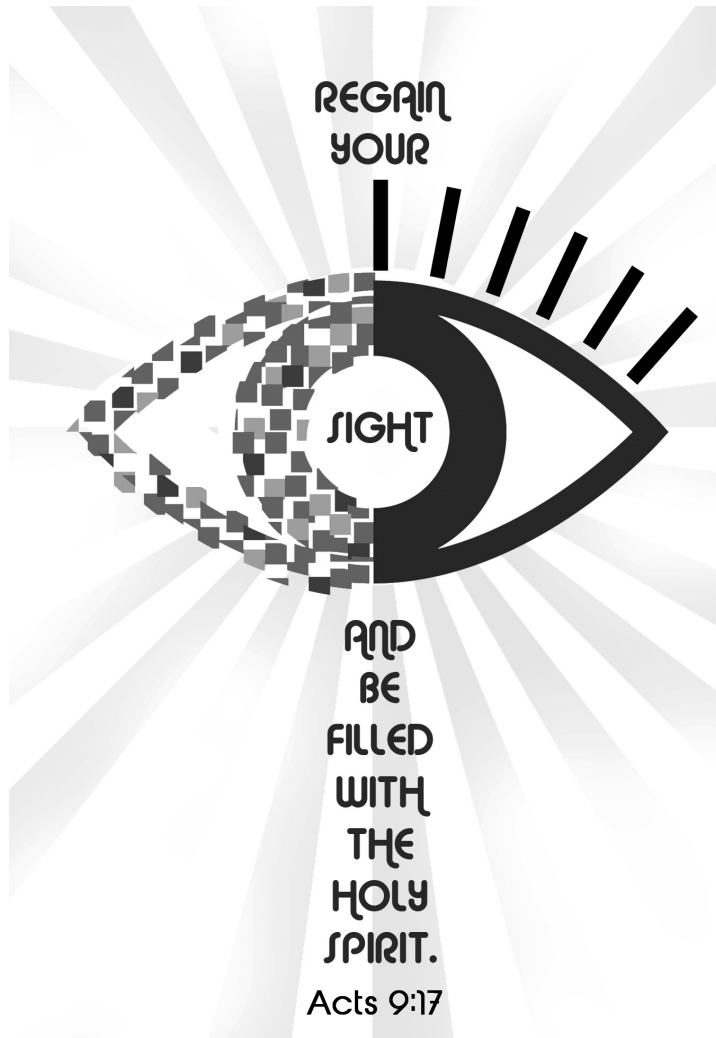


WELCOME TO WORSHIP!



SIGHT MARCHES VICTORIOUS
OVER BLINDNESS

Third Sunday of Easter

May 1, 2022



Welcome to Worship

If you are a visitor to our church, we extend you a warm welcome. We are happy you are here. If you have any questions, just ask an usher or other volunteer. Please also fill out our Connect Card to let us know how we might continue to serve you.

It's encouraging to see parents bring their families to worship the Lord. If your child becomes restless, you can use the Family Room to calm them. Quiet bags and children's bulletins are also available to keep little ones busy. Restrooms are located in the hallways along either side of the worship space. For those with special needs, large print copies of the service folder and listening devices are available from the ushers. One of our ushers can help you find the restrooms or family room and answer any other questions.

Service Notes for This Sunday



A recent survey asked Americans which of the five senses they would least like to lose. 77% chose sight. Navigating life blind poses a plethora of challenges that the sighted do not face. This is why Scripture often uses the concept of blindness as a metaphor for how hard it is to navigate life without a correct understanding of Christ. Spiritual blindness can take many different forms. In some cases, it is hostile opposition to the message of Jesus. In others, spiritual blindness might be demonstrated in confusion about Jesus' true identity. No matter the specific form spiritual blindness takes, Easter has the power to replace it with sight. Easter allows us to see where we sinners stand with a holy God. It enables us to see the path through life that is worth pursuing (as opposed to those that lead to a dead end). Spiritual sight gives us the ability to see who holds our future in his hands and who is worth our eternal worship.

Today's service includes a celebration of the Sacrament of Holy Communion. For personal preparation, consider using the Questions for Examination on page 13 of this service folder or Christian Questions on page 295 of the blue hymnal.

