**Fifth Sunday of Easter**

*Modified Common Service*

May 10, 2020

***Preservice Music and Bell Peal***

**Opening Hymn: CW # 529 v. 1 & 3** *Built on the Rock*

**1 Built on the Rock the Church shall stand Even when steeples are falling.**

**Crumbled have spires in ev’ry land; Bells still are chiming and calling,**

**Calling the young and old to rest, But above all the soul distressed,**

**Longing for rest everlasting.**

**3 We are God’s house of living stones, Built for his own habitation.**

**He through baptismal grace us owns Heirs of his wondrous salvation.**

**Were we but two his name to tell, Yet he would deign with us to dwell**

**With all his grace and his favor.**

Text: Nikolai F. S. Grundtvig, 1783–1872, abr.; tr. Carl Döving, 1867–1937, alt.

**Invocation and Confession**

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

We draw near with a true heart and confess our sins to God our Father.

***All*: Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.**

God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Our sins are forgiven in him. Amen.

The Lord be with you as we pray...

O God, you form the minds of your faithful people into a single will. Make us love what you command and desire what you promise, that among the changes in this world, our hearts may ever yearn for the lasting joys of heaven, earned for us by Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Congregation: Amen**

**First Lesson** : Acts 17:1-12 (EHV)

*In our continuing series of readings from the “Acts of the Apostles” we have heard about many obstacles to the sharing of the gospel faced by the apostles. Sometimes persecution was mild, sometimes severe. But when the message of Christ is shared, the Holy Spirit brings people to faith.*

When Paul and Silas had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. 2 As was his custom, Paul went to the Jews, and on three Sabbath days he led them in a discussion from the Scriptures, 3 explaining and proving that the Christ had to suffer and rise from the dead. He also said, “This Jesus I am proclaiming to you is the Christ.” 4 Some of them were persuaded and joined Paul and Silas, as did a great number of God-fearing Greeks and more than a few of the prominent women.

5 But the Jews became jealous and gathered from the marketplace some wicked men, who formed a mob and started a riot in the city. They rushed to Jason’s house and searched for Paul and Silas in order to bring them out to the mob. 6 When they did not find them, they dragged Jason and some of the brothers before the city officials, shouting, “These men, who have stirred up trouble all over the world, have come here too, 7 and Jason has welcomed them as guests! They are all acting contrary to Caesar’s decrees, saying that there is another king, Jesus!” 8 The crowd and the city officials were stirred up when they heard these things. 9 They took a security bond from Jason and the others and then let them go.

10 That same night, the brothers sent Paul and Silas away to Berea. When they arrived, they went into the Jewish synagogue. 11 Now the Bereans were more noble-minded than the Thessalonians. They received the word very eagerly and examined the Scriptures every day to see if these things were so.

12 Many of them believed, along with more than a few prominent Greek women and men.

**Second Lesson**: I Peter 2:4-10 (EHV)

*Christ is the rock upon which we stand. He is the solid foundation. Nothing surpasses him nor replaces him. But we are blessed with the role sharing of Christ, for our own strengthening, and for the building of Christ’s kingdom.*

As you come to him, the Living Stone, rejected by men but chosen by God and precious, 5 you also, like living stones, are being built as a spiritual house to be a holy priesthood, in order to bring spiritual sacrifices that are acceptable to God through Jesus Christ. 6 For it says in Scripture: See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who believes in him will certainly not be put to shame.

7 Therefore, for you who believe, this is an honor. But for those who do not believe: The stone which the builders rejected has become the cornerstone, 8 and, a stone over which they stumble and a rock over which they fall. Because they continue to disobey the word, they stumble over it. And that is the consequence appointed for them.

9 But you are a chosen people, a royal priesthood, a holy nation, the people who are God’s own possession, so that you may proclaim the praises of him who called you out of darkness into his marvelous light. 10 At one time you were not a people, but now you are the people of God. At one time you were not shown mercy, but now you have been shown mercy.

**Easter Proclamation**

M: Alleluia! The Lord is risen!

