with praise, and we can imagine that we are joining with the African eunuch as "all the families of the nations" worship the Lord.*

**PSALM:** Psalm 22:25-31 (sung antiphonally)



<sup>25</sup>From you comes my praise in the great assembly;  
I will perform my vows in the sight of those who fear the LORD.  
<sup>26</sup>The poor shall eat and be satisfied,  
Let those who seek the LORD give praise!  
May your hearts live forever!  
<sup>27</sup>All the ends of the earth shall remember and turn to the LORD;  
all the families of nations shall bow before God.  
<sup>28</sup>For dominion belongs to the LORD,  
who rules over the nations. **R**  
<sup>29</sup>Indeed, all who sleep in the earth shall bow down in worship;  
all who go down to the dust, though they be dead, shall kneel before the LORD.  
<sup>30</sup>Their descendants shall serve the LORD,  
whom they shall proclaim to generations to come.  
<sup>31</sup>They shall proclaim God's deliverance to a people yet unborn,  
saying to them, "The LORD has acted!" **R**

*We love God and others because God first loved us. We cannot say we love God, whom we have not seen, while hating fellow Christians, whom we regularly see. Love toward God is to be*

*matched by love toward others because the essence of God is love.*

**SECOND READING:** 1 John 4:7-21

<sup>7</sup>Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. <sup>8</sup>Whoever does not love does not know God, for God is love. <sup>9</sup>God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. <sup>10</sup>In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. <sup>11</sup>Beloved, since God loved us so much, we also ought to love one another. <sup>12</sup>No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

<sup>13</sup>By this we know that we abide in him and he in us, because he has given us of his Spirit. <sup>14</sup>And we have seen and do testify that the Father has sent his Son as the Savior of the world. <sup>15</sup>God abides in those who confess that Jesus is the Son of God, and they abide in God. <sup>16</sup>So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. <sup>17</sup>Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. <sup>18</sup>There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. <sup>19</sup>We love because he first loved us. <sup>20</sup>Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. <sup>21</sup>The commandment we have from him is this: those who love God must love their brothers and sisters also.

The word of the Lord.  
**Thanks be to God**

**\*GOSPEL ACCLAMATION**

*We acclaim the living Word, Jesus Christ, present in the gospel reading.*

Hal-le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal -

- le - lu - jah. Hal - le, hal - le, hal - le -  
Hal - le - lu - jah.

lu - jah. Hal - le - lu - jah. Hal - le - lu - jah.

Music: Caribbean traditional; arr. Mark Sedio, b. 1954  
Arr. © 1995 Augsburg Fortress.

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*On the night of his arrest, Jesus taught his disciples about the relationship they would have with him. Those who abide in his word and love bear fruit, for apart from him, they can do nothing.*

The holy gospel according to John the 15<sup>th</sup> chapter.  
**Glory to you, O Lord.**

**GOSPEL:** *John 15:1-8*

[[Jesus said:]] <sup>1</sup>“I am the true vine, and my Father is the vinegrower. <sup>2</sup>He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. <sup>3</sup>You have already been cleansed by the word that I have spoken to you. <sup>4</sup>Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. <sup>5</sup>I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. <sup>6</sup>Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. <sup>7</sup>If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. <sup>8</sup>My Father is glorified by this, that you bear much fruit and become my disciples.”

The Gospel of the Lord.  
**Praise to You, O Christ.**

*Assembly is seated after the reading*

**THE SERMON**

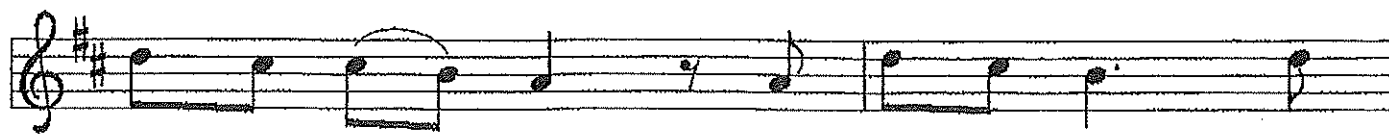
*Preaching brings God's word of law and gospel into our time and place to awaken and nourish faith.*