Acknowledgments

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The Service: Setting One

Good morning and welcome to worship!

*Our plan for worship today is different than what we normally do. We are going to walk through **The Service**: the set of words and actions we use when we gather for the main worship experience of the week. This is to help everyone better understand our worship: what we do and why we do it.*

“Worship” means to adore and praise God, and the highest praise a Christian can offer God is to proclaim what God has done for us in Christ. In public worship, ministers and people say and sing that God forgives our sins and the sins of the world for Jesus’ sake. Everything we do in worship involves us with the gospel. In this way we encourage others while others encourage us.

Christians usually follow an order of service. We get a glimpse of such an order in the weeks after Pentecost: “They continued to hold firmly to the apostles’ teaching and to the fellowship, to the breaking of the bread, and to the prayers” (Acts 2:42). Our worship follows a similar pattern.

We worship in an orderly way so that everyone may hear and understand the gospel without being distracted. We repeat the most important gospel truths so that they are embedded in our minds and hearts. Variety also helps us review the many facets of the gospel. We adopt and adapt ancient and widespread practices of the Church to remember the gospel unity we have with all believers across the world and throughout time. We proclaim the message of Christ in language, music, art, and symbolism which touch our hearts but do not distract from the gospel.

*The Service can be found in this service folder and on the worship screens. If you would like to use today as an opportunity to familiarize yourself with the blue hymnal, you can find **The Service: Setting One** on page 154. You will need the service folder to follow along with the explanations. **The Service** begins with a hymn which often directs our attention to the focus of that day’s worship. The hymn brings us together as a worshiping congregation and may even brush away a few cobwebs from tired brains and scratchy voices. Please join to sing the opening hymn.*

Hymn

599 Come, Christians, Join to Sing

Gathering

*Worship begins with **the word and sign of baptism**. The word of baptism is “In the name of the Father and of the Son and of the Holy Spirit.” These words were spoken to us as we were baptized with water. The sign is the cross we received at our baptism: “Receive the sign of the cross on the head and heart to mark you as one redeemed by Christ the crucified.” We come before God in worship as people who have been covered by Christ’s righteous robes and as members of God’s family. What confident joy we have as we worship! We say, “Amen”—truly, we agree!*

During Easter, we also include an Easter greeting. This points us back to the source of baptism's power: "Baptism now saves you...through the resurrection of Jesus Christ" (1 Peter 3:21).

*We relive our baptism in **Confession** as we drown our sinful nature and receive the life-renewing work of the Spirit. We confess to God and one another that we were born in sin and that we sin every day. With one voice, we plead for forgiveness for the sake of Jesus. The words we speak become so familiar that we might even be able to repeat them from memory throughout our daily lives. In these words we also proclaim to one another what we believe about sin and grace.*

*The minister then absolves us—he forgives our sins. The **Absolution** is one of the simplest forms of gospel proclamation in our worship. The minister forgives us not on his own, but as a servant of Christ whom we and the Spirit have called to speak the words of God to us. We can hear these words with confidence; Jesus said to his apostles on the first Easter evening night: "Receive the Holy Spirit. Whenever you forgive people's sins, they are forgiven" (John 20:22-23). Again we say: "Amen" as a united response of belief that our sins truly are forgiven. For today, you may remain seated as we remember and relive our baptisms.*

In the name of the Father and of the T Son and of the Holy Spirit.
Amen.

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

Confession

If we claim to be without sin, we deceive ourselves and the truth is not in us.
**If we confess our sins, God is faithful and just
and will forgive us our sins
and purify us from all unrighteousness.**

Let us confess our sins to the Lord.

Holy God, gracious Father,

I am sinful by nature

and have sinned against you in my thoughts, words, and actions.

I have not loved you with my whole heart;

I have not loved others as I should.

I deserve your punishment both now and forever.

But Jesus, my Savior, paid for my sins

with his innocent suffering and death.

Trusting in him, I pray: God, have mercy on me, a sinner.

Silence for meditation and reflection

Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Υ Son and of the Holy Spirit.

Amen.

