

LIVING SAVIOR LUTHERAN CHURCH

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The Resurrection of Our Lord

April 17, 2021

Welcome to Worship! He is risen! He is risen indeed! Alleluia! Today's service can be summarized by the opening phrase of the Introit: "I will sing unto the Lord, for He has triumphed gloriously!" The Old Testament reading from Isaiah tells of the new creation to which we look forward because of Christ's resurrection. In the Epistle, Paul says, "For as in Adam all die, so also in Christ shall all be made alive." The Gospel is the account of the women meeting an angel at the empty tomb who tells them that Jesus is risen. Various sources, but all contain the same message: Jesus is risen from the dead, and that fact changes every aspect of your life!

Today we celebrate the Lord's Supper in which He feeds us with His body and blood. The Lutheran Church recognizes the real presence of the body and blood of Christ in this Sacrament, and we ask all who attend the Sacrament to share this faith with us. Members of our sister congregations in the Lutheran Church-Missouri Synod are welcome to commune. **If you are a guest and want to receive the Sacrament, please speak with the pastor or an elder before the Service prior to communing.**

If you wish to receive the common cup instead of an individual glass, place your hand across your chest. At the center of the communion tray, there are glasses with a reduced amount of wine for those who don't wish to have as much wine when they commune. Please indicate your attendance at communion by signing the communion registration sheet on the desk by the outer door.

We have gluten-free communion wafers for those who need them. Please speak to the pastor prior to the service if you wish to receive them.

Pastoral Greeting

Divine Service Setting One

Hymn of Invocation

467 Awake, My Heart, with Gladness



1 A - wake, my heart, with glad - ness, See what to - day is done;
2 The foe in tri - umph shout - ed When Christ lay in the tomb;
3 This is a sight that glad - dens—What peace it doth im - part!
4 Now hell, its prince, the dev - il, Of all their pow'r are shorn;



Now, af - ter gloom and sad - ness, Comes forth the glo - rious sun.
But lo, he now is rout - ed, His boast is turned to gloom.
Now noth - ing ev - er sad - dens The joy with - in my heart.
Now I am safe from e - vil, And sin I laugh to scorn.



My Sav - ior there was laid Where our bed must be made
For Christ a - gain is free; In glo - rious vic - to - ry
No gloom shall ev - er shake, No foe shall ev - er take
Grim death with all its might Can - not my soul af - fright;



When to the realms of light Our spir - it wings its flight.
He who is strong to save Has tri - umphed o'er the grave.
The hope which God's own Son In love for me has won.
It is a pow'r - less form, How - e'er it rave and storm.

5 The world against me rages,
Its fury I disdain;
Though bitter war it wages,
Its work is all in vain.
My heart from care is free,

No trouble troubles me.
Misfortune now is play,
And night is bright as day.

6 Now I will cling forever
To Christ, my Savior true;
My Lord will leave me never,
Whate'er He passes through.
He rends death's iron chain;
He breaks through sin and pain;
He shatters hell's grim thrall;
I follow Him through all.

7 He brings me to the portal
That leads to bliss untold,
Whereon this rhyme immortal
Is found in script of gold:
"Who there My cross has shared
Finds here a crown prepared;
Who there with Me has died
Shall here be glorified."

Text: Paul Gerhardt, 1607–76; tr. John Kelly, 1833–90, alt.

Tune: Johann Crüger, 1598–1662

Text and tune: Public domain

Stand

+ Service of the Word +

Introit

Exodus 15:2a, 6, 13, 17–18; antiphon: v. 1b

I will sing to the LORD, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.
The LORD is my strength and my song,
and he has become my salvation.

Your right hand, O LORD, glorious in power,

your right hand, O LORD, shatters the enemy.

You have led in your steadfast love the people whom you have redeemed;

you have guided them by your strength to your holy abode.

You will bring them in and plant them on your own mountain,

the place, O LORD, which you have made for your abode,

the sanctuary, O Lord, which your hands have established.

The LORD will reign forever and ever.

Glory be to the Father and to the Son

and to the Holy Spirit;

as it was in the beginning,

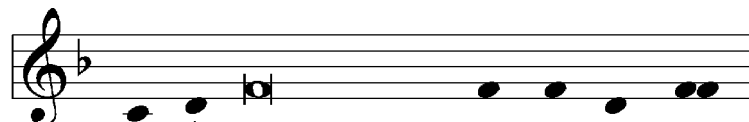
is now, and will be forever. Amen.

I will sing to the LORD, for he has triumphed gloriously;

the horse and his rider he has thrown into the sea.

Kyrie

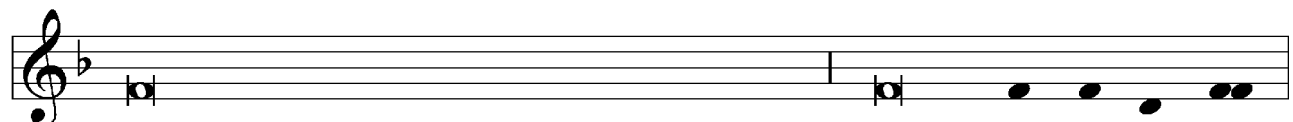
Mark 10:47



A In peace let us pray to the Lord.



