**The Festival of the Resurrection of Our Lord**

Gloria Dei Evangelical Lutheran Church & School Easter Day

2600 Ralston Avenue Sunday, March 23, 2008

Belmont, California 94002-1217 10:30 a.m.

***Welcome!***

In the name of our risen Lord and Savior, Jesus Christ, we welcome all of you to Gloria Dei Lutheran Church for our Easter Sunday festival service. We especially welcome our guests and visitors who have joined us today. We pray that the resurrection gospel fills your hearts with the peace of God’s forgiveness and the certain hope of eternal life with him.

**Notes from C/W**:

Notable features include information on symbolism and Hymn of the Day, pages 14-16, opening dialogue on page 3, gospel procession on page 6.

Text box may be deleted.

***Information***

* Our downstairs fellowship hall serves as a nursery area during worship. The service is broadcast downstairs via closed circuit television for parents who need to quiet their children or for anyone else who may need to leave the service for a time.
* Restrooms are located in the downstairs fellowship hall. A changing table for infants and toddlers is located in the women’s restroom.
* Personal listening systems are available for anyone who has difficulty hearing the service. Please ask an usher if you would like to use one.
* When our member’s offerings are gathered after the sermon, the ushers will also hand out a “friendship register” to each pew. Please fill out the register and pass it to the others in your pew.

Portions of this service are from *Christian Worship: Altar Book* (© 1999) or *Christian Worship: Occasional Services* (© 2004), Northwestern Publishing House. All rights reserved.

***Holy Communion***

The Lord’s Supper, or Holy Communion, will be celebrated in today’s service. The Bible teaches us that Jesus offers us his body and blood for the forgiveness of our sins in the Lord’s Supper. The Bible also instructs us that receiving the Lord’s Supper together is a public expression of our complete unity of faith.

Because the Lord’s Supper is an expression of our unity in faith, we invite to the Lord’s Supper those who have expressed that unity with us through membership in our congregation or one of our sister congregations in our church denomination, the Wisconsin Evangelical Lutheran Synod (WELS), or our sister denomination, the Evangelical Lutheran Synod (ELS).

If you are a guest from another Lutheran denomination or another Christian church, we kindly ask that you simply observe our celebration of the Lord’s Supper today. We don’t want to be presumptuous and put you in the position of stating your agreement with our beliefs before you have had a chance to learn more.

We would like you to be able to join us for the Lord’s Supper in the near future. If you would like more information, please speak to our pastor after the service, or pick up a copy of the brochure, “Attending the Lord’s Supper,” that is found on the podium in the back of the church next to the communion registration form. We look forward to any opportunity to discuss the Christian faith with you and to work toward a common confession of faith!

**THE ORDER OF WORSHIP**

**PRELUDE**

**BELL PEAL**

**Service of the Word**

**PROCESSIONAL HYMN Jesus Christ Is Risen Today**

 *Christian Worship #157*

***As the organist introduces the hymn, please stand and face the processional cross and paschal candle in the back of the church. Turn toward the front of the church as the cross and candle are carried past your pew.***

***All of the hymns in today’s service are found in* Christian Worship: A Lutheran Hymnal*, the red worship books in each pew.***

**GREETING**

**M:** The grace of our Lord  Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.

**C:** **And also with you.**

 ***Please turn the page quietly.***

**RESURRECTION DIALOGUE**

**M:** Alleluia! Christ is risen!

**C: He is risen indeed! Alleluia!**

**M:** This is the day the Lord has made.

**C: We will rejoice and be glad in it.**

**M:** I will sing to the Lord, for he is highly exalted.

The Lord is my strength and my song; he has become my salvation.

**C: Let us come before him with thanksgiving, and extol him with music and song.**

**M:** I will not die, but live, and will proclaim what the Lord has done.

**C: Christ has died. Christ is risen. Christ will come again.**

**M:** The Lord’s right hand is majestic in power.

The Lord’s right hand has shattered the enemy.

 In the greatness of his majesty he threw down those who opposed him.