*Prayer often introduced Old Testament worship; the early Christians continued the custom of beginning their worship with a responsive prayer; we do the same. The pastor invites us to pray, and we respond: “**Lord, have mercy.**” As we gather to hear the Word and receive the sacrament, we ask God to keep all believers in his grace and protect us by his mercy.*

*Both the responsive prayer and the song that follows include alternate titles: “Kyrie” is Greek for “Lord” and “Gloria in excelsis” is Latin for “Glory in the highest.” The ancient titles remind us that Christians have sung these songs for centuries. These two song texts and three others which we’ll identify later are from a set of songs called the **Ordinary**. The words of these five songs repeat the most important teachings of the gospel. That is why we repeat them often.*

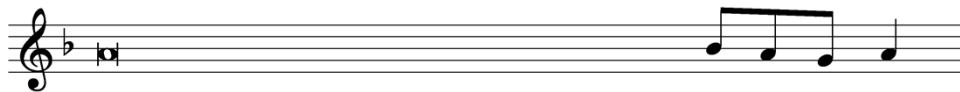
Glory Be to God on High combines three ancient hymns. You’ll recognize the first as the song the angels sang on the fields of Bethlehem. This hymn proclaims Jesus Christ as the center of God’s plan to save the world. We sing it often because it is worth remembering and memorizing. During the more somber season of Lent, congregations may omit or replace this song. During Easter and for other festive occasions, some congregations might use one of the options as listed on pages 935-939 of the hymnal.

Stand

Lord, Have Mercy



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



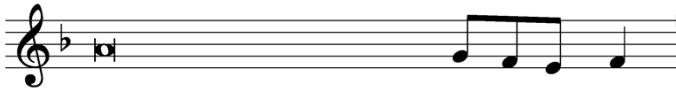
For the peace from above and for our salvation, let us pray to the Lord.



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.

Tune: Kevin Becker Tune: © 2021 Northwestern Publishing House. Used by permission: OneLicense no. 719903

Glory Be to God



Glory be to God on high, and on earth peace, good will toward men.



We praise you, we bless you, we wor - ship you, we glorify you,



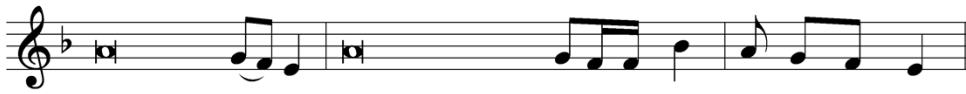
we give thanks to you, for your great glory, O Lord God, heav'n-ly King,



God the Fa-ther Al - mighty. O Lord, the only-begotten Son, Je-sus Christ;



O Lord God, Lamb of God, Son of the Father, you take away the sin of the world;



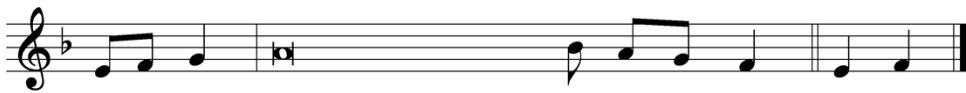
have mercy on us. You take away the sin of the world; re-ceive our prayer.



You sit at the right hand of God the Father; have mercy on us.



For you on-ly are holy; you on-ly are the Lord. You only, O Christ, with the



Ho - ly Spirit, are most high in the glory of God the Father. A - men.

Be seated

The Word

In the early church, hearing the Word and receiving the Sacrament were separated into two different services with a time for fellowship in between. Each service began with a greeting: "The Lord be with you," the minister said, and the people responded, "And also with you." We'll see this greeting again at the beginning of the communion service. When the early Christians "continued to hold firmly to the apostles' teaching," they were eager to hear about the words and works of Jesus. The apostles were the Savior's eyewitnesses. The Service follows that pattern: it builds up to the words and works of Jesus in a reading from one of the four gospels.