C Lord, have mer - cy.



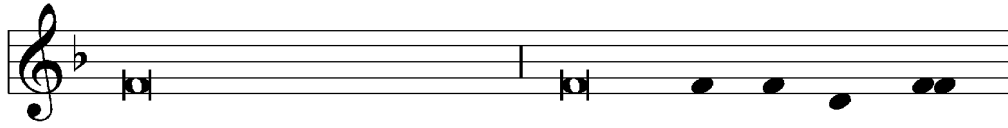
A For the peace from above and for our salvation let us pray to the Lord.



C Lord, have mer - cy.



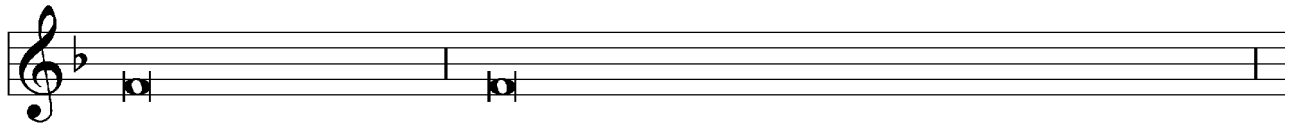
A For the peace of the whole world, for the well-being of the Church of God,



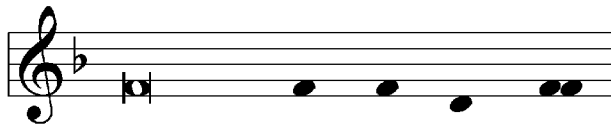
and for the unity of all let us pray to the Lord.



C Lord, have mer - cy.



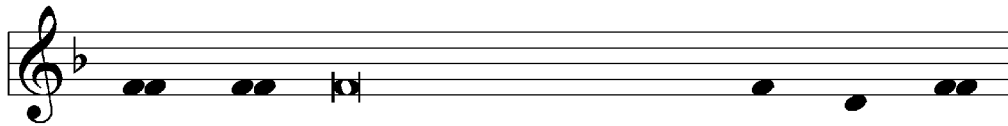
A For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



C Lord, have mer - cy.



A Help, save, comfort, and defend us, gra - cious Lord.




C A - men.

This Is the Feast

Revelation 5:12-13; 19:5-9


Refrain




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



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




1 — Wor-thy is Christ, the Lamb who was slain, whose
2 Pow - er, rich - es, wis - dom, and strength, and
3 Sing with all the peo - ple of God, and
4 Bless - ing, hon - or, glo - ry, and might be to
5 For the Lamb who was slain has be -



blood set us free to be peo - ple of God. *Refrain*
hon - or, bless - ing, and glo - ry are His. *Refrain*
join in the hymn of all cre - a - tion: *Stanza 4*
God and the Lamb for - ev - er. A - men. *Refrain*
gun His reign. Al - le - lu - ia. *Final Refrain*

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.

Salutation and Collect of the Day



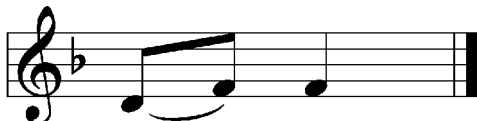
P The Lord be with you.



C And al - so with you.

P Let us pray.

Almighty God the Father, through Your only-begotten Son, Jesus Christ, You have overcome death and opened the gate of everlasting life to us. Grant that we, who celebrate with joy the day of our Lord's resurrection, may be raised from the death of sin by Your life-giving Spirit; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Sit

Old Testament Reading

Isaiah 65:17–25

¹⁷Behold, I create new heavens
and a new earth,
and the former things shall not be remembered
or come into mind.

¹⁸But be glad and rejoice forever
in that which I create;
for behold, I create Jerusalem to be a joy,
and her people to be a gladness.

¹⁹I will rejoice in Jerusalem
and be glad in my people;

no more shall be heard in it the sound of weeping
and the cry of distress.

²⁰No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for the young man shall die a hundred years old,
and the sinner a hundred years old shall be accursed.

²¹They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.

²²They shall not build and another inhabit;
they shall not plant and another eat;
for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy the work of their hands.

²³They shall not labor in vain
or bear children for calamity,
for they shall be the offspring of the blessed of the LORD,
and their descendants with them.

²⁴Before they call I will answer;
while they are yet speaking I will hear.

²⁵The wolf and the lamb shall graze together;
the lion shall eat straw like the ox,
and dust shall be the serpent's food.

They shall not hurt or destroy
in all my holy mountain,"
says the LORD.

A This is the Word of the Lord.

C **Thanks be to God.**

Gradual

adapt. from Matthew 28:7; Hebrews 2:7; Psalm 8:6

Christ has risen from the dead.