**C: Death has been swallowed up in victory.**

**M:** The Lord will not abandon me to the grave. He has made known to me the path of life.

**C: Blessed are those who have not seen and yet have believed.**

**M:** Where, O death, is your victory? Where, O death, is your sting?

**C: Thanks be to God! He gives us the victory through our Lord Jesus Christ.**

**M:** I know that my Redeemer lives, and that in the end he will stand upon the earth.

**C: The kingdom of the world has become the kingdom of our Lord and of his Christ,**

 **and he will reign forever and ever.**

**M:** Salvation belongs to our God, who sits on the throne, and to the Lamb.

**C: Worthy is the Lamb, who was slain,**

 **to receive power and wealth and wisdom and strength and honor and glory and praise!**

**M:** Alleluia! Christ is risen!

**C: He is risen indeed! Alleluia!**

**THIS IS THE FEAST OF VICTORY**

***Refrain***



***Verses***



**PRAYER OF THE DAY**

**M:** Let us pray.

 Almighty God, by the glorious resurrection of your Son Jesus Christ you conquered death and opened the gate to eternal life. Grant that we, who have been raised with him through baptism, may walk in newness of life and ever rejoice in the hope of sharing his glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be dominion and praise now and forever.

**C: Amen.**

***Please be seated.***

**FIRST LESSON Jonah 2:2-9**

**PSALM OF THE DAY Psalm 118**

*Christian Worship, page 108*

***Please turn to page 108 in the front section of* Christian Worship: A Lutheran Hymnal.**

***The congregation will sing the refrains and the concluding doxology (“Glory be…”).***

***The presiding minister and soloist will sing the verses of the psalm.***

**SECOND LESSON Colossians 3:1-4**

***Please stand.***

**GOSPEL Matthew 28:1-10**

***The congregation sings the following hymn stanza as the Gospel procession moves to the middle of the assembly. Those in the front of the church turn to face the Gospel procession as it moves past their pews to the center of the assembly.***

**C: Alleluia! Alleluia!**

 **Hearts to heav’n and voices raise:**

 **Sing to God a hymn of gladness,**

 **Sing to God a hymn of praise;**

 **He who on the cross a victim**

 **For the world’s salvation bled—**

 **Jesus Christ, the King of Glory,**

 **Now is risen from the dead.**

***The Gospel is read from the center of the congregation, symbolizing the physical appearance of Christ among his disciples after his resurrection.***

***After the Gospel is read, the Gospel procession returns to the chancel as the following hymn stanza is sung. Those seated near the front of the church turn to face the front as the Gospel procession moves past their pews.***

**C: Alleluia! Christ is risen!**

 **Death at last has met defeat:**

 **See the ancient pow’rs of evil**

 **In confusion and retreat;**

 **Once he died, and once was buried:**

 **Now he lives forevermore,**

 **Jesus Christ, the world’s Redeemer,**

 **Whom we worship and adore.**

***Please be seated.***

**HYMN OF THE DAY Christ Jesus Lay in Death’s Strong Bands**

*Christian Worship #161*

**SERMON Based on Matthew 28:1-10**

***Theme:* Easter Speaks to Our Head and Heart**

*Pastor Johnold J. Strey*

***After the sermon, please stand.***

**CONFESSION OF FAITH AND**

**REMEMBRANCE OF BAPTISM**

**M:** Holy Baptism is the precious means of grace by which our Father in heaven connects us with Christ in his life, death, and resurrection. The apostle Paul says in Romans chapter six: “Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin--because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.” In Holy Baptism God takes away our sins and gives new life in Christ, our Lord. We solemnly renounce the devil and all his works and all his ways; we confess the gift of faith in God the Father, Son, and Holy Spirit.

**M:** I ask you: Do you reject the devil along with all his lies and empty promises?

C: Yes, and I ask God to help me.

**M:** Do you believe in God, the Father Almighty?

C: Yes, I believe in God, the Father Almighty,

 maker of heaven and earth.