*A unique feature of our order of service is what we call the **Proper**: a set of readings, prayers, psalms, and hymns that focus on the main truth of the day's Gospel. As the truth in the Gospel changes from service to service, so changes the Proper. The Gospel accounts and their Proper are guided by the **Christian Church Year**. Over the centuries, churches developed a plan to review Christ's words and works every year. We divide the calendar into two parts: the Time of Christ and the Time of the Church. The Time of Christ runs between late November and May. It focuses on the main events of Jesus' life through the seasons of Advent, Christmas, Epiphany, Lent, and Easter. It ends with the Day of Pentecost and the Sunday of the Holy Trinity. The Time of the Church focuses on words Jesus spoke during his ministry to guide us in our lives.*

*The Proper begins with the **Prayer of the Day**. The minister invites the people to bring this prayer to God by saying, "Let us pray." The prayer requests the blessings that are going to be given in the readings and the sermon on this day.*

*There are three readings in The Service. The **First Reading** is usually from the Old Testament. It helps us see that the words and works of Jesus were promised and applied even before he came to earth. In the Easter season, this reading comes from the book of Acts, as we see the resurrection work in the hearts and lives of the apostles. Worshipers take part in the reading by responding to the minister's sentence: "The Word of the Lord." Worshipers say with joy: "Thanks be to God."*

*The Book of Psalms was the hymnal of the Old Testament; it is filled with praises and prayers about God's great love. The **Psalm of the Day** matches the Gospel's theme and aids worshipers in taking their turn to declare what God has done. The **Second Reading** is from a New Testament letter (epistle). It also builds on the theme of the day's Gospel. Again worshipers respond with thanks after hearing the Word of the Lord.*

The Lord be with you.
And also with you.

Prayer of the Day

Let us pray. O God, by the humiliation of your Son, you lifted up this fallen world from the despair of death. By his resurrection to life, grant your faithful people gladness of heart and the hope of eternal joys; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

First Reading

Acts 9:1–22

Saul was given spiritual sight to believe in the One who had risen from the dead.

The Word of the Lord.

Thanks be to God.

Psalm

30C I Will Praise

Please join to sing the refrain and the "Glory be..."

Refrain

I will praise, praise you, LORD, for
you have res-cued me.

I will exalt you, LORD, for you lifted me out / of the depths;
you spared me from going down / to the pit.
Sing the praises of the LORD, you his faithful / people;
praise his / holy name.

For his anger lasts only a / moment,
but his favor lasts a / lifetime;
weeping may stay / for the night,
but rejoicing comes in the / morning. **Refrain**

To you, / LORD, I called;
to the Lord I cried for / mercy:
“Hear, LORD, and be merci- / ful to me;
LORD, / be my help.”

You turned my wailing into / dancing;
you removed my sackcloth and clothed / me with joy,
that my heart may sing your praises and not be / silent.
LORD my God, I will praise you for- / ever.

**Glory be to the Father and / to the Son
and to the Holy / Spirit,
as it was in the be- / ginning,
is now, and will be forever. / Amen. Refrain**

Second Reading

Revelation 5:11–14

John was given the ability to see the sacrificial Lamb who is worthy of our worship and praise.

The Word of the Lord.

Thanks be to God.

*The Gospel is the highlight of the Word section. In the eyewitness accounts of Matthew, Mark, Luke, or John, we hear what Jesus has said and done to save us from sin, Satan, death, and hell. We stand to honor Jesus. In the **Gospel Acclamation** we offer our alleluias; we sing “Praise the Lord.” The acclamation includes a verse which sums up the day’s theme. While not all churches have a Children’s Message, we have one as a way to highlight the theme in a simple way. Children get to understand the gospel, and adults are often appreciative of the simplicity of this message.*

Stand

Gospel Acclamation

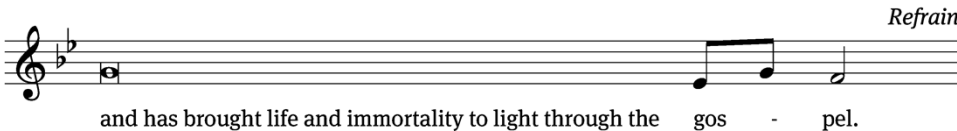
2 Timothy 1:10



Refrain



Tone



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Gospel

John 21:1–14

The resurrected Jesus appears again to his disciples who see him clearly through eyes of faith.

The Gospel of the Lord.

Praise be to you, O Christ!