[God the Father] has crowned him with glory and honor.

He has given him dominion over the works of his hands;

he has put all things under his feet.

Epistle

1 Corinthians 15:19–26

¹⁹If in this life only we have hoped in Christ, we are of all people most to be pitied.

²⁰But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹For as by a man came death, by a man has come also the resurrection of the dead. ²²For as in Adam all die, so also in Christ shall all be made alive. ²³But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death.

A This is the Word of the Lord.

C **Thanks be to God.**

Stand

Alleluia and Verse

John 6:68



Al - le - lu - ia. Lord, to whom shall we go? You have the words of e - ter - nal life. Al - le - lu - ia, al - le - lu - ia.

Holy Gospel

Luke 24:1–12

P The Holy Gospel according to St. Luke, the twenty-fourth chapter.



Glo - ry to You, O Lord.

¹On the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ²And they found the stone rolled away from the tomb, ³but when they went in they did not find the body of the Lord Jesus. ⁴While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? ⁶He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." ⁸And they remembered his words, ⁹and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹but these words seemed to them an idle tale, and they did not believe them. ¹²But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

P This is the Gospel of the Lord.



C Praise to You, O Christ.

Sit

Hymn of the Day

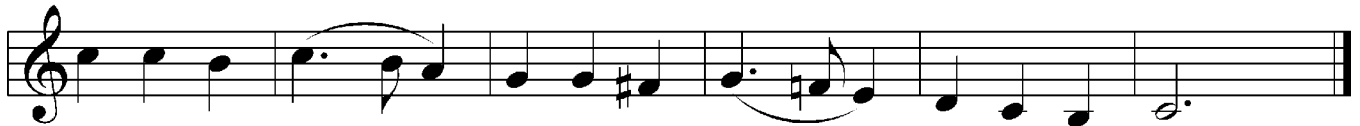
475 Good Christian Friends, Rejoice and Sing



1 Good Chris-tian friends, re-joice and sing! Now is the tri-umph
2 The Lord of life is ris'n this day; Bring flow'rs of song to
3 Praise we in songs of vic-to-ry That love, that life which
4 Your name we bless, O ris-en Lord, And sing to-day with



of our King! To all the world glad news we bring:
strew His way; Let all the world re-joice and say:
can-not die, And sing with hearts up-lift-ed high:
one ac-cord The life laid down, the life re-stored:



Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

Text: Cyril A. Alington, 1872–1955, alt.

Tune: Melchior Vulpus, c. 1570–1615

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Sermon

Dear Heavenly Father,

We are about to hear your Word.

Help us to believe we really are what your Word says we are.

Help us to believe we really have what your Word says we have.

Help us to believe we really can do what your Word says we can do.

O Holy Spirit, make our minds alert, and our hearts receptive,

Because we are about to encounter

The indestructible, incorruptible living seed of your Word.

It has the power to melt our hearts,

It has the power to change our lives,

And, as your Word has its way with us,

It has the power to fashion us into Your new creations.

In Jesus' name. Amen.

True story...William Lane Craig, a seminary professor and apologist had a student come up to him and announce, "There ain't gonna be no Easter this year!" "Why not?" Craig asked incredulously. The student replied irreverently, "*They found the body.*" After Craig recovered from the student's over-the-line attempt at humor, he thought to himself, "You know, although his joke was crass, he touched on a truth that many modern Christians tend to gloss over. Christianity, without Jesus physically, bodily, rising from the dead and becoming alive again, *is a pointless waste.*"

According to one poll back around 2002, about *one third* of the clergy of the Church of England *doubted* or *disbelieved* in the physical resurrection of Jesus' body. Back in 2006, another pole by Scripps Howard News Service and Ohio University said this: "Most Americans don't believe they will experience a resurrection of their bodies when they die, putting them at odds with a core teaching of Christianity." Many of *you* have heard about *my* encounter with pastors from *other* Christian denominations at a campus ministry meeting who didn't believe that Jesus was bodily resurrected from His tomb. But why should we concern ourselves with the clergy of the Church of England or what most Americans believe? What about *you*? The lonely sound of a train whistle in the night; the rhythmic lapping of the water at the beach; the droning voice of the pastor at the grave of our loved one; lying in bed in the quiet dark and finally having time to *think*, and *our doubts* can be triggered as well—How *can* a person come back to life after they die?! The apostle Paul says, "If Christ was *not* raised, then neither *our preaching* nor

your faith has any meaning at all.... 'If Christ did *not* rise, your faith is *futile*, and your sins *have never been forgiven*."

We live in a world that implies that people who believe in something that can't be proven by science are *simple-minded*; *foolish*, and *naïve*. Yet, today's account from Luke presents facts that are hard to dispute. Let's go through the account together.