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

**C: ♫ Alleluia! Alleluia! Alleluia! These words are written that we may believe that Jesus is the Christ, the Son of God. Alleluia! Alleluia! Alleluia!**

**Gospel Lesson**: John 14:1-12 (EHV)

**C: ♫ Glory be to you, O Lord!**

*Why do we share Christ? Because he is the way, the truth and the life. Through him people gain access to the Father. Through him mansions are prepared for those who believe. If we know Jesus, we have seen the Father and are prepared to do the work of God--sharing Christ.*

“Do not let your heart be troubled. Believe in God; believe also in me. 2 In my Father’s house are many mansions. If it were not so, I would have told you. I am going to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and take you to be with me, so that you may also be where I am. 4 You know where I am going, and you know the way.” 5 “Lord, we don’t know where you are going,” Thomas replied, “so how can we know the way?” 6 Jesus said to him, “I am the Way and the Truth and the Life. No one comes to the Father, except through me. 7 If you know me, you would also know my Father. From now on you do know him and have seen him.” 8 “Lord,” said Philip, “show us the Father, and that is enough for us.” 9 “Have I been with you so long,” Jesus answered, “and you still do not know me, Philip? The one who has seen me has seen the Father. How can you say, ‘Show us the Father’? 10 Don’t you believe that I am in the Father and the Father is in me? The words that I am telling you I am not speaking on my own, but the Father who remains in me is doing his works. 11 Believe me that I am in the Father, and the Father is in me. Or else believe because of the works themselves. 12 “Amen, Amen, I tell you: The one who believes in me will do the works that I am doing. And he will do even greater works than these, because I am going to the Father.

**C: ♫ Praise be to you, O Christ!**

**Hymn: CW # 155** *Christ the Lord Is Risen Again*

**1 Christ the Lord is ris’n again; Christ has broken death’s strong chain.**

**Hark, the angels shout for joy, Singing evermore on high: Hallelujah!**

**2 He who gave for us his life, Who for us endured the strife,**

**Is our Paschal Lamb today. We, too, sing for joy and say: Hallelujah!**

**3 He who bore all pain and loss Comfortless upon the cross**

**Lives in glory now on high, Pleads for us, and hears our cry: Hallelujah!**

**4 He whose path no records tell Has descended into hell;**

**He the strong man armed has bound And in highest heav’n is crowned. Hallelujah!**

**5 He who slumbered in the grave Is exalted now to save;**

**Now through Christendom it rings That the Lamb is King of kings. Hallelujah!**

**6 Now he bids us tell abroad How the lost may be restored,**

**How the penitent forgiv’n, How we, too, may enter heav’n. Hallelujah!**

Text: Michael Weisse, c. 1480–1534, abr.; tr. Catherine Winkworth, 1827–78, alt.

**Sermon:** Acts 4:8-20

8 Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel, 9 if we are being questioned today for a kind act that was done for the lame man, as to how this man has been healed, 10 let it be known to all of you and to all the people of Israel that it was by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead! By him this man stands before you healed. 11 This Jesus is the stone that was rejected by you builders, which has become the cornerstone.

12 “There is salvation in no one else, for there is no other name under heaven given to people by which we must be saved.”

13 When they saw the boldness of Peter and John and found out that they were uneducated and untrained men, they were astonished and took note of the fact that these men had been with Jesus.

14 But since they saw the man who had been healed standing there with them, they could not say anything in reply. 15 After they had ordered them to leave the Sanhedrin, they discussed the matter among themselves. 16 They asked, “What should we do with these men? To be sure, it is evident to all who live in Jerusalem that a miraculous sign has been done through them, and we cannot deny it. 17 However, in order that this may spread no further among the people, let us give them a strict warning not to speak any longer to anyone in this name.”

18 Then they summoned them and commanded them not to speak or teach at all in the name of Jesus.

19 But Peter and John answered them, “Decide whether it is right in the sight of God to listen to you rather than to God. 20 For we cannot stop speaking about what we have seen and heard.”

**Storytelling 101.**

Everyone has a story to tell: a life-long story; the magical time we first met that “special someone”; a humorous accident; a thrilling adventure. It may be the narrative of decades, or a ten-second slice of terror. We’ve got a story we’re itchin’ to tell somebody. But we never do.