Be seated

Children’s Message

*Martin Luther is considered by many to be the father of the congregational song. That is why hymns have always been an important part of Lutheran worship. **The Hymn of the Day** was chosen specifically to match the theme of the Gospel and was selected from the best hymns in our hymnal. Though some may be more difficult to sing than others, these hymns are rich in doctrinal content and, for that reason, are worth getting to know well.*

Hymn of the Day

459 Christ the Lord is Risen Again

There is no sermon today, but that doesn't mean it's not important. After careful preparation and study, the servant of the Lord explains and applies one of the day's three readings. He proclaims law and gospel in light of Jesus' words and works. He exposes sin, announces forgiveness, and encourages our fruitful response. He shares with us the words of God that he himself believes. We thank God for preaching that speaks for God and touches our minds and hearts!

*The sermon is the last part of the Proper for the day. In prayers, psalms, hymns, readings, and the preached Word we have devoted ourselves to the words and works of Jesus recorded in the Gospel. At this point we stand to speak the **Credo** and we confess that we believe what we have heard in the Word about the Father, the Son, and the Holy Spirit. The Credo is the third song text of the historic Ordinary—you see the Latin word “Credo,” which means “I believe.” Like the “Kyrie” and “Gloria,” the “Credo” was sung for centuries; today our custom is to speak it.*

Stand

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 in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy Christian 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.

Be seated

Fellowship

*As we noted earlier, the first Christians paused after hearing the Word, often to share a meal. They also offered prayers for one another. The **Prayer of the Church** enables us to practice Christian fellowship by praying for all sorts of people in all kinds of circumstances. We include members who are enduring trouble or enjoying special times. The prayer may have a number of intercessions, so worshipers are seated.*

*The Lord calls us to be wise and generous in how we manage his gift of money. That includes our support of gospel ministry, both here and around the world. We plan our gifts at home and may even give digitally. Including the **Offering** in worship helps us remember that we give our offerings to the Lord. We also use this time to fill out Connect Cards so that spiritual leaders can know we have been cared for through Word and Sacrament. Music during the offering ties in with the day's theme. The offering is also when minister and members prepare for the Sacrament.*

Prayer of the Church

Each petition of the prayer will be prayed and then concluded in this way:

...Lord, in your mercy,
Hear our prayer.

The final petition of the prayer will be concluded in this way:

...who lives and reigns with you and the Holy Spirit, one God, now and forever.
Amen.

Offering

Moved by God's love in Christ, we offer him our first and best gifts, purely out of thanks to him. Guests, please don't feel obligated to take part in the offering. We're just happy you're here as our guest to hear and take to heart the message of Jesus. If the gospel message has moved you to give and you would like an electronic option, you can scan this QR code with your mobile phone. It will connect you with our website's giving page.



Musical Offering

QUESTIONS FOR EXAMINATION

- † Do I believe that I am a sinner in need of forgiveness?
- † Do I believe that Jesus died on the cross to win forgiveness for me?
- † Do I believe that Jesus offers his true body and blood with the bread and wine in this sacrament?
- † Do I believe this sacrament strengthens my faith and strengthens me to live a God-pleasing life?
- † Am I a member of a church that belongs to the Wisconsin Evangelical Lutheran Synod (WELS) or Evangelical Lutheran Synod (ELS)?
- † If you answered “no” to any of these questions, please hold off on communing with us today. Following worship, one of the pastors would be happy to explain why we ask you to do this.

For further examination questions, see page 295 of the blue hymnal.

The Sacrament

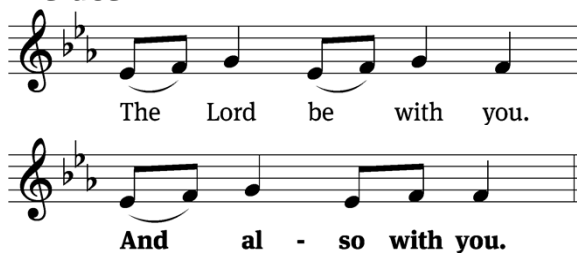
The second main section of The Service begins the same way we began the Word section. The minister says, “The Lord be with you,” and worshipers return his greeting: “And also with you.” The words that follow are found in Christian orders of service already in the third century. As believers “continued to hold firmly to the apostles’ teaching,” they carefully imitated the actions of the first holy meal as the apostles remembered them. With few exceptions, we do the same.