First, Luke says, "On the *first* day of the week, *at early dawn*, they went to the tomb, taking the spices they had prepared." You'll notice that Luke's pretty *specific* as to time and place. Had he begun his account, "Once upon a time," we might have to *wonder* about it. But the fact that he gives us the *time* and the *place* and *previously* identifies the *participants* as "the women from Galilee" tells us that these words come from somebody who is *familiar* with the events. And these well-known details fit into a larger historical framework that *nobody disputes*: a man by the name of *Jesus* had been crucified nearby the Friday before. The women are following the cultural

custom of the Jewish people to anoint the body of their beloved Teacher with spices of various kinds.

They were depressed, exhausted, grieving, with no hope whatsoever—and according to the Gospel of Mark, they were also fretting about *how* they would get into the tomb. They didn't expect anything but *more* sorrow as they performed this last loving service to the most *cherished person* they had ever encountered. If *you* were to take flowers to the cemetery, would *you* anticipate coming upon an empty grave?

From what Luke records in the Gospel, these Galilean *women* didn't expect anything like that *either*. When *they* came upon the scene, they saw that the stone *had already been rolled away* from the tomb. Luke simply says, "When they went *in* [the tomb] they did *not* find the body of the Lord Jesus."

Let's *pause* here for a moment. The *empty tomb* is one of the central facts of historical evidence. Since Jesus' tomb was *empty*, as everybody seems to *agree* it was, you have to explain *how* or *why* it was emptied. Let's think about that.

First of all, there was *no time* for the followers of Jesus to concoct a well-thought out explanation of *how* the tomb became empty. From Friday night at about 6:00 until early Sunday morning, the followers of Jesus would have had to get together and *plan what they were going to say*. That doesn't seem *likely*, because according to John's Gospel, *Mary* thought somebody *stole* Jesus' body. So she wasn't *in* on any follower's fable that explained the empty tomb. But more importantly, *none of the disciples themselves could figure out what had happened either*. Today's text tells us that Peter "*went home marveling*" at what happened. So the idea that somehow, the disciples overpowered the Roman guards, rolled away the stone and took Jesus' body out of the grave doesn't seem very likely. In fact, the Gospels tell us the disciples were *in hiding*, because *they were afraid* that *they* would share the *same fate* as Jesus. When they *did* come to the empty tomb, *they* had the *same* reaction as the women: *they were bewildered*.

Suppose some *other, unknown* party robbed the tomb *before* the women *got* there. It's hard to come up with a *motive* for them doing so. There were

no riches in these common tombs like there were in the Pyramids of Egypt. But suppose there *were* riches buried with Jesus, or suppose somebody merely *thought there might be* riches buried with Jesus. Why would they have taken His *body*? Wouldn't they just take the *riches* and leave the body *behind*?

Suppose the *enemies* of Jesus would have *stolen* His body so they could *desecrate* His body and write graffiti on His tomb. Wouldn't the women and the disciples figure out what happened when they arrived on the scene?

Why would Jesus' enemies have *removed* His body from the scene, instead of simply *vandalizing* the tomb and *disrespecting* His body somehow? Would they have left the linen cloths behind, and even *folded*, as John's Gospel reports? And what would Jesus' enemies have said when they heard the disciples proclaiming Jesus had risen? If *they* had had Jesus' body, Jesus' enemies would have spoken up, or even paraded His body around town.

Please bear with me for one more suppose. Suppose Jesus *didn't really die*. What if, when He was crucified, He were seriously *injured*, but He somehow

recovered? It's hard to imagine anybody surviving a Roman crucifixion, because they were pretty *skilled* at putting people to death and making *sure* they were dead. But giving the benefit of the doubt, what if Jesus regained consciousness inside the tomb? What could He do about the heavy stone at the entrance to the tomb, and the guards who stood near the entrance? In His extremely weakened physical condition, it's tough to imagine Jesus moving a stone which even a *healthy* man would have a challenge doing. *Then* He would have to overpower the guards. *Then, even if* He could have escaped from the tomb and overpower the guards, could Jesus *walk* the distance to the disciples' hiding place after having his weight suspended on Roman crucifixion spikes just a short time *previously*? It just doesn't sound *likely*.

Let's get back to the women and see how *they* came upon the truth of what happened at the tomb. While they are scratching their heads in wonder, two men in dazzling apparel are suddenly standing *next* to them. It's the *same* Greek word Luke had used to describe Jesus' clothes on the Mount of

Transfiguration—giving us a *hint* that these two men are other-worldly. And perhaps we shouldn't be surprised that angels appear on the scene. At *all* the great events of Jesus' life: the *announcement* of His birth to Mary, His *birth*, and His *resurrection* and *Ascension*, angels are on the scene to announce good news to startled, confused, people who are having trouble figuring out what's going *on*. And as is customary in Scripture for humans who come into contact with holy things, they fall on the ground in *fear*.

And then the two men begin their announcement with a question that shatters every concept of reality the women ever had: "Why are you seeking the *Living One* among the *dead*?" *Why* would you be looking in a *tomb* for Somebody who's *alive and kicking*?

If you are looking for *Elvis*,

the right place to look is in Memphis,

in a mausoleum

with ornate brass and bronze fittings on marble,

in his own vault,

in a massive seamless copper casket.