**THE HYMN OF THE DAY**      **We Raise Our Hands to You, O Lord**  
*God's word is further proclaimed as we sing.*

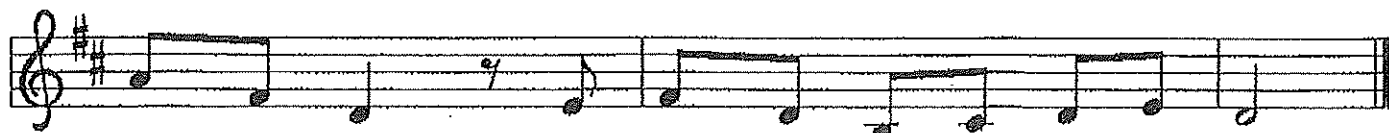
**ELW #690**



1 We raise our hands to you, O Lord, like  
 2 What good and blessing you bestow are  
 3 Oh, make our barren trees to grow, our  
 4 As summer follows spring-time's rain, grace  
 5 Through grace your new crea - tion lies in



emp - ty ves - sels. Oh, come to us and  
 free - ly giv - en. Your pow'r will make the  
 hands to blos - som, and let our lives bring  
 fol - lows sor - row, and grief and joy shall  
 hands held o - pen. O Giv - er of all



give us life from springs where liv - ing wa - ters flow.  
 weak - est strong and bar - ren branch - es start to bud.  
 forth such fruit that heals our neigh - bor's grief and pain.  
 bear much fruit, though hid - den from our hu - man eyes.  
 good - ness, come, dwell with us in our earth - ly home.

Text: Svein Ellingsen, b. 1929; tr. Hedwig T. Durnbaugh, b. 1929  
 Music: Trond Kverno, b. 1945  
 Tr. © Hedwig T. Durnbaugh  
 Music © 1978 Norsk Musikforlag

VI REKKER VÅRE HENDER FREM  
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## NICENE CREED

*We confess our faith with the whole church.*

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.

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## PRAYERS OF INTERCESSION

....after each petition....

God of grace,  
hear our prayer.

## PEACE

*The minister and the assembly greet each other in the peace of the risen Christ.*

The peace of Christ be with you always.  
And also with you.

*The people may greet one another with a sign of Christ's peace, and may say, "Peace be with you," or similar words.*

MEAL	<i>God feeds us with the presence of Jesus Christ.</i>
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The OFFERING is brought forward.

*A collection of material goods for the church's mission, including the care of those in need, is a sign of the giving our whole selves in grateful response for all God's gifts. The table is set with bread and wine.*

**\*OFFERING RESPONSE** Now All the Vault of Heaven Resounds (vs. 4) ELW #367

A - dor - ing prais - es now we bring  
and with the heav'n - ly bless - ed sing: "Christ has  
tri - umphed! Al - le - lu - ia!" Be to the  
Fa - ther, and our Lord, to Spir - it blest, most ho - ly  
God, all the glo - ry, nev - er end - ing!  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Let us pray.

**Risen One,**

**you call us to believe and bear fruit.**

**May the gifts that we offer here  
be signs of your abiding love.**

**Form us to be your witnesses in the world,  
through Jesus Christ, our true vine.**

**Amen.**

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 thanksgiving continues with the preface for the day, the assembly responds:*

Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,  
heav'n and earth are full of your glo - ry.  
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.

## THANKSGIVING AT THE TABLE

Holy, living, and loving God,

we praise you for creating the heavens and the earth.

We bless you for bringing Noah and his family through the waters of the flood,  
for freeing your people Israel from the bonds of slavery,  
and for sending your Son to be our Redeemer.

We give you thanks for Jesus

who, living among us,  
healed the sick, fed the hungry,  
and with a love stronger than death,  
gave his life for others.

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.