Why not? Maybe we’re too shy, or don’t want to butt in when somebody’s telling their story. Perhaps we feel it’s not that interesting, especially compared to the stories some people can tell. Could be that the moment to speak passed too quickly; now it would just fall flat if we spoke up. So, we never tell our story.

Why couldn’t the disciples shut up with their story? The Sanhedrin sooo wanted them to keep quiet—commanded it even! But the disciples were neither shy, nor embarrassed. They could not let the moment pass.

But the disciples were telling Jesus’ story not their own. And since Jesus’ story is also ours to tell, we have a common theme that we can’t help but speak about. You’ve got something to say.

The Sandhedrin didn’t know it was a story about Jesus. They thought it was a story about a crippled man. Did they hear that right? They had to investigate.

What they found; they could not deny. The man was standing in front of them. The Sanhedrin also commented that “it is evident to all who live in Jerusalem that a miraculous sign has been done.” And the people “were praising God for what had happened.” It was just the Sanhedrin that didn’t want to think about it.

But they couldn’t deny it. The disciples’ story checked out. Yet these were backwoods, country boys (our text: “uneducated and untrained men”)—they can’t be expected to know how to do miracles, or to talk spiritual stuff to the Grand Poobahs of Israelite Religion. But the disciples had seen amazing things. One healed man was nothing compared to what they had seen. Hundreds healed; thousands fed; water turned into wine; water walked upon! “It is by the name of Jesus Christ of Nazareth…that this man stands before you completely healed.” Oh, they had stories they could tell.

But they most wanted to tell the story of an innocent man crucified. Imagine the outcry in our nation if a district attorney brought a man to trial, purely out of jealousy towards the falsely accused. What if witnesses were bought and paid for, but still couldn’t agree on the crime? What if a judge, clearly convinced of the man’s innocence, nonetheless decreed his punishment? What if they all tried to pretend they were seeking justice, when it was merely selfish convenience they pursued? There in a nutshell you have the trial of Jesus Christ. That was the story the disciples told.

And they told of the Holy One, raised to life again. There’s no greater story in all of human history! We know of death—we see it, we hear it, it surrounds us in this sinful world. It is the simple decree of God on sin: “The wages of sin is death” (Romans 6:23). But here is one so innocently pure, that when his death is caused by selfish convenience, God raised him back to life. What an awesome story to tell!

Having been blessed with hearing so often and so clearly what Christ has done, by itself, doesn’t make further telling easy. The reaction to the story of Christ is not always positive. As you tell the story of Jesus, people won’t always listen.

The Sanhedrin was “forced” to listen. Their standing in society and prominence in the church did not intimidate. If fact, they commented on the “boldness of Peter and John” who were not reduced to sniveling simpering. No, Peter and John did not back down. The Sanhedrin got an earful!

The Sanhedrin were stopped in their tracks with an accusation of murder: “You crucified (him)”. Oh, they felt this was a false accusation. Some while later they brought all the disciples before their body to say, “You have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.” (Acts 5:28).

Oh, Pharisees, don’t pretend! You sent armed troops to arrest Jesus. You brought him to trial. You paraded in false witnesses in the attempt to find guilt in Christ. And when your plans unraveling as Pontius Pilate proclaimed Jesus’ innocence, you instigated the crowds to shout, “Crucify him! Crucify him!” Blood is on your hands, even as you proclaimed then, “Let his blood be on us and on our children!” (Matthew 27:25). *Now* you don’t want to hear about it? Don’t want to be responsible? Should have thought about that earlier! The leaders were forced to listen to their guilt in the case of Christ.

They were also compelled to hear of the power of this Christ. If they ever did honestly admit their responsibility for Jesus’ death, we can only imagine they might go on to say, “Look how weak he was. We invited him to get down from the cross to show he had power. He didn’t do it.” Yes, their control extended even to the point of posting a guard at the tomb and sealing its stone. Look what good that did them.