**M:** Do you believe in Jesus Christ, his only Son?

C: Yes, I believe in Jesus Christ, his only Son, our Lord,

 who was conceived by the Holy Spirit,

 born of the virgin Mary,

 suffered under Pontius Pilate,

 was crucified, died and was buried.

 He descended into hell.

 The third day he rose again from the dead.

 He ascended into heaven

 and is seated at the right hand of God the Father Almighty.

 From there he will come to judge the living and the dead.

**M:** Do believe in the Holy Spirit?

C: Yes, I believe in the Holy Spirit,

 the holy Christian Church,

 the communion of saints,

 the forgiveness of sins,

 the resurrection of the body,

 **and the life everlasting. Amen.**

**M:** Will you continue steadfast in this baptismal faith and, as a member of the Church, be diligent in the use of the means of grace and prayer?

C: Yes, and I ask God to help me.

**M:** Almighty God, the Father of our Lord Jesus Christ, who has given you the new birth of water and of the Spirit and has forgiven you all your sins, strengthen you with his grace to life everlasting.

C: Amen.

***Please be seated.***

**OFFERING**

***The ushers will distribute a blue “friendship register” to each pew. Please sign the register and pass it to the others seated in your pew. Members only need to list their names. We kindly ask our guests to list their complete information so that we can send you a letter of thanks for visiting our service today.***

***The offerings of Gloria Dei’s members will be gathered after the friendship registers are distributed. Guests need not feel obligated to give an offering.***

***After the offering, please stand.***

**PRAYER OF THE CHURCH**

**M:** Heavenly Father, God of grace, you have brought us into a new and living hope by the resurrection of Jesus from the dead.

**C: Christ is risen!**

**M:** For as in Adam all died, so in Christ all will be made alive.

**C: He is risen indeed!**

**M:** He was delivered over to death for our sins and raised to life for our justification.

**C: Alleluia!**

**M:** We marvel at the love you showed by your willingness to sacrifice your Son to pay for our sins; we bow down in adoration at your mighty power, which raised him from the dead.

**C: We praise you for sending the true Life and Light into the world.**

**M:** Lord Jesus, God of grace, you have filled our hearts with resurrection joy by your victory over sin, death, and the grave.

**C: You have conquered the darkness and given us comfort and hope.**

**M:** With the Church of every age, we offer you unending praise, for you have crushed Satan’s head and have removed our guilt.

**C: You are risen!**

**M:** Dear Savior, we who are weary and burdened come to you for rest, knowing that because of your perfect redemption there is now no condemnation for us.

**C: You are risen indeed!**

**M:** Take away our doubts and fears, and daily renew in us the joy of our salvation.

**C: Alleluia!**

**M:** Holy Spirit, God of grace, you have called us by the gospel and brought us to saving faith in our risen Lord.

**C: We glorify you for opening our eyes to see the light of life.**

**M:** Keep us with Jesus Christ in the one true faith.

**C: He is risen!**

**M:** As we journey through life, make us yearn for the day when you will give eternal life to us and all believers in Christ.

**C: He is risen indeed!**

***Special prayers and intercessions may be offered here.***

**M:** Hear us, Lord, as we bring you our private petitions.

***Silent prayer.***

**M:** Work through us as we proclaim the saving message of the crucified and risen Jesus near and far, so that many others may hear your call, obtain the salvation that is in Christ Jesus, and join us before the throne of our God and of the Lamb.

**C: Alleluia! For our Lord God Almighty reigns. Alleluia! Amen.**

**LORD’S PRAYER**

**C:** **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.**

**Service of the Sacrament**

|  |
| --- |
| ***The remainder of the service is taken from the second half of the “Service of Word and Sacrament” on pages 33-37 in the front of* Christian Worship: A Lutheran Hymnal. *The text of the rest of the service is printed below. All of the congregation’s responses are sung. If you are unfamiliar with the music, you may follow the service in the hymnal beginning on page 33*.** |

**PREFACE**

**M:** The Lord be with you.

**C: And also with you.**

**M:** Lift up your hearts.

**C: We lift them up to the Lord.**

**M:** Let us give thanks to the Lord our God.

**C: It is right to give him thanks and praise.**

**M:** Praise be to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing.

He raised Christ from the dead and seated him at his right hand in the heavenly realms and placed all things under his feet for the benefit of the Church.

 Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory forever and ever.

**HOLY, HOLY, HOLY**

**C: Holy, holy, holy is the Lord of hosts.**

 **The whole earth is full of your glory.**

 **You are my God and I will exalt you.**

 **I will give you thanks, for you have become my salvation.**

 **Holy, holy, holy is the Lord of hosts.**

 **The whole earth is full of your glory.**

**WORDS OF INSTITUTION**

**M:** 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 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 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.”

**PEACE OF THE LORD**

**M:** The peace of the Lord be with you always.

**C: Amen.**

**O CHRIST, LAMB OF GOD**

**C: O Christ, Lamb of God, you take away the sin of the world; have mercy on us.**

 **O Christ, Lamb of God, you take away the sin of the world; have mercy on us.**

 **O Christ, Lamb of God, you take away the sin of the world; grant us your peace. Amen.**

***Please be seated.***

**DISTRIBUTION**

***Please come forward to receive the Sacrament at the direction of the ushers. Guests are asked to our statement regarding reception of Holy Communion on page one of this service folder.***

***The minister will place the host in the palm of your hand. Communicants can receive the cup either with an individual cup or the chalice. If you commune with an individual cup, please hold it visibly so that, when the presiding minister passes with the chalice, he knows that you have already received the cup. Those who commune with the chalice are asked to assist the minister by guiding the cup to your mouth with your hand(s).***

**DISTRIBUTION HYMNS** **Jesus Christ, My Sure Defense**

 *Christian Worship #167*

 **Welcome, Happy Morning**

 *Christian Worship #163*

***The second distribution hymn will be sung as time permits.***

***After the distribution, please stand.***

**THANK THE LORD**

**C: Thank the Lord and sing his praise. Tell ev’ryone what he has done.**

 **Let all who seek the Lord rejoice and proudly bear his name.**

 **He renews his promises and leads his people forth in joy**

 **With shouts of thanksgiving. Alleluia! Alleluia!**

**PRAYER**

**M:** Hear the prayer of your people, O Lord, that the lips which have praised you here may glorify you in the world, that the eyes which have seen the coming of your Son may long for his coming again, and that all who have received in his true body and blood the pledge of your forgiveness may be restored to live a new and holy life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**

**BLESSING**

**M:** Brothers and sisters, go in peace. Live in harmony with one another.

 Serve the Lord with gladness.

 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  give you peace.

**C: Amen. Amen. Amen.**

**RECESSIONAL HYMN** **I Know that My Redeemer Lives**

 *Christian Worship #152, stanzas 1,2,7,8*

***After the hymn, please be seated.***

***A few verbal announcements will be given after the service. After the announcements, please greet those seated near you. There will not be a formal dismissal of the congregation by the ushers. You may stay and converse or exit the church at your leisure.***

**Easter Symbols and Ceremony**

***Notes on Today’s Service***

One of the ways we enhance our festival services at Gloria Dei is to use some of the ancient worship customs and practices that Christians have used for centuries. While these customs are not commanded or forbidden in God’s Word, Christians have often found value in imitating worship forms from the ancient church. Ancient worship practices often add dignity and reverence to the service, but they are especially beneficial as a way to communicate the gospel in a non-verbal manner. Some of these practices are explained here.

The large candle behind the baptismal font is called the *Paschal candle* or the *Easter candle*. It is lighted during the Easter season from the Easter Vigil through the Ascension of our Lord (40 days after Easter) to symbolize of the presence of the risen and living Christ among his people. The Paschal candle is also lighted at baptisms as a reminder that baptism spiritually connects us to Jesus’ death and resurrection, as the apostle Paul describes in Romans 6:3-11 (and as the “Baptismal Remembrance and Confession of Faith” in today’s service reminded us).