But if *you're* trying to find *Jesus* in a *similar* place, *you have it all wrong*.

Contrary to the student's wisecrack, there *is* going to be Easter this year, and *every year* from now on, because "*there's no dead body to be found*." Only a *Living Savior* who has *conquered* death!

And then to *seal* the deal the angels say, "*Remember* how He told you, while He was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified *and on the third day rise*. Then Luke adds those life-giving words, "*And they remembered* his words...." I say those words are *life-giving*, because they are words that invite the women to *believe*. To *remember* Jesus's words is to *recall how significant and trustworthy they really are*.

We have looked at the various explanations for an empty tomb that have been given throughout the years. But there's *more*. Beside an empty tomb, Paul says Jesus

appeared to *Cephas* [or Peter], then *to the twelve*. After that he appeared *to more than five hundred brethren* at one time, most of whom remain until now, but some have fallen asleep; then he appeared *to James*, then *to all the apostles*; and last of all, as it were to one untimely born, He appeared *to me also*.

The *number* of appearances and the *various circumstances* of Jesus' appearances make *hallucinations* or mistaken identity on the part of the people who saw Him *unlikely*.

And then there's this *other* thing called the *church*, and the *faith* that the first believers in Jesus had. Besides Jesus' *immediate* followers, by *Pentecost*, there was a group of more than three thousand people who came to faith. *Why* do you think those people were willing to risk their lives in order to believe the fundamental conviction of all Christians: that Jesus rose from the dead? Because it was a club with a death wish or because it was a group of wishful thinkers? They even changed their day of *worship* from *Saturday* to

Sunday because they based their *worship* and *life* on the certainty of Jesus' resurrection.

And suppose for a moment that Jesus' resurrection had *not* occurred. How would a dozen *poor, uneducated* men like the disciples turn the world upside down? Would a small, unschooled band of deceivers overcome the powers of the world and preach something that they knew was false over the face of the whole earth? Would the apostle Paul have endured the treatment *he* endured for an ideal that had no basis in truth? When it comes to Jesus' resurrection, either people put their trust in *theories* that explain how it could have happened that Jesus *didn't* rise, or they put their trust in the details provided in the Scriptures. And I have a confession to make: *I personally don't have enough faith to be an atheist!*

A famous philosopher by the name of David Hume said it like this:

No testimony is sufficient to establish a miracle, unless the testimony [is] such a kind, that its falsehood would be more miraculous than the fact which it endeavors to establish.

After thinking about all the possibilities, by faith, I conclude that it would be *more miraculous* if Jesus *hadn't* risen from the dead than if He *has* risen as the Scriptures say. But *why* take *my* word for it? Listen to what Jesus *Himself* said in Luke 9: "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, *and on the third day be raised.*" And then once again in Luke 18: "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him, *and on the third day he will rise.*" Then Luke adds: "But they understood *none* of these things. This saying was *hidden* from them, and they *did not grasp* what was said." The facts finally came together for the women when the angel said, "Remember how He told you." Today you and I are invited to ponder those life-giving words as well. Like the women and the disciples, take them to heart. To *remember* Jesus's words is to *recall how significant and trustworthy they really are*. Contrary to the student's wisecrack, there *is* going to be Easter this year, and *every year* from

now on, because "*there's no dead body to be found.*" Only a *Living Savior* who has *conquered* death! Amen.

Stand

Nicene Creed

**C I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and
the dead,
whose kingdom will have no end.**

**And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and
glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life of the world to come. Amen.**

Prayer of the Church

P In peace, let us pray to the Lord:

C **Lord, have mercy.**

Brief silence

P In thanks for Christ's resurrection, and the faith that we, too, will rise from death, let us pray to the Lord:

C **Lord, have mercy.**

P For our nation, for the peace of the whole world, and for all rulers and governments, let us pray to the Lord:

C **Lord, have mercy.**

P For faithfulness for all Christians being persecuted, let us pray to the Lord:

C **Lord, have mercy.**

P For peace instead of violence, for justice for all who suffer discrimination in our country, let us pray to the Lord:

P Lord, have mercy.

P For the growth of this congregation, both in faith and in number, that Your Word may reach many and bear abundant fruit, let us pray to the Lord:

C **Lord, have mercy.**

P For all those in any danger, trouble, sickness or need, especially..., let us pray to the Lord:

C **Lord, have mercy.**

P For Your blessing on the learning, the faculty, and especially Your people on the campus of UWW, let us pray to the Lord:

C **Lord, have mercy.**

P For thankful hearts in response to all the blessings You lavish upon us let us pray to the Lord:

C **Lord, have mercy.**

P For true repentance and faith for all who commune at Your table today, let us pray to the Lord:

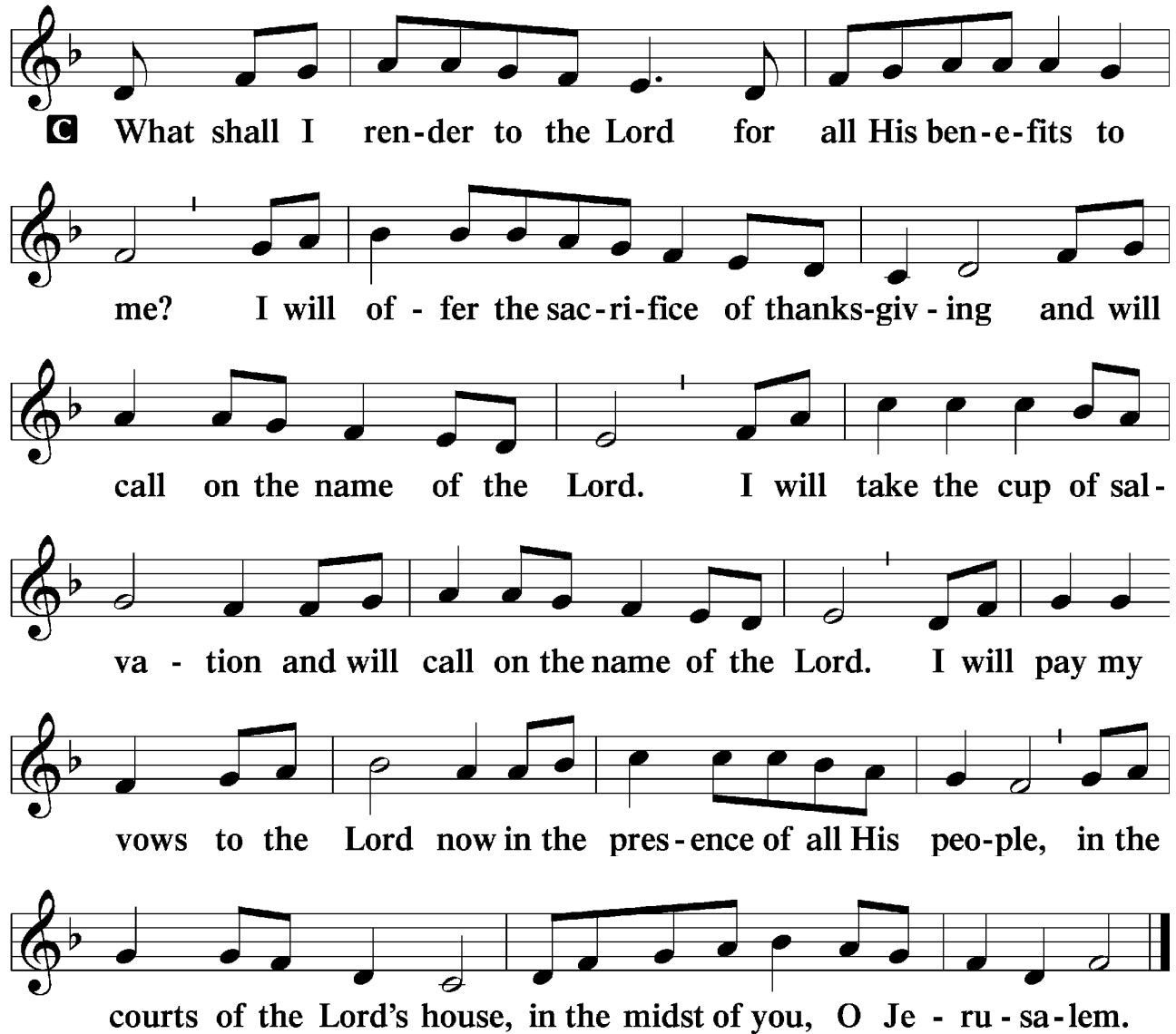
C **Lord, have mercy.**

P Into Your hands, Father, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Offertory

Psalm 116:12-13, 17-19

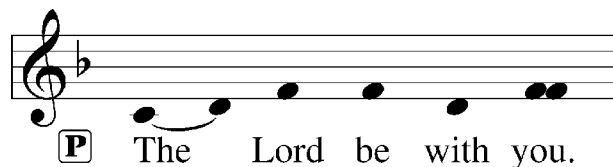


C What shall I ren-der to the Lord for all His ben-e-fits to
me? I will of - fer the sac-ri-fice of thanks-giv - ing and will
call on the name of the Lord. I will take the cup of sal-
va - tion and will call on the name of the Lord. I will pay my
vows to the Lord now in the pres-ence of all His peo-ple, in the
courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.


+ Service of the Sacrament +

Preface


2 Timothy 4:22; [Colossians 3:1]; [Psalm 136]




P The Lord be with you.



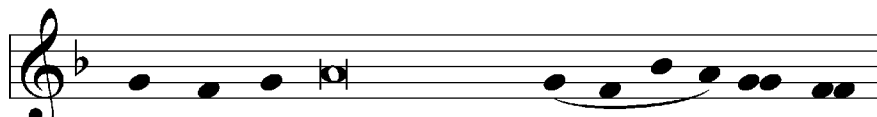
C And al - so with you.




P Lift up your hearts.



C We lift them to the Lord.



P Let us give thanks to the Lord our God.



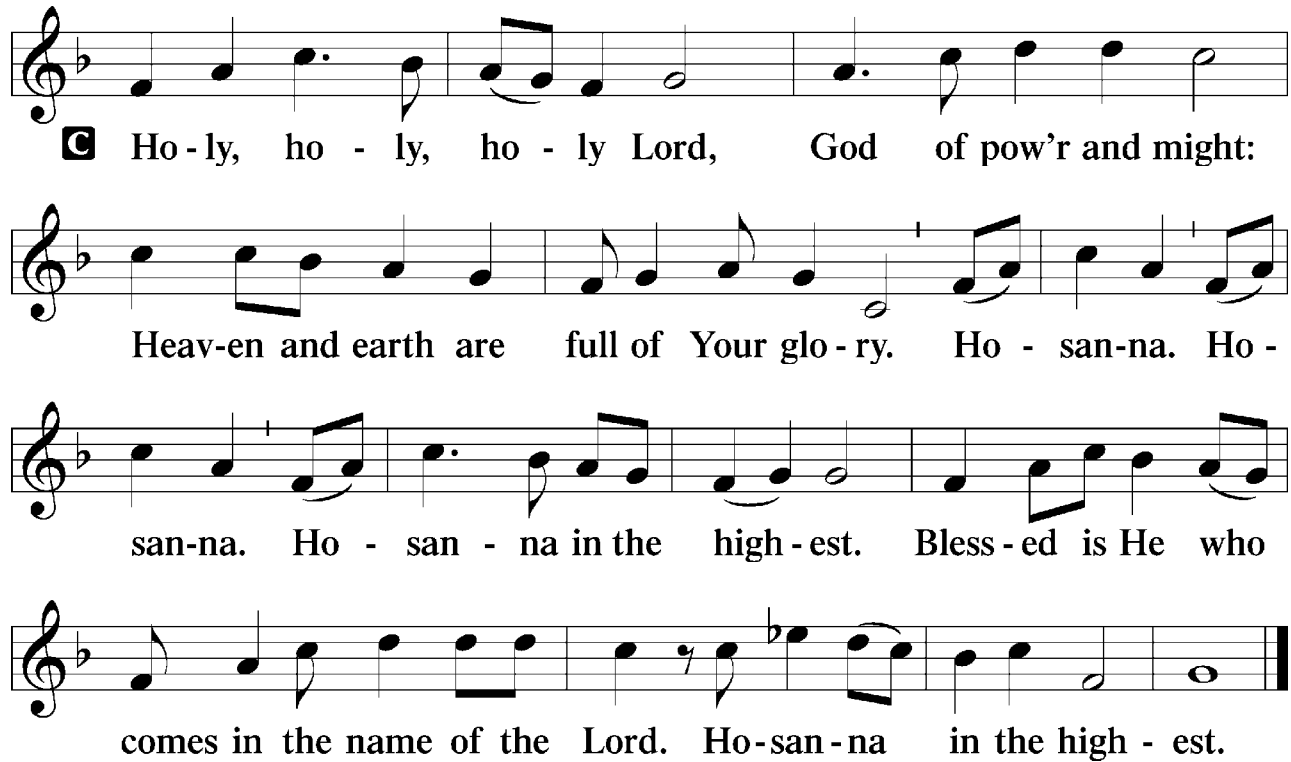
C It is right to give Him thanks and praise.

Proper Preface

P It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God. And most especially are we bound to praise You on this day for the glorious resurrection of Your Son, Jesus Christ, the very Paschal Lamb, who was sacrificed for us and bore the sins of the world. By His dying He has destroyed death, and by His rising again He has restored to us everlasting life. Therefore with Mary Magdalene, Peter and John, and with all the witnesses of the resurrection, with angels and archangels, and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

Isaiah 6:3; Matthew 21:9



C 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.

Prayer of Thanksgiving

P Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

C **Amen.**

The Words of Our Lord

P Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My T body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My T blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

Proclamation of Christ

P As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

C **Amen. Come, Lord Jesus.**

P O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

Lord's Prayer

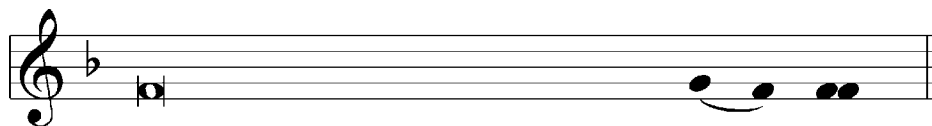
C **Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth
as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses
as we forgive those
who trespass against us;**

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.

Pax Domini

John 20:19



P The peace of the Lord be with you al - ways.



C A - men.

Agnus Dei

John 1:29



C 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.

Sit

Distribution

Distribution Hymn

633 At the Lamb's High Feast We Sing



1 At the Lamb's high feast we sing Praise to
2 Praise we Him, whose love di - vine Gives His
3 Where the pas - chal blood is poured, Death's dread
4 Praise we Christ, whose blood was shed, Pas - chal



our vic - to - rious King, Who has washed us in the tide
sa - cred blood for wine, Gives His bod - y for the feast—
an - gel sheathes the sword; Is - rael's hosts tri - um-phant go
vic - tim, pas - chal bread; With sin - cer - i - ty and love



Flow - ing from His pierc - ed side. Al - le - lu - ia!
Christ the vic - tim, Christ the priest. Al - le - lu - ia!
Through the wave that drowns the foe. Al - le - lu - ia!
Eat we man - na from a - bove. Al - le - lu - ia!

5 Mighty Victim from the sky,
Hell's fierce pow'rs beneath You lie;
You have conquered in the fight,
You have brought us life and light.
Alleluia!

6 Now no more can death appall,
Now no more the grave enthrall;
You have opened paradise,
And Your saints in You shall rise.
Alleluia!

7 Easter triumph, Easter joy!
This alone can sin destroy;
From sin's pow'r, Lord, set us free,

Newborn souls in You to be.
Alleluia!

D8 Father, who the crown shall give,
Savior, by whose death we live,
Spirit, guide through all our days:
Three in One, Your name we praise.
Alleluia!

Text: Latin, c. 5th–10th cent.; tr. Robert Campbell, 1814–68, alt.

Tune: Kirchengeseng, 1566, Ivancice

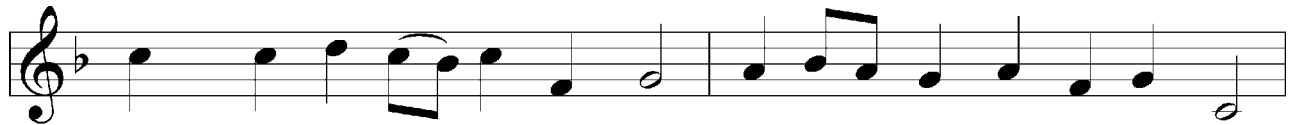
Text and tune: Public domain

Stand

Post Communion Canticle

Thank the Lord

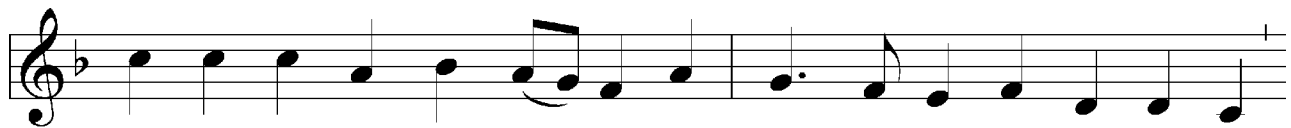
[Psalm 105:1–3, 42–43]; [1 Chronicles 16:8–10]



☐ Thank the Lord and sing His praise; tell ev-'ry-one what He has done.



Let all who seek the Lord re - jice and proud-ly bear His name.



He re-calls His prom-is - es and leads His peo-ple forth in joy



with shouts of thanks-giv-ing. Al-le - lu - ia, al-le - lu - ia.

Collect

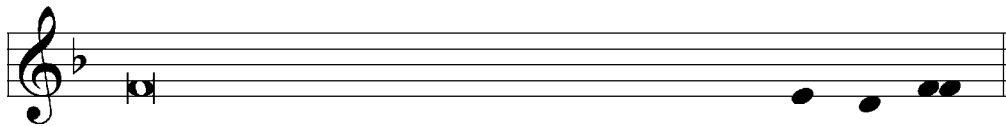
A Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



Benediction

Numbers 6:24–26



P The Lord bless you and keep you.
The Lord make His face shine on you
and be gracious to you.
The Lord look upon you with favor and ✠ give you peace.



457 Jesus Christ Is Risen Today



1 Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which He en - dured, Al - le - lu - ia!
△ 4 Sing we to our God a - bove, Al - le - lu - ia!



Our tri - um - phant ho - ly day, Al - le - lu - ia!
Un - to Christ, our heav'n - ly king, Al - le - lu - ia!
Our sal - va - tion have pro - cured; Al - le - lu - ia!
Praise e - ter - nal as His love; Al - le - lu - ia!



Who did once up - on the cross, Al - le - lu - ia!
Who en - dured the cross and grave, Al - le - lu - ia!
Now a - bove the sky He's king, Al - le - lu - ia!
Praise Him, all ye heav'n - ly host, Al - le - lu - ia!



Suf - fer to re - deem our loss. Al - le - lu - ia!
Sin - ners to re - deem and save. Al - le - lu - ia!
Where the an - gels ev - er sing. Al - le - lu - ia!
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Text: tr. Lyra Davidica, 1708, London, alt.; (sts. 1–3): Latin, 14th cent.; (st. 4): Charles Wesley, 1707–88

Tune: Lyra Davidica, 1708, London

Text and tune: Public domain

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