

Christ Lutheran Community Church

A Reconciling in Christ Congregation

Season after Epiphany

PRELUDE *We prepare ourselves for worship during the prelude.*

CONFESSION AND FORGIVENESS p.94

The assembly stands.

In the name of the Father,
and of the ✠ Son,
and of the Holy Spirit.

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

Most merciful God,

we confess that we are captive to sin and cannot free ourselves.

We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.

Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✠ Son, and of the Holy Spirit.

Amen.

Notes on the service:

We begin our worship with our confession before God and one another. We invoke the Trinity, remembering that God's forgiveness flows from the waters of baptism.

In The Large Catechism, Luther writes, "So if there is a heart that feels its sin, and desires comfort, it has here a sure refuge where it finds and hears God's Word because through a human being God looses and absolves from sin."

GATHERING HYMN (See insert or hymn board.)

GREETING p.166

2 Corinthians 13:13

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

And also with you.

KYRIE p.166

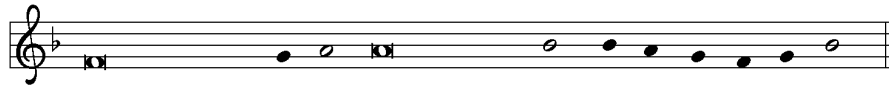
The Kyrie (KEE-ree-ay) is an ancient hymn which has retained the original Greek. Kyrie Eleison means 'Lord, have mercy.' The cry for mercy is found in numerous places in the Gospels, where people cry out for Jesus' power and healing.



In peace, let us pray to the Lord.



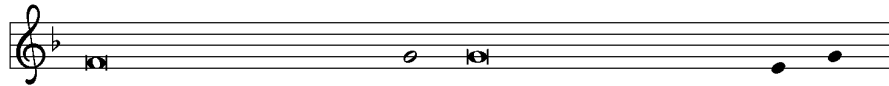
Lord, have mer - cy.



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



Lord, have mer - cy.



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



God, and for the uni - ty of all, let us pray to the Lord.



Lord, have mer - cy.

For this ho - ly house, and for all who offer here their wor-ship and
 praise, let us pray to the Lord.
 Lord, have mer - cy.
 Help, save, comfort, and de - fend us, gracious Lord.
 A - men.

HYMN OF PRAISE p.167

The hymn of praise is often known as the Gloria, which in Latin means "Glory." When we sing the Gloria, we join in with the angels who sang announcing Jesus's birth in the 2nd chapter of Luke.

Refrain
 Glo-ry to God in the high - est, and peace
 to God's peo-ple on earth. Glo-ry to God in the
 high - est, and peace to God's peo-ple on earth.
 I Lord God, heav-en-ly King, al - mighty God and Fa-ther,
 we wor-ship you, we give you thanks, we praise you for your glo - ry.
Refrain
 Glo-ry to God in the high - est, and peace
 to God's peo-ple on earth. Glo-ry to God in the

high - est, and peace to God's peo-ple on earth.

2 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,

Lamb of God, you take a - way the sin of the world:

have mer - cy on us; you are seat - ed at the right

hand of the Fa - ther: re - ceive our prayer.

Refrain
Glo-ry to God in the high - est, and peace

to God's peo-ple on earth. Glo-ry to God in the

high - est, and peace to God's peo-ple on earth.

3 For you a - lone are the Ho - ly One, you a - lone are the Lord, you a -

lone are the Most High, Je - sus Christ, with the Ho - ly

Spir - it, in the glo - ry of God the Fa - ther.

Final refrain
Glo - ry to God in the high - est.

A - men, a - men.

The song goes on to praise Father, Son, and Holy Spirit for the glory made known in grace and mercy.

The Prayer of the Day is also known as a collect. It is meant to “collect” the prayers of the people and bring out important themes of the day.

PRAYER OF THE DAY p.18-63 (See insert.)

Let us pray,

(The Prayer of the Day is said, concluding:)

Amen.

The assembly is seated.

The first reading is generally a reading from the Old Testament.

FIRST READING (See insert.)

A reading from _____.

After the reading, the reader says:

The word of the Lord.

Thanks be to God.

Dietrich Bonhoeffer famously called the Psalms “the Prayerbook of the Bible”

PSALM (See hymn board or insert.)

The Psalm is chanted/sung responsively by whole verse.

The refrain is sung once by the musician at the beginning, then by the assembly afterwards.

The assembly sings the refrain each time there is an “R”.

The second reading is from a non-Gospel New Testament book. Many of these books take the form of letters, also called Epistles, written to specific congregations in the early church.

SECOND READING (See insert.)

A reading from _____.

After the reading, the reader says:

The word of the Lord.

Thanks be to God.