Since the fifth century, the Christian church has used vestments, special attire for those involved in worship. The white robe worn by anyone who assists in the service is known as an *alb*. This was the most common garment of Jesus’ day. Sometimes the alb is worn with a *cincture*, a belt of rope or cloth worn around the waist. The *stole* is a colored scarf that was worn over the shoulders and reached down to the wearer’s knees or lower. In the late Roman classical era, military personnel and Roman government officials wore a stole as a sign of their rank. Today the stole is customarily reserved for the pastor as a sign of his ordination into the ministry. The *chasuble* is a sleeveless, poncho-shaped garment that was the coat or cloak of the late Roman classical era. The chasuble is worn only during services in which Holy Communion is celebrated. Like the stole, only an ordained pastor wears the chasuble – either the presiding minister alone, or all pastors assisting with the service or the distribution of Holy Communion. While many Lutheran congregations have reclaimed the use of the alb and stole, the chasuble has not become as common. At our congregation the alb and stole are regularly used, but the chasuble is usually worn only for festival services such as today. Vesting the service participants reminds us that those who serve in worship do not represent themselves or preach their own ideas, but they serve us as representatives of our Lord Jesus.

A typical Sunday service includes three Scripture lessons: one from the Old Testament (or from the New Testament book of Acts during the Sundays of the Easter season), a second from the Epistles (letters) of the New Testament, and a third from one of the New Testament Gospels. We typically stand for the Gospel, because it contains the very words and works of our Savior Jesus Christ. The *Gospel Procession*, used in today’s service, is another custom that highlights the significance of the Gospel reading. As the words and works of Jesus are read from the center of the congregation, we are reminded that the risen Jesus (symbolized especially by the Paschal candle that is part of the processional group) physically and visibly appeared in the midst of his followers after his resurrection.

**Christ Jesus Lay in Death’s Strong Bands**

***Two articles on the Hymn of the Day for Easter Sunday***

**A Paradox of Life and Death**

It is not uncommon to rejoice when your enemy meets death. For instance, after young David killed the Philistine warrior-giant Goliath, Scripture tells us that women “came out from all the towns of Israel . . . with singing and dancing, with joyful songs and with tambourines and lutes” (1 Samuel 18:6). They exulted in the death of Israel’s enemy. The giant’s great power had been neutralized. Fear abolished. As is normally the case, David was hailed as the victor.

How strange it is then to celebrate the fact that Jesus Christ won the ultimate victory over our spiritual enemies, not by avoiding death but by willingly embracingit! No doubt the devil and his menacing cohorts rejoiced on that first Good Friday as they witnessed Jesus, God’s only Son, offering up his final breath. At last, they must have thought, we have defeated God and his Anointed One for good! The hellish tambourines and lutes were perhaps merrily passed around, and a raucous party probably ensued.

Just one problem: Jesus did not remain dead! He rose victoriously from death on the third day to show his power over that insignificant enemy and to assure us that the forgiveness of sins and eternal life has been won for all people. Jesus’ victory over death becomes our victory by grace through faith in him, who is our life. Yes, by the death of Life itself, death is swept away. What a paradox!

No one delighted in this scriptural paradox more than Martin Luther. In his hymn “Christ Jesus Lay in Death’s Strong Bands” (CW 161), the reformer envisions the cosmic battlefield occupied by life and death. At one point death’s strong bands held our Savior captive, “but now at God’s right hand he stands and brings us life from heaven” (st. 1). Yes, Luther admits, “it was a strange and dreadful strife when life and death contended,” but “the victory remained with life; the reign of death was ended. . . . Death is swallowed up by death, its sting is lost forever” (st. 2). And who alone could win such an eternal victory? Only Christ, “the true Paschal Lamb . . . whom God so freely gave us.” We can pull out the tambourines and lutes! “Satan cannot harm us. Hallelujah!” (st. 3).

Our Christian faith has something to sing about: life wins the victory over death through death!