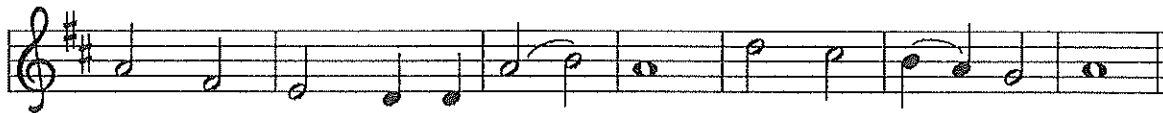
Do this for the remembrance of me.

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 ris - en. Christ will come a - gain.

Remembering, therefore,

his life-giving death and glorious resurrection,

we await your promised life for all this dying world.

Breathe your Spirit on us and on this bread and cup:

carry us in your arms from death to life,

that we may live as your chosen ones,

clothed in the righteousness of Christ.

Through him all glory and honor is yours,

Almighty Father, with the Holy Spirit,

in your holy Church, both now and forever.



A - men, a - men, a - men.

## THE LORD'S PRAYER

Lord, remember us in your kingdom and teach us to pray.

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.

## INVITATION TO COMMUNION

The risen Christ is made known to us in the breaking of the bread.  
Come and eat at God's table.

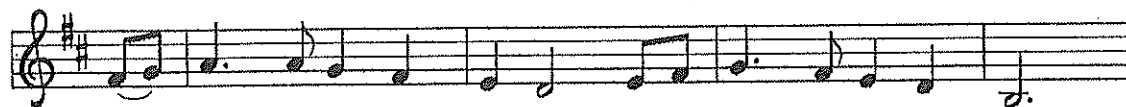
## COMMUNION

*In Christ's body and blood given to us, God forgives us and nourishes us for mission. We sing as the bread is broken and as the meal is shared. We ask God to send us in witness to the world.*

*Those who choose to commune by prefilled cups will commune first together. While Lamb of God is sung, servers will prepare for distribution. When servers are in position come forward for communion. See page 1 for detailed instructions.*

## LAMB OF GOD

## Be Known to Us, Lord Jesus



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.

COMMUNION HYMN:

O Blessed Spring

ELW #447

1 O bless-ed spring, where word and sign em-brace us  
 2 Through sum-mer heat of youth-ful years, un-cer-tain  
 3 When au-tumn cools and youth is cold, when limbs their  
 4 As win-ter comes, as win-ters must, we breathe our  
 5 Christ, ho-ly Vine, Christ, liv-ing Tree, be praised for

in-to Christ the Vine: here Christ en-joins each one to  
 faith, re-bel-lious tears, sus-tained by Christ's in-fus-ing  
 heav-y har-vest hold, then through us, warm, the Christ will  
 last, re-turn to dust; still held in Christ, our souls take  
 this blest mys-ter-y: that word and wa-ter thus re-

be a branch of this life-giv-ing Tree.  
 rain, the boughs will shout for joy a-gain.  
 move with gifts of beau-ty, wis-dom, love.  
 wing and trust the prom-ise of the spring.  
 vive and join us to your Tree of Life.

Text: Susan Palo Cherwien, b. 1953  
 Music: Robert Buckley Farlee, b. 1950  
 Text ©: 1993 Susan Palo Cherwien, admin. Augsburg Fortress  
 Music ©: 1993 Robert Buckley Farlee, admin. Augsburg Fortress

BERGLUND  
 LM



**\*TABLE BLESSING**

**POST COMMUNION CANTICLE** *Thankful Hearts and Voices Raise* Service Music #207



Thank-ful hearts and voic-es raise; tell ev-'ry-one what God has done. Let



ev - 'ry-one who seeks the Lord re - joice and bear the name of Christ.



Send us with your prom - is - es and lead your peo - ple forth in joy with



shouts of thanks - giv - ing. Al - le-lu - ia, 'al - le-lu - ia.

Text: John W. Arthur, 1922-1980  
Music: Ronald A. Nelson, b. 1927  
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**POST COMMUNION PRAYER**

Let us pray.