“Very early on the first day of the week, at sunrise, (the two Marys and Salome) went to the tomb. They were saying to each other, ‘Who will roll the stone away from the entrance to the tomb for us’,” (Mark 16:2,3)? But it was already rolled away! The tomb was empty! Christ had risen! The leaders’ attempt to control Jesus’ power was an epic fail! No matter how much they had sought to spin the story to their satisfaction, here were two disciples laying out the truth again! Like the healed man in front of their eyes, they could not deny what they were hearing.

Ultimately, they were conflicted over what to do about it. To deny the healing would make them look foolish. But they could not bear to hear about this Jesus anymore. “In order that this may spread no further among the people, let us give them a strict warning not to speak any longer to anyone in this name.” Bringing Peter and John back in, they “commanded them not to speak or teach at all in the name of Jesus.” This led to the classic response of Peter and John—words for us to live by: “Judge for yourselves whether it is right in God’s sight to obey you rather than God. For we cannot help speaking about what we have seen and heard.”

Didn’t you hear us? We said you can’t talk about that! And “with further threats they let them go.” Yet the disciples went right on talking about Jesus.

You know, the disciples talk to us as well. And sometimes they speak as harshly to us as they ever did to the Sanhedrin. “All have sinned and fall short of the glory of God,” (Romans 3:23). Do you like that? Maybe with adultery, we might think, “Well, I didn’t do exactly that.” With greed, we may be tempted to spin it as “healthy ambition”. With lying, we might feel it keeps us out of trouble and “little white lies” keep others from being hurt. A test cheating is “just once”. Succumbing to depression or blowing up angrily at someone is “just who I am”.

Stop pretending. You are guilty. I am guilty. You and I caused Christ’s death, and every sin we do exposes him to public ridicule all over again. That’s the disciples’ story, and they’re sticking to it. What the disciples have to say isn’t always what we want to hear.

But though I should never hear the rest of the story, they also tell of Christ’s grace. “This saying is trustworthy and worthy of full acceptance: ‘Christ Jesus came into the world to save sinners,’ of whom I am the worst,” (I Timothy 1:15). Likewise, we joyfully hear, “God was in Christ reconciling the world to himself, not counting their trespasses against them,” (II Corinthians 5:19). God decreed that the sinless One die for sinners, and that his perfection be applied to us. Such a story to tell.

Surprisingly, so few want to hear it. All around us we are told, “You can’t say that!” The self-appointed Grand Poobahs of American Religiosity don’t want us to criticize behaviors as wrong. Speak out against abortion or homosexuality, and you will be told to shut up.

A few years ago, Wausau tried to have its first “Gay Pride” march. Some spoke out against it, notably a city council member who encouraged people to attend and turn their backs in protest. That incited a firestorm of criticism, people belittling that idea, saying it was wrong to demonstrate against this parade. Well, here’s a little logical falsehood to begin with. You want to demonstrate for a particular point of view, but reject another person’s right to demonstrate against it? Free speech includes free speech for all—including a Christ-centered point of view. But they’d rather say, “You can’t speak or teach at all in the name of Jesus.”

You are free to speak about Christ. And you have been doing it.

Yes, you have, in all those ways that congregations do. When you support a ministry to young people with Sunday School, you are telling the story of Christ. As you gather children for a “Christmas for Kids” or “Easter for Kids” event, you tell them of Jesus. As you further their instruction in Confirmation class, the story of our Savior is told in greater detail. You have told His Story as a congregation.

You have told it in the ways that individuals do. Teaching “Jesus Loves Me, this I know” goes a long, long way. Never diminish the impact of a casual comment. When we tell of Uncle Joe and Aunt Jane’s marriage difficulties yet being helped by a pastor to revive their love for the Lord and for each other, we are sharing Christ. Honestly reporting to the kids about financial crises that were resolved with the Lord’s help, does much to promote reliance on the Lord of heaven. As individuals you tell the story.

And the impact is real because somebody told the story. Within this congregation are plumbers, nurses, and doctors who believe in and honor Christ. Jesus is in the hearts of engineers and pastors, laborers and bosses. Business owners and employees together worship Christ their Lord. When His Story is told, people from all walks of life become part of the eternal kingdom of God. “Faith comes from hearing the message, and the message is heard through the word of Christ,” (Roman 10:17). Witnessing works!