Article © 2007 Northwestern Publishing House. All rights reserved.

**A Hymn that Has Passed the Test of Time**

What it the greatest Easter hymn ever written? Ask that question today, and it is likely that “Jesus Christ Is Risen Today” or “I Know that My Redeemer Lives” will make the top of the list. Worshippers frequently sing those hymns on Easter morning, but neither is the appointed Hymn of the Day for the festival commemorating our Lord’s resurrection. The Hymn of the Day for Easter in all major Lutheran hymnals is Martin Luther’s *Christ lag in Todesbanden*, literally translated, “Christ lay in the bonds of death,” or as *Christian Worship* translates it, “Christ Jesus Lay in Death’s Strong Bands.” Luther’s Easter hymn has a long-standing tradition among Lutherans, since it was the Hymn of the Day for Easter in Leipzig from the Lutheran church’s earliest history.

Martin Luther’s Easter hymn was inspired by a medieval Easter hymn from approximately 1100 A.D. called *Christ ist erstanden*, “Christ Is Arisen” (CW 144). In fact, Luther’s original publication of the hymn in 1524 was called *Christ ist erstanden: Gebessert* (improvement). The improvement was likely a reference to Luther’s tune, which is clearly based on the older hymn. As for the text, there are only mild traces of the original text in Luther’s hymn.

*Christian Worship* includes four of the hymn’s original seven stanzas. Stanza one’s opening phrases recall where Christ had been prior to Easter and why: “Christ Jesus lay in death’s strong bands, for our offenses given.” But Luther immediately takes us past the resurrection story to the end results of Jesus’ resurrection: “But now at God’s right hand he stands, and brings us life from heaven.” The rest of the stanza alludes to the first stanza of the predecessor hymn *Christ ist erstanden*, and then concludes with a final “Hallelujah!” – a word that has been absent for worship the previous for six and a half weeks during the penitential season of Lent.

The second stanza in *Christian Worship* depicts the “strange” battle that took place between life and death. In the death of Jesus, God, who cannot die, died to atone for the sins of the world and “brought life and immortality to light through the gospel” (2 Timothy 1:10). The end of the stanza closely parallels thoughts from 1 Corinthians 15, the great resurrection chapter of the Bible. Compare Luther’s text to Paul’s words: “Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:55-57).

Stanzas three and four make additional biblical allusions. Jesus Christ is called the “Paschal Lamb,” and the connection is made between Good Friday and the Old Testament Passover. Just as the blood of the Passover Lamb spared the Israelites from death in the final plague (Exodus 12:6-7,12-13), so the blood of Jesus spares us from eternal death. Finally, we are encouraged to “keep the festival,” as Paul also says in 1 Corinthians 5:8. There Paul refers to the Passover festival and the Old Testament practice of removing the yeast from one’s household for the Passover as a reference to keep the “yeast” of sin out of our lives in light of the Lord’s death and resurrection, which has removed sin’s consequences from our future.