**Shepherding God, you have prepared a table before us  
and nourished us with your love.**

**Send us forth from this banquet to proclaim your goodness  
and share the abundant mercy of Jesus,  
our redeemer and friend. Amen.**

**SENDING**

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

**BLESSING** *With the blessing of God, we go out to live as Christ's body in the world.*

Alleluia! Christ is risen!  
**Christ is risen indeed! Alleluia!**  
The God of resurrection power,  
the Christ of unending joy,  
and the Spirit of Easter hope  
† bless you now and always.  
**Amen.**

## SENDING SONG:

## With High Delight Let Us Unite

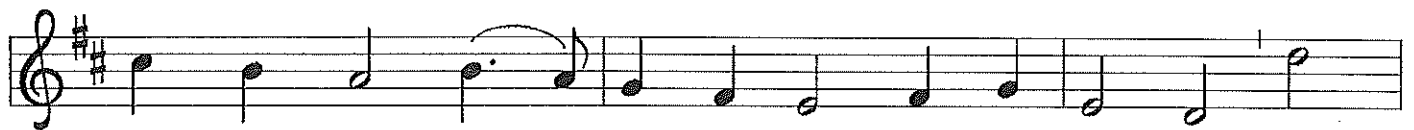
ELW #368



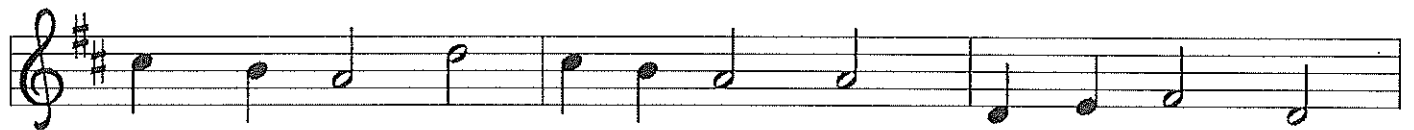
1 With high de - light let us u - nite in  
 2 True God, he first from death has burst forth  
 3 Let prais - es ring; give thanks, and bring to



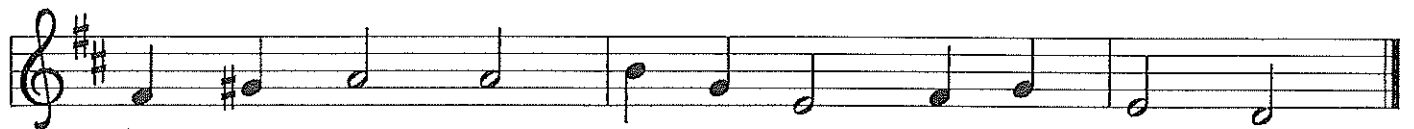
songs of great ju - bi - la - tion. You pure in heart, all  
 in - to life, all sub - du - ing. His en - e - my now  
 Christ our Lord ad - o - ra - tion. His hon - or speed by



bear your part, sing Je - sus Christ, our sal - va - tion. To  
 van - quished see; his death has been death's un - do - ing. "And  
 word and deed to ev - 'ry land, ev - 'ry na - tion. So



set us free for - ev - er, he is ris'n and sends to  
 yours shall be like vic - to - ry o'er death and grave," says  
 shall his love give us a - bove, from mis - er - y and



all earth's ends good news to save ev - 'ry na - tion.  
 he, who gave his life for us, life re - new - ing.  
 death set free, all joy and full con - so - la - tion.

Text: Georg Vetter, 1536–1599; tr. Martin H. Franzmann, 1907–1976, alt.  
 Music: MIT FREUDEN ZART, medieval European tune  
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**DISMISSAL**

Alleluia! Go in peace. Rejoice and be glad.  
Thanks be to God. Alleluia!

**POSTLUDE**

**PRAYER REQUESTS**

You are invited to write your prayer requests in the Prayer Register located in the narthex.