You have told your story—Christ’s story in your life—and the benefits are obvious. Families have been strengthened in their faith in Christ. Well, what d’ya know? Telling the story of Jesus makes a difference. Keep telling it. Amen.

**Confession of Faith--Apostles’ Creed**

**I believe in God the Father almighty, maker of heaven and earth.**

**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.**

**I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sin, the resurrection of the body, and the life everlasting. Amen**

**Prayer of the Church**

Lord Jesus, you are the Church’s head, since you washed and cleansed her with your own blood. To you all our praise and thanks be given!

Lend the Holy Spirit’s power to all your people that we may with boldness and confidence entrust ourselves to your hands, never doubting the fulfillment of all your promises. Then may we with boldness and confidence tell the story of our salvation, a salvation won for all people.

Grant that your truth may triumph and attract to its side those who are still entangled in Satan’s web of error and deceit. Give each of us the courage to stand up for convictions anchored in the Scriptures and to witness your saving name to a hostile world. May our witness be clear and compelling for your sake, not our glory.

Let no Christian become weary of well-doing, but, motivated by your love, may we joyfully set about to obey your commandments. Grant all Christians the grace to recognize the gifts and talents bestowed by the Holy Spirit, and direct their use in ways which will benefit the gospel and be of service to others. Fill every member of this church with the spirit of love, of self-sacrifice and of mercy.

As we serve one another in love, let our efforts bring help and healing to those who need it, comfort and peace to those longing for such hope, and relief to those troubled in heart or soul. May our concern for others bring them to willingly listen to the story we have to tell of Christ Jesus, our Savior.

Hear us now as we pray silently for those individuals we know need your blessing in its many forms…

In keeping with your great grace, hear us as we also pray...

**Lord’s Prayer**

**Our Father, who art in heaven, hallowed be thy name,**

**thy kingdom come, thy will be done on earth as it is in heaven.**

**Give us this day our daily bread;**

**and forgive us our trespasses, as we forgive those who trespass against us;**

**and lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom and the power and the glory forever and ever. Amen**

**Hymn: CW # 562** *I Love to Tell the Story*

**1 I love to tell the story Of unseen things above,**

**Of Jesus and his glory, Of Jesus and his love.**

**I love to tell the story Because I know it’s true;**

**It satisfies my longings As nothing else can do.**

**I love to tell the story; ’Twill be my theme in glory**

**To tell the old, old story Of Jesus and his love.**

**2 I love to tell the story, For those who know it best**

**Seem hungering and thirsting To hear it like the rest.**

**And when in scenes of glory I sing the new, new song,**

**’Twill be the old, old story That I have loved so long.**

**I love to tell the story; ’Twill be my theme in glory**

**To tell the old, old story Of Jesus and his love.**

Text: Arabella C. Hankey, 1834–1911, abr.

**Closing Prayer and Blessing**

Almighty God, grant to your Church the Holy Spirit and the wisdom that comes from above. Let nothing hinder your Word from being freely proclaimed to the joy and edifying of Christ’s holy people, so that we may serve you in steadfast faith and confess your name as long as we live, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