*As we lift our hearts to the Lord, the minister invites us to give thanks as Jesus did. The fourth canticle of the Ordinary is **Holy, Holy, Holy**, “Sanctus” in Latin. The words lead us into God’s throne room as Isaiah saw it with wonder and awe. From there we go to Palm Sunday and praise Jesus who is coming to us in the sacrament. We sing “Hosanna”—Hebrew for, “Save us, Lord.”*

*The **Prayer of Thanksgiving** is new to us. Martin Luther removed it since it was filled with false teaching, but Lutherans have since crafted prayers that are faithful to Scripture. The Prayer of Thanksgiving ends with the Lord’s Prayer, which was offered here since the time of the apostles.*

Stand

Preface



The Lord be with you.

And al - so with you.



Lift up your hearts.



We lift them up to the Lord.



Let us give thanks to the Lord our God.



It is right to give him thanks and praise.

It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who by his willing sacrifice on the cross took away the sins of the world and by his glorious resurrection restored everlasting life. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

Holy, Holy, Holy



Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:



heav'n 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,



bless-ed is he, bless-ed is he who comes in the name of the Lord.



Ho-san - na, ho-san - na, ho-san - na in the high - est.

Prayer of Thanksgiving

We give thanks to you, O God, through your dear Son, Jesus Christ, whom you sent to be our Savior, our Redeemer, and the messenger of your grace. Through him you made all things; in him you are well pleased. He is the incarnate Word, conceived by the Holy Spirit and born of the Virgin Mary. To fulfill your promises, he stretched out his hands on the cross and released from eternal death all who believe in you.

As we remember Jesus' death and resurrection, we thank you that you have gathered us together to receive your Son's body and blood. Send us your Spirit, unite us as one, and strengthen our faith so that we may praise you in your Son, Jesus Christ. Through him, we glorify and honor you, O God our Father, with the Holy Spirit, one God, now and forever.
Amen.

Lord's Prayer

Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

Be seated

We now recall the words and actions Jesus used on the night he instituted this holy meal through the Words of Institution. These words of consecration, along with the distribution of the elements and their reception by communicants, are the critical elements of the sacrament. We believe that we receive the true body and blood of Christ under the bread and wine when the elements are consecrated, distributed, and received.

*With the peace of the Lord on our minds and hearts, we join in the last song of the Ordinary, **O Christ, Lamb of God** or "Agnus Dei,"— "Lamb of God" in Latin. We are not surprised that believers have sung these words for centuries: "have mercy on us" and "grant us your peace."*

We approach the altar full of confident joy. As we receive the elements they are identified as Christ's true body and blood, given and shed for the forgiveness of sins. The minister then bids us to "Go in peace," believing in the blessing we have received from Christ. Hymns sung during the distribution may focus on the theme of the day or highlight the truths of the Supper.

Words of Institution

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my T body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my T blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

Amen.

O Christ, Lamb of God

The musical score is written on five staves in a single system. It begins with a treble clef and a key signature of one flat (B-flat). The melody is simple and repetitive, with lyrics written below the notes. The lyrics are: "O Christ, Lamb of God, you take a-way the sin of the world; have mer-cy on us. O Christ, Lamb of God, you take a-way the sin of the world; have mer-cy on us. O Christ, Lamb of God, you take a-way the sin of the world; grant us your peace. A - men." The final note of the piece is a whole note on the G line of the staff, followed by a double bar line.

O Christ, Lamb of God, you take a - way the sin of the world;
have mer - cy on us. O Christ, Lamb of God,
you take a - way the sin of the world; have mer - cy on us.
O Christ, Lamb of God, you take a - way the sin of the world;
grant us your peace. A - men.

Distribution

Distribution Hymn

658 *With All My Heart I Praise You, Lord*

Distribution Hymn

674 *The Infant Priest Was Holy Born*

*The day's worship comes to an end with thanksgiving, proclamation, and prayer, all of which is rooted in the Scriptures. Before we depart, we receive the **Blessing**. One last time the Triune God confers on us his blessing, grace, and peace. One last time we exclaim: "Amen."*

The Service has provided us with opportunities to remember our baptisms, hear the Word of God, and receive the Sacrament. These are the means of grace the Holy Spirit uses to call, gather, enlighten, and sanctify the whole Christian Church on earth. As ministers, musicians, artists, and worshipers, we do our best to wrap the gospel in fitting words, beautiful music, meaningful symbols, and lovely buildings that touch our hearts, but what is most important is that the gospel has been proclaimed. We came to worship for the gospel and with that gospel we depart to serve and witness. The closing hymn typically calls us to service or draws our eyes heavenward, as we wait for Jesus to take us home.

Stand

Give thanks to the Lord, for he is good;
his mercy endures forever.

Whenever we eat this bread and drink this cup,
we proclaim the Lord's death until he comes.

We give thanks, almighty God, that you have refreshed us with this saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Blessing

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and \mathbb{T} give you peace.

Amen.

Hymn

512 All Hail the Power of Jesus' Name



News & Announcements



This Sunday's Bible Study:

Will the Real Jesus Please Stand Up?
The American Patriot

Join us in the cafeteria from 9:15 to 10:15 AM
For the google meet link, contact a pastor.

Easter Take Down on Saturday

May 7 | 9:00 AM

We will be taking down the decorations for Easter on Saturday. UN-decorating goes faster than decorating, so please consider helping out.

St. Paul's Serving at New Food Pantry

May 2-6

St. Paul's is serving at the SWEPS food pantry this week. We are the first group to serve at the new location, 2331 West Grand Avenue. If you would like to be on our SWEPS team, please contact Judy Anderson at 715-423-5922 or 5JAnderson@charter.net.

Mother-Daughter Tea in Marshfield

May 15 | 2:00 PM

Trinity Lutheran of Marshfield is hosting a mother-daughter tea. All women are invited regardless of marital status or whether you have children. There will be a kid-friendly craft, plus photos, music, and dessert. The keynote speaker will address conflict, anger, and forgiveness. Please RSVP by Monday, May 2 to jauregui2@charter.net or call/text 715-384-5657.

CLR Golf Outing in Sussex

May 20 | 10:00 AM

A fundraiser golf outing for Christian Life Resources (CLR) is planned for Friday, May 20 in Sussex, WI. CLR educates others on what God's Word says about a wide range of life- and family-related topics, providing related materials and services. Your fee includes 18 holes of golf with cart, free range balls, lunch, and dinner. Learn more at christianliferesources.com/golf-outing/

Special Prayers This Week:

- Rich Herrmann's sister is battling serious cancer.
-
-
-
-

- Sunday**
 - 8:00 AM Worship
 - 9:15 AM Bible Study in the cafeteria
 - 9:15 AM Catechism Class in the West Wing
 - 9:15 AM Sunday School (grades 3K-6)
 - 10:30 AM Worship
- Monday**
 - 6:30 AM Worship
- Tuesday**
 - 6:45 AM Men's Bible Study at From the Ground Up Coffee Shop
 - 9:45 AM Women Walking in the Word in the Resource Center
 - 6:30 PM Unified Board Meetings
- Wednesday**
 - 8:55 AM School Chapel Service
 - 6:30 PM Bible Book Group in the Resource Center
- Thursday**
 - 7:00 AM Men's Small Group at From the Ground Up Coffee Shop
- Saturday**
 - 9:00 AM Take down Easter decorations
- Sunday**
 - 8:00 AM Worship
 - 9:15 AM Bible Study in the cafeteria
 - 9:15 AM Catechism Class in the West Wing
 - 9:15 AM Sunday School (grades 3K-6)
 - 10:30 AM Worship

Attendance & Offering Report

Last Week's Attendance: 222

Anticipated offerings YTD: \$ 649,300

Actual offerings YTD: \$ 637,232

YTD giving to the Organ Fund: \$ 122,313

Upcoming Events

- May 1-2 ~ Pastors' Conference in Medford
- May 2-6 ~ St. Paul's serving at Food Pantry
- May 4 ~ MLC Day
- May 8 ~ Mother's Day
- May 10 ~ Confirmation Banquet
- May 12 ~ VBS Planning Meeting



Join thousands of friends of Martin Luther College (MLC) across the globe: pray for their work of service to the world, share messages of encouragement online, and give to support that work. Post your photos, videos, and stories to MLC's Facebook & Instagram pages using #MLCDAY22 or send them to MLC online. Learn more about MLC Day at mlcday.com.



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