**ASSISTING IN MINISTRY**

Communion Assistants:

8:30: Jean Bienhoff

11:00: Paul Swihart

Lectors: 8:30: Jean Bienhoff

11:00: Lisa Jacobson

Acolytes: 8:30: Aaron Bengtson

11:00: Bekah Ode

Usher: 8:30: Steve Slezak

11:00:

†††††

**STAFF**

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Terry Lindquist: Council President,  
(319-339-8343) [terry-lindquist@uiowa.edu](mailto:terry-lindquist@uiowa.edu)

Kevin Edens, Director of Music Ministries,  
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[ctkmusicministries@gmail.com](mailto:ctkmusicministries@gmail.com)

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Stephen Peterson, Sexton

Website: [www.ctkic.org](http://www.ctkic.org)

Facebook: [Christ the King Lutheran](#)

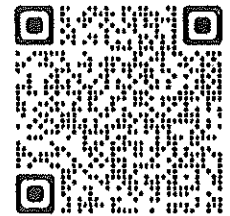
[Church Iowa City](#)

Kari Gibson, CTK Preschool (319/930-8899)

[ctkpreschooliowacity@gmail.com](mailto:ctkpreschooliowacity@gmail.com)

**WAYS TO GIVE YOUR OFFERING:**

On the usher's table there are offering envelopes available or give electronically through VANCO. Connect through our website [www.ctkic.org](http://www.ctkic.org).



**QR CODE OR COMMUNION CARD**

Communion cards may be filled out in paper or electronically with QR code. When you fill this out you can request to receive more information about the activities of the ministries of this church through our weekly newsletter, "Mini Bits". Fill out the card or contact the church office by phone 338-5236 or email - [ctkoffice1@gmail.com](mailto:ctkoffice1@gmail.com) and request the Mini Bits to be sent to you electronically or by mail.



## FED BY GOD, NOURISHED BY CHRIST

Imagine a nursing baby at its mother's breast—what a blissful picture of love, joy, peace, and contentment! This image can help us understand who we are as God's beloved children and how tenderly God cares for us. God's grace is unconditional, just as a mother's milk flows to an infant without anything to do with deserving. In today's gospel reading, the vine-and-branches metaphor is another image of how intimately connected Jesus is with us and how crucial it is that we, the branches, hold on to him as our vine.

"Apart from me," says Jesus, "you can do nothing." Apart from its vine, a branch can do nothing—cannot live long, cannot produce grapes, cannot nourish people and animals. Apart from its mother or another devoted caregiver, a newborn can do nothing—cannot feed itself, cannot become or stay healthy, cannot grow and bear the fruit of life and love for others. Apart from God's love and care, which Christians know in Jesus, the whole web of humanity fails to thrive.

A nursing mother sets her face and does whatever is needed—two or three times a night at first, even through mastitis, weariness, and boredom—to feed and impart life to her little one. Jesus' face is set toward the cross as he shares farewell counsel with his disciples. He, too, is ready and determined to do whatever it takes—even dying on a cross—to sustain the vineyard-world with abundant life.

The imagery of vine and branches, juxtaposed with that of God breastfeeding her babies, comes alive when we celebrate the eucharist. At the table, Jesus feeds us with his own body and blood, pouring life and nourishment into us. We are called to abide in him forever—an invitation to grace-filled, permanent relationship. In Jesus the true vine, we his branches enjoy a continual flow of grace, mercy, and love. In turn, we are energized to bear the fruit of his love, joy, and peace for the world.

## COMMEMORATIONS

### **Catherine of Siena, theologian, died 1380 Monday, April 29, 2024**

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

### **Philip and James, Apostles Wednesday, May 1, 2024**

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

### **Athanasius, Bishop of Alexandria, died 373 Thursday, May 2, 2024**

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

### **Monica, mother of Augustine, died 387 Saturday, May 4, 2024**

Monica was married to a pagan husband who was ill-tempered and unfaithful, but whom she helped bring into the Christian faith. She repeated the influence on her son Augustine, who went on to become one of the greatest church teachers.

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## **CHRIST THE KING LUTHERAN CHURCH**

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