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.**

**Closing Hymn: CW# 160** *This Joyful Eastertide*

**1 This joyful Eastertide Away with sin and sorrow!**

**My love, the Crucified, Has sprung to life this morrow.**

**Had Christ, who once was slain, Not burst his three-day prison,**

**Our faith had been in vain:**

**But now is Christ arisen, arisen, arisen; But now is Christ arisen.**

**2 Death’s flood has lost its chill Since Jesus crossed the river;**

**Lover of souls, from ill My passing soul deliver.**

**Had Christ, who once was slain, Not burst his three-day prison,**

**Our faith had been in vain:**

**But now is Christ arisen, arisen, arisen; But now is Christ arisen.**

**3 My flesh in hope shall rest And for a season slumber**

**Till trump from east to west Shall wake the dead in number.**

**Had Christ, who once was slain, Not burst his three-day prison,**

**Our faith had been in vain:**

**But now is Christ arisen, arisen, arisen; But now is Christ arisen.**

*Text: George R. Woodward, 1848–1934.*

***Announcements***

***Brief Postlude***

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**Notes and News**

**Video Bible Class:** A Bible Class series on the “Bible Background” is being posted on Our Savior’s website. The purpose of the class is to give a basic understanding of where the Bible came from, and how we should go about getting the most out of it today. The lessons are being built to allow for interruptions. There are multiple places in each lesson to stop and reflect on the thoughts presented to that point, and to complete some small tasks. Therefore, the lesson could be paused and left until a more convenient time to continue. The lessons will be posted by number.

**Children’s Message series:** Due to the difficulty in posting to YouTube, the “Young Worshipers” channel for Our Saviors has been taken down. Each week a new video will be posted on Our Savior’s website. They will be identified by the date and the Sunday of the year to which they are connected. Look back each week for a new message for your children.

**Memorials:** We offer our sincere thanks for gifts given in memory of Valeria Baumann from Ellen Fitzke, Angeline Marquis, Elaine Radtke. Thanks be to God for the love which led to these gifts.

**Thank You:** Gordon Baumann and his family wish to thank all who offered prayers, cards and memorial gifts in Valeria’s memory. We also thank Gordon and Valeria’s family and friends for their memorial gifts which have been designated for WELS missions and Our Savior’s School.

*Blessed be her memory. Thanks be to God for the love which led to these gifts.*

**Thrivent Choice Deposit:** We thank the following member and friends who directed their Choice Dollars to Our Savior’s Church or School: Judy Wastrack, David & Kelly Schultz.

**Amazon Smile:** We recently received a donation from the AmazonSmile Foundation. Thank you to all who have shopped Amazon and designated Our Savior Lutheran Church for this program.

**Ascension Day Worship:** We will have a special Ascension Day worship service which will be live streamed on Facebook on Thursday, May 21 at 6:30 PM. Mark your calendar!

**Samples of Flooring at the Parsonage (Teacherage):** Several samples of carpeting for the living room, office and front stairs are laid out in the home on Park Boulevard. Please stop by and give your opinion about the materials. Congregational memory puts the current carpeting at 30-40 years old, needing replacement. Samples of vinyl plank flooring for the kitchen, dining room and hallway are also laid out for your consideration. Due to the natural wear of these high traffic areas, a sturdy replacement is needed. If you would like to see the samples, give Marie a call at the office, or Bill Unruh at home and either could arrange a time for you to have a look.

It’s expected that all the flooring updates will be about $8000, making the total renovation and repair of the congregation’s home come to about $10,500. Further details will be in the June newsletter. If you would like to contribute to these updates over and above your weekly gifts, please designate your gift as “Parsonage Updates”.

**Assignments & Graduations at MLC & WLS**: The recent disruptions caused by the COVID-19 virus have had a great impact on our synodical schools. In-person classes had to be canceled. In addition, decisions have now been made to hold virtual events for the reading of assignments at MLC and WLS and for graduation ceremonies at all four schools. The Assignment Committee will be meeting via video conference to make the assignments in the days before the assignments are announced.

At MLC, 171 teacher and staff ministry candidates are available for assignment. At WLS, 26 pastoral candidates and 28 vicar candidates will be assigned.

Even though graduations and assignments will take place in an entirely different format this year, the reasons to celebrate remain the same. God continues to provide workers for his harvest field, and we continue to thank him for these blessings and for the faithful work done by our faculties and students.

You can participate in these happy events by joining the online events at the schools via the schools’ websites:

[***Martin Luther College***](http://www.mlc-wels.edu/)<https://mlc-wels.edu/>Graduation: Saturday, May 16, 10:00 a.m. (Central)
Announcement of assignments: Saturday, May 16, 11:15 a.m. (Central)

[***Wisconsin Lutheran Seminary***](http://wls.wels.net/)<https://www.wls.wels.net/>Graduation and announcement of assignments (pastors and vicars): Thursday, May 21, 10:00 a.m. (Central)