

Christ Lutheran Community Church

A Reconciling in Christ Congregation

Sundays of Easter

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

THANKSGIVING FOR BAPTISM

The assembly stands.

Alleluia! Christ is risen!

Christ is risen indeed. Alleluia!

Joined to Christ in the waters of baptism,
we are clothed with God's mercy and forgiveness.
Let us give thanks for the gift of baptism.

Water is poured into the font as the pastor gives thanks.

Most merciful God,
We give you thanks, O God,
for in the beginning your Spirit moved over the waters
and by your Word you created the world,
calling forth life in which you took delight.

Through the waters of the flood you delivered Noah and his family.
Through the sea you led your people Israel from slavery into
freedom.

At the river your Son was baptized by John and anointed with the
Holy Spirit.

By water and your Word you claim us as daughters and sons,
making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life,
and above all we praise you for the gift of new life in Jesus Christ.
Shower us with your Spirit,
and renew our lives with your forgiveness, grace, and love.

To you be given honor and praise
through Jesus Christ our Lord
in the unity of the Holy Spirit, now and forever.

Amen.

*Notes on the
service:*

*We begin our
worship giving
thanks for the gift of
Baptism. We invoke
the Trinity,
remembering that
God's forgiveness
flows from the
waters of baptism.*

*In The Large
Catechism, Luther
writes, "Thus, we
must regard bap-
tism and put it to
use in such a way
that we may draw
strength and com-
fort from it when
our sins or con-
science oppress us,
and say: 'But I am
baptized! And if I
have been bap-
tized, I have the
promise that I shall
be saved and have
eternal life, both in
soul and body.'"*

2 Corinthians 13:13

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.

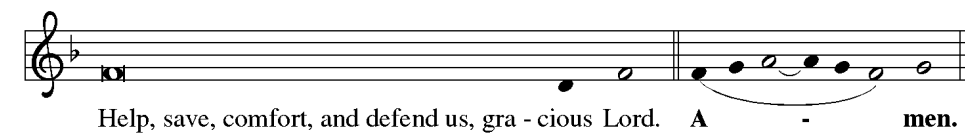
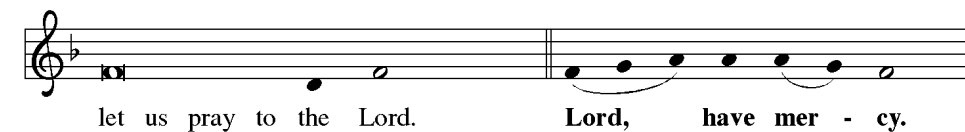
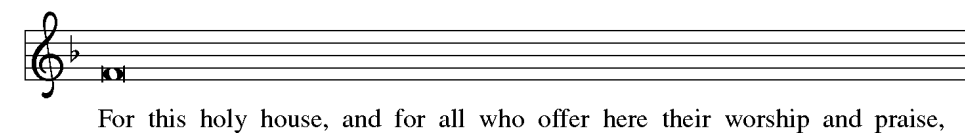
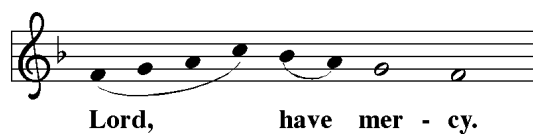
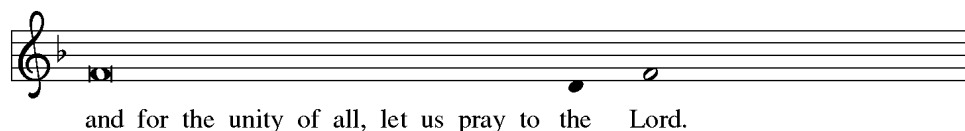
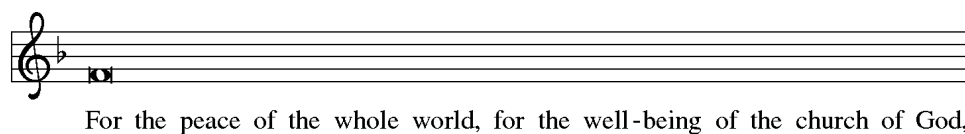
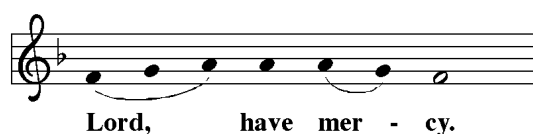
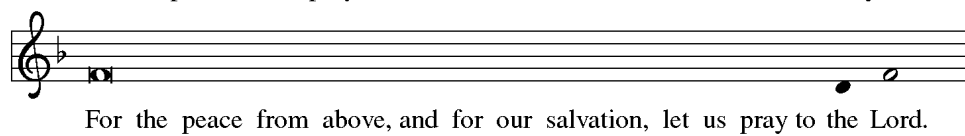
GATHERING HYMN (See insert or hymn board.)

GREETING

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



The hymn of praise is called "Worthy is Christ". It was written for use in the green 1978 hymnal *Lutheran Book of Worship (LBW)*. It quotes multiple passages from the book of Revelation—5:12, 5:9, 5:13, 7:10, 7:12, 19:4, 19:6-9,

HYMN OF PRAISE

Refrain



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



al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of



God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,



glo - ry, and might be to God and the Lamb for - ev - er. A - men.

Refrain



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



al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was



slain has be - gun his reign. Al - le - lu - ia.

Final refrain



This is the feast of vic - to - ry for our God.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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.

During the Easter Season, the first reading comes from the Acts of the Apostles. We celebrate Christ’s resurrection by reading the account of what occurred after his defeat of the grave.

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

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.

PRAYER OF THE DAY (See insert.)

Let us pray,
(*The Prayer of the Day is said, concluding:*)
Amen.

The assembly is seated.

FIRST READING (See insert.)

A reading from _____.
After the reading, the reader says:
The word of the Lord.
Thanks be to God.

PSALM (See 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”.*

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.

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

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.

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

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

GOSPEL ACCLAMATION

The assembly stands.



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.

SERMON

Silence for reflection may follow.

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

The assembly stands.

*The Nicene Creed
is one of the
ecumenical creeds
used in the Western
church. It came
from the Council of
Nicaea in 325 AD.
The Council was
called to clarify
teaching about
Jesus and the
Trinity.*

*People may bow or
kneel at the
recollection of
Christ's incarnation.*

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

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 with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

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

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

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

PRAYERS OF INTERCESSION

The assembly remains standing.

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.

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.*

*During this time, the
altar is set.*

*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.*

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

OFFERING

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

After the offering is gathered, the assembly stands.

OFFERING HYMN

(ELW 204 Thankful Hearts and Voices Raise)

OFFERING PRAYER

Let us pray,

Holy God, gracious and merciful, you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord.

Amen.

THE GREAT THANKSGIVING

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 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 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.

The assembly joins together with the following hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
 heav-en 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 who
 comes in the name of the Lord. Ho-san - na in the high - est.

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 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.

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.

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

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

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.

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.

FRACTION

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

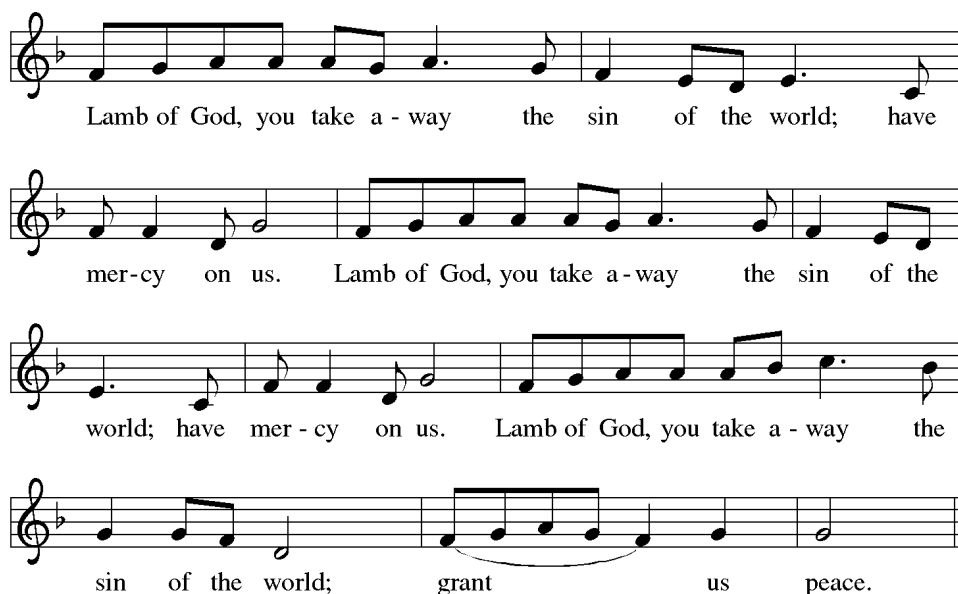
INVITATION TO COMMUNION

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.

AGNUS DEI



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

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".

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

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

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

Amen.

SENDING HYMN *(See hymn board or insert.)*

DISMISSAL

Go in peace. Serve the Lord. Alleluia. Alleluia.

Thanks be to God. Alleluia. Alleluia.