Article by Pastor Johnold J. Strey, 2008

**Last Week at Gloria Dei**

***Bible Study Hour on Sunday, March 16, 2008***

Children’s Sunday School 8

Adult Bible Class 22

Teachers 3

TOTAL 33

*Average Bible Study Hour Attendance from 2007 36*

***Worship Attendance on Sunday, March 16, 2008***

TOTAL 76

*Average Sunday Worship Attendance from 2007 74*

***Worship Attendance on Maundy Thursday, March 20, 2008***

TOTAL 44

***Seminary Chorus Concert Attendance on Good Friday, March 21, 2008***

TOTAL 89

**This Week at Gloria Dei**

Today 9:00 a.m. Easter Breakfast

 10:30 a.m. Easter Festival Service

Monday 8:30 a.m. School resumes following Easter break

Wednesday 8:30 a.m. School chapel service

Thursday 4:30 p.m. Catechism Class

Saturday 11:00 p.m. Memorial Service for Jerry Moerman

Sunday 9:15 a.m. Bible Study Hour

 10:30 a.m. Divine Service

 11:30 a.m. Coffee Hour

**Studying the Scriptures**

***A Chapter-by-Chapter Study of 1 Corinthians***

***Sunday Morning Adult Bible Study***

Our current Sunday morning Bible study class is a chapter-by-chapter study of 1 Corinthians. The apostle Paul wrote this letter to a congregation filled with headaches and problems – internal bickering, immorality, disorderly worship, even denials of the resurrection! Through it all, Paul firmly but lovingly corrects his readers, and gives useful advice and instruction for Christian churches today. Join us in the fellowship hall for this class each Sunday morning at 9:15 a.m. (There was no class today due to our special Easter Sunday schedule; this class will resume next Sunday, March 30).

***Connecting Sinai to Calvary: A Survey of the Old Testament***

***A Monthly Women’s Bible Study Discussion Group***

The women of our congregation are invited to join the women’s monthly Bible study group, which meets on one Friday evening each month. The women’s Bible study is currently working through a survey study of the Old Testament, using the book *Connecting Sinai to Calvary* as the basis for discussion. If you would like to attend, please speak hostess Barbara Breeden or materials coordinator Miriam Roberson.

***Grace upon Grace***

***Bible Information Class***

Some churches think it’s a sin to ask questions. We think it’s a sin not to have the answers! If you are searching for solid, biblical answers for your spiritual questions, look no further than our Bible Information Class. Bible Information Class (BIC) is designed to review all basic Christian teaching over the course of ten weeks. BIC is for those who are interested in membership (although there is no obligation to become a member if you attend the course), and for church members who would like to brush up on their basic biblical knowledge. The next session of BIC is scheduled for Sunday evenings, starting March 30, from 6:00 to 8:30 p.m. in the fellowship hall. Please contact Pastor Strey for more information at (650) 593-3361 or pastor@GDLuth.org.

**Announcements**

**EASTER LILIES:** If you ordered one or more Easter lilies, you may take your plant(s) home with you after the service this morning. Payments for the Easter lilies should be left in the secretary’s mailbox in the back of church. The cost is $10.00 per plant. Please write out checks to Gloria Dei Lutheran Church and write “Easter lilies” on the memo line of your check.

**CALL NEWS:** Our principal, Adam Mateske, recently received two divine calls to serve in the teaching ministry in other congregations. On Sunday, February 10, Resurrection Lutheran Church in Aurora, Illinois called Mr. Mateske to be the principal, athletic director, and teacher of grades 6-8 in their school. On Thursday, February 28, Mount Olive Lutheran Church in Appleton, Wisconsin called Mr. Mateske to be the technology director and eighth grade teacher in their school. After prayerful consideration, Mr. Mateske has accepted the call to serve at Mount Olive Lutheran Church and School in Appleton, Wisconsin. We are thankful for Mr. Mateske’s ministry at our school over the past seven years, and we pray for the Lord’s blessings on his new area of service.

**FUNERAL:** Early on Friday morning, March 14, the Lord called the soul of Gerald Moerman home to heaven. A private committal service for the family was held last week Tuesday. A memorial service will be held here at Gloria Dei this Saturday, March 29, at 11:00 a.m. We pray for the Lord’s comfort and peace to Jerry’s family and friends, but we also rejoice that God has brought Jerry safely to his eternal home in heaven.

**WORSHIP THEMES:** Here are the upcoming service themes for the next several Sunday mornings. Use them to invite a friend to join us!

March 30 The risen Lord dispels our doubts

April 6 Resurrection reality

April 13 Jesus, the Good Shepherd

April 20 The one and only path to God

April 27 Christ promises the Spirit to his disciples

**Gloria Dei Evangelical Lutheran Church and School**

2600 Ralston Avenue

Belmont, California 94002-1217

(650) 593-3361 www.GDLuth.org

*Affiliated with the Wisconsin Evangelical Lutheran Synod (WELS)*

www.wels.net

Copyrighted worship materials in this service folder are reprinted under OneLicense.net #A-706345.