*Singing, we
welcome the Gospel
into our midst.*

GOSPEL ACCLAMATION p.171

The assembly stands.



Al - le - lu - ia. Lord, to whom shall we go?



You have the words of e - ter - nal life. Al - le - lu - ia.

*This reading is
always taken from
one of the first four
books of the New
Testament: Matthew,
Mark, Luke, and
John. These books
tell us about Jesus'
life and ministry.*

GOSPEL (See insert.)

The Holy Gospel of our Lord Jesus Christ according to _____.

Glory to you, O Lord.

After the reading:

The Gospel of the Lord.

Praise to you, O Christ.

The assembly is seated.

*The word Gospel
comes from the Old
English word
“godspell”, a
translation of the
Greek word
“evangelion” which
means “Good
News”.*

*The sermon is a
response, made by
the pastor, to one or
several of the
readings of the day.*

SERMON

Silence for reflection may follow.

*This hymn is also a
response to the
Word made by the
assembly in song.*

HYMN OF THE DAY (See hymn board or insert.)

The assembly stands.

The Apostles' Creed is one of the ecumenical creeds used in the Western church. It is derived from an early baptismal formula known as the Old Roman Symbol.

The sign of the cross may be made at mention of the resurrection; remembering that it is by baptism that we will be resurrected.

We turn here to pray for all that are in need of God's care.

APOSTLES' CREED p.105

**I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's 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 to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS OF INTERCESSION

Prayers are included for the whole Church, the nations, those in need, the parish, and special concerns.

Each petition of the prayers concludes with these or similar words:

Lord in your mercy, hear our prayer.

The pastor concludes the prayers with these or similar words:

**Into your hands, O Lord, we commend all for whom we pray,
trusting in your mercy; through your Son, Jesus Christ our Lord.
Amen.**

We greet one another in the peace of the risen Christ.

PEACE

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

*The people may greet one another with a sign of Christ's peace, using these or similar words: **Peace be with you.***

The assembly is seated.

ANNOUNCEMENTS

Hear what is going on in the life of CLCC. Announcements can also be found in your insert.

The Eucharist portion of the liturgy begins here.

OFFERING

An offering is gathered for the mission of the church, including the care of those in need.

During this time, the altar is set.

After the offering is gathered, the assembly stands.

OFFERING HYMN
Fruitful)

(ELW 184 *Let the Vineyards Be*)

Sharing the Lord's Supper is how we celebrate the presence of the risen Christ among us. Christ shared this meal with his disciples before laying down his life for them. After Christ's resurrection, his disciples have continued to break bread and share the cup as a way of receiving Christ and participating in his Body.

OFFERING PRAYER p.107

Let us pray,

Blessed are you, O God, maker of all things. Through your goodness you have blessed us with these gifts: our selves, our time, and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and Lord.

Amen.

Eucharist is a word that means “to give thanks,” hence the title the “Great Thanksgiving.”

The preface lifts up themes and images of the liturgical season.

The Sanctus, which means “holy”, is another great acclamation in the service. People may bow at the beginning of the Sanctus, and cross themselves at “Blessed is he...” remembering their baptism into God’s family through the coming of Jesus, this blessed one.

In this song, several biblical texts are brought together: Isaiah 6:3, Revelation 4:8, and Matthew 21:9

THE GREAT THANKSGIVING p.172

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

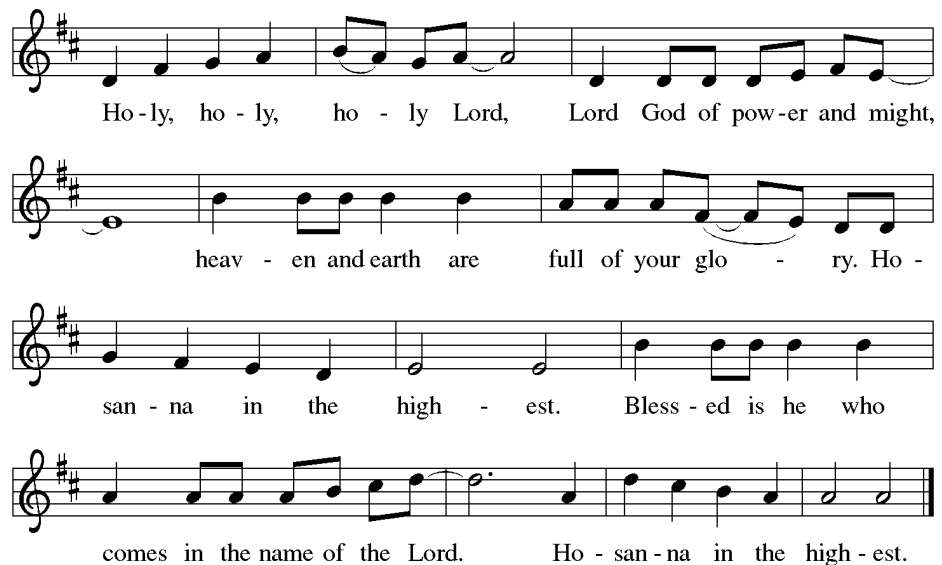
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The thanksgiving continues with the preface for the day or season:

It is indeed right... (*Here the pastor continues with the preface for the day or season, concluding:*) we praise your name and join their unending hymn:

The assembly joins together with the following hymn (p.173):



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

(p.66)

Holy God, mighty Lord, gracious Father:

Endless is your mercy and eternal your reign.

You have filled all creation with light and life;

heaven and earth are full of your glory.

We praise you for the grace shown to your people in every age:
the promise to Israel,
the rescue from Egypt,
the gift of the promised land,

The Words of Institution are the central words of the sacrament. We remember Jesus' words on the night before he died, as he instituted this meal.

These words are found in Matthew 26:26, Mark 14:22, Luke 22:19, and 1 Corinthians 11:24.

This response is often referred to as the "Mystery of Faith".

This prayer is called the anamnesis, meaning "remembrance." We recall God's saving acts as we experience them anew in the Eucharist.

The prayer to the Holy Spirit here is called the epiclesis, that is a "calling down." We ask the Holy Spirit to make us holy, to sanctify us, through these elements.

the words of the prophets;
and, at this end of all the ages, the gift of your Son,
who proclaimed the good news in word and deed
and was obedient to your will, even to giving his life.

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

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

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.

Christ has died.

Christ is risen.

Christ will come again.

Therefore, O God, with this bread and cup
we remember the life our Lord offered for us.
And, believing the witness of his resurrection,
we await his coming in power
to share with us the great and promised feast.
Amen. Come, Lord Jesus.

Send now, we pray, your Holy Spirit,
that we who share in Christ's body and blood
may live to the praise of your glory
and receive our inheritance with all your saints in light.
Amen. Come, Holy Spirit.

Join our prayers with those of your servants
of every time and every place,

and unite them with the ceaseless petitions of our great high priest until he comes as victorious Lord of all.

Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father,
now and forever.

Amen.

LORD'S PRAYER p.173

Gathered into one by the Holy Spirit, let us pray as Jesus taught us:
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.

FRACTION

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

INVITATION TO COMMUNION p.112

The Gifts of God for the People of God. Taste and see that the Lord is good.

All those who have been baptized and trust that Christ is truly present the Eucharist are invited to come forward and receive the Blessed Sacrament. When receiving the Sacrament, extend both of your hands, palm up, to receive the wafer of bread; to receive the wine (through intinction) dip the wafer into the chalice.

If you choose to receive the Sacrament under the form of bread alone for any reason, you may be assured that in so doing, you receive the whole Christ. If you choose not to receive communion and would like to receive a blessing instead, approach the altar with your arms crossed over your chest. After receiving communion (or a blessing), you may return to your seat by the side aisles.

Found in Luke 11:2-4, and Matthew 6:9-13.

Our Fraction verse is 1 Corinthians 5:7. Fraction here refers to "fractio panis" Latin for "breaking of the bread". Jesus breaks the loaves during the Feeding of the 5000 (Matthew 14, Mark 6, Luke 9) and during the Last Supper (see prev. page).

Later, the Risen Christ is recognized by the disciples on the Road to Emmaus (Luke 24:13-35), but only after he blesses and breaks the bread in their presence. In the breaking of the bread, the Risen Christ is revealed to us also.

The Agnus Dei, or “Lamb of God” is based upon John the Baptist’s words from the Gospel of John, “Behold, the lamb of God, who takes away the sin of the world.” His words are found in John 1:29.

Martin Luther wrote in The Small Catechism, “The words ‘given for you’ and ‘shed for you for the forgiveness of sin’ show us that forgiveness of sin, life and salvation are given to us in the sacrament through these words, because where there is forgiveness of sin, there is also life and salvation.” (ELW p. 1166)

The word “Dismissal” comes from “Ite, Missa est”, Latin for “Go, the Mass is ended”. The response was the same as what we use today: “Deo gratias”-- “Thanks be to God”.

AGNUS DEI p.174

COMMUNION HYMNS (See hymn board or insert.)

POST COMMUNION BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.
Amen.

PRAYER AFTER COMMUNION p.114

O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord.
Amen.

BENEDICTION p.114

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.
Amen.

SENDING HYMN (See hymn board or insert.)

DISMISSAL p.115

Go in peace. Serve the Lord.
Thanks